English Translation of

Sahîh Muslim

Compiled by:

Imâm Abul Hussain Muslim Ibn al-Hajjaj

Volume 1

From Hadith No. 01 to 1160

Ahâdith edited & referenced by:

Hâfiz Abu Tâhir Zubair 'Ali Za'i

Translated by:

Nasiruddin al-Khattab (Canada)

Final review by:

Abu Khaliyl (USA)

First Edition: June 2007

Supervised by:

Abdul Malik Mujahid

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A.Tel: 0096 -1-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa, riyadh@dar-us-salam.com Website: www.dar-us-salam.com

K.S.A. Darussalam Showrooms:
Riyadh
Olaya branch: Tel 00966-1-4614483 Fax: 4644945
Malaz branch: Tel 00966-1-4735220 Fax: 4735221
Suwailam branch: Tel & Fax-1-2860422

- **Jeddah**
  Tel: 00966-2-6879254 Fax: 6336270
- **Madinah**
  Tel: 00966-04-8234446, 8230038
  Fax: 04-8151121
- **Al-Khobar**
  Tel: 00966-3-8692900 Fax: 8691551
- **Khamis Mushayt**
  Tel & Fax: 00966-072207055
- **Yanbu Al-Bahr** Tel: 0500887341 Fax: 04-3908027
- **Al-Buraida** Tel: 0503417156 Fax: 06-3696124

U.A.E
- **Darussalam, Sharjah U.A.E**
  Tel: 00971-6-5632623 Fax: 5632624
  Sharjah@dar-us-salam.com.

PAKISTAN
- **Darussalam,** 36 B Lower Mall, Lahore
  Tel: 0092-42-724 0024 Fax: 7354072
- **Rahman Market, Ghazni Street,** Urdu Bazar Lahore
  Tel: 0092-42-7120054 Fax: 7320703
- **Karachi,** Tel: 0092-21-4393936 Fax: 4393937
- **Islamabad,** Tel: 0092-51-2500237 Fax: 5122B1513

U.S.A
- **Darussalam, Houston**
  P.O Box: 79194 Tx 77279
  Tel: 001-713-722 0419 Fax: 001-713-722 0431
  E-mail: houston @dar-us-salam.com
- **Darussalam, New York** 486 Atlantic Ave, Brooklyn
  New York-11217, Tel: 001-718-625 5925
  Fax: 718-625 1511
  E-mail: darussalamny@hotmail.com

U.K
- **Darussalam International Publications Ltd.**
  Leyton Business Centre
  Unit-17, Etloe Road, Leyton, London, E10 7BT
  Tel: 0044 20 8539 4885 Fax:0044 20 8539 4889
  Website: www.darussalam.com
  Email: info@darussalam.com
- **Darussalam International Publications Limited**
  Regents Park Mosque, 146 Park Road
  London NW8 7RG Tel: 0044- 207 725 2246
  Fax: 0044 20 8539 4889

AUSTRALIA
- **Darussalam:** 153, Haldon St, Lakemba (Sydney)
  NSW 2195, Australia
  Tel: 0061-2-97407188 Fax: 0061-2-97407199
  Mobile: 0061-414580813 Res: 0061-2-97580190
  Email: abumuaaz@hotamail.com

CANADA
- **Islamic Book Service**
  2200 South Sheridan way Mississauga, On
  L5J 2M4
  Tel: 001-905-403-8406 Ext. 218 Fax: 905-8409

HONG KONG
- **Peacetech**
  A2, 4/F Tsim Sha Mansion
  83-87 Nathan Road Tsimbatsui
  Kowloon, Hong Kong
  Tel: 00852 2369 2722 Fax: 00852-23692944
  Mobile: 00852 97123624

MALAYSIA
- **Darussalam International Publication Ltd.**
  No.109A, Jalan SS 21/1A, Damansara Utama,
  47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia
  Tel: 00603 7710 9750 Fax: 7710 0749
  E-mail: darussalm@streamyx.com

FRANCE
- **Editions & Librairie Essalam**
  135, Bd de Ménilmontant- 75011 Paris
  Tél: 0033-01- 43 38 19 56/ 44 83
  Fax: 0033-01- 43 57 44 31
  E-mail: essalam@essalam com.

SINGAPORE
- **Muslim Converts Association of Singapore**
  32 Onan Road The Galaxy
  Singapore- 424484
  Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA
- Darul Kitab 6, Nimal Road, Colombo-4
  Tel: 0094 115 358712 Fax: 115-35B713

INDIA
- **Islamic Books International**
  54, Tandel Street (North)
  Dongri, Mumbai 4000 09, INDIA
  Tel: 0091-22-2373 6875, 2373 0689
  E-mail: ibi@irf.net

SOUTH AFRICA
- **Islamic Da'wah Movement (IDM)**
  48009 Qualbert 4078 Durban,South Africa
  Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
  E-mail: idm@ion.co.za

صحيح مسلم

English Translation of

Sahîh Muslim

Volume 1

Compiled by:

Imâm Abul Hussain Muslim bin al-Hajjaj

Translated by:

Nasiruddin al-Khattab (Canada)

Edited by:

Huda Khattab (Canada)

Final review by:

Abu Khaliyl (USA)

DARUSSALAM

DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York

بسم الله الرحمن الرحيم

In the Name of Allâh,
the Most Gracious, the Most Merciful

King Fahd National Library Catalog-in-Publication Data
Al-Imam Muslim
Sahih muslim./ Al-Imam muslim- Riyadh-2007
624p, 14x21 cm
ISBN: 9960-9919-0-3 (set) 9960-9919-8-9 (Vol.1)
1-Al-Hadith II-Title
235.1dc 1428/2360

Legal Deposit no.1428/2360
ISBN: 9960-9919-0-3
9960-9919-8-9 (Vol.1)

Contents

1. The Book Of Faith

2. The Book Of Purification

3. The Book Of Menstruation

4. The Book Of Prayer

Publisher's Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur'ân while the other, quite consistent with the first, is what we call *Sunnah* or *Ḥadîth*.

To explain and interpret its basic and brief teachings, Qur'ân has itself mentioned the need for *Sunnah* and the Prophet's model lifestyle. The latter explains the former. The *Sunnah* is an indispensable guide to understand the commandments and passages of Qur'ân. Without *Aḥâdîth*, the entire faith and the entire *Shari'ah* (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to *Shari'ah*, as found in *Aḥâdîth*, was also given to the Prophet ﷺ by Allâh through the archangel Gabriel (Jibra'il). This is why Qur'ân is called Revelation Recited (*Waḥy Matlu*) while the *Ḥadîth* is called Revelation Unrecited (*Waḥy Ghair Matlu*).

The Arabic word *Ḥadîth* means: conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allâh's Messenger ﷺ or, in other words, whatever has come down to us concerning Allâh's Messenger ﷺ and his mission (through his Companions and their followers). *Ḥadîth* is also called *Sunnah* (Tradition), *Akhbâr* (information, report, communication, and message) and *Athar* (track, trace, sign, mark). *Ḥadîth* may be verbal, or practical or just tacit (that is, when the Prophet ﷺ did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet's *Shamâ'il* (his physical descriptions, natural disposition and habits) under the general heading of *Ḥadîth*.

The authority of *Ḥadîth*, its truth and its position in *Shari'ah* is indisputable. The proper art of writing began soon after the Prophet ﷺ began his mission. The Verses of the Revelation "Who has taught by the pen,"[1] and "*Nûn*; by the pen and by what they write (therewith),"[2] gave impetus to the art of writing during the era of the Prophet ﷺ. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they

[1] *Al-'Alaq* 96:1.

[2] *Al-Qalam* 68:4.

committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur'ân totalled more than fifty in numbers. As for the narration and recording of *Aḥâdîth*, a much wider and more elaborate system evolved in the succeeding ages.

The things being set down in writing, in addition to Qur'ân, during the Prophet's era were: official letters of the Islamic state, the Prophet's letters, the State constitution, the Prophet's sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of *Baitul-Mâl* (Exchequer), and the *Aḥâdîth* based on what the Companions saw the Prophet ﷺ do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded *Aḥâdîth* carefully and responsibly.

On many an occasion did the Prophet ﷺ instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen.

These traditions dating back to the era of the Prophet ﷺ, and his Companions set in motion a trend that continued during the successive generations of Muslims till an elaborate science of *Ḥadîth* blossomed forth with many technical terms like *Riwâyah* (narration), *Dirâyah* (cognizance), *Al-Jarḥu wat-Ta'dil* (Science of Validation of *Aḥâdîth*), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of *Aḥâdîth*. The Biographies of Narrators (*Asmâ'ur-Rijâl*), a branch of *Ḥadîth* sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr Springer, while editing *Al-Iṣâbaḥ fi Tamizis-Ṣaḥâbah*, remarked: "No nation in the past or in modern times ever invented an outstanding science like *Asmâ'ur-Rijâl* that provides information about five hundred thousand Muslims."

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some *Aḥâdîth* in an attempt to spread them. But, then, the *Ḥadîth* scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) *Aḥâdîth*. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge. Here is an incident illustrating the scholars' achievement in this field:

The Abbasid caliph Ḥârun Rashid (170 AH-193 AH) had a disbeliever arrested for fabricating *Aḥâdîth* and ordered his execution. The disbeliever said to the king: "O Commander of the Faithful, how will you deal with those four

thousand *Aḥâdîth* I have already fabricated, making lawful things unlawful and the unlawful lawful although not a word in those *Aḥâdîth* was ever spoken by Allâh's Messenger." Thereupon, the king retorted: "O enemy of Allâh, how can you escape from Abû Ishâq Fazâri and 'Abdullâh bin Mubârak? They will sieve them out and eliminate them letter by letter."

It is a well-known fact that the painstaking efforts of scholars gave *Aḥâdîth* a high degree of reliability next to Qur'ân. When the *Aḥâdîth* had been read over carefully, revised, corrected and expounded in the light of the principles of *Ḥadîth* sciences like *Jarḥ* (invalidation), *Ta'dil* (validation), and *Asmâ'ur-Rijâl*, the stage for the recording of *Aḥâdîth* was set. Thanks to the exhausting efforts of *Ḥadîth* scholars and their deep sense of responsibility, the Muslim nation got, in addition to *Ṣiḥâḥ Sittah* (the Sound Six books of *Ḥadîth*) a vast treasure that included *Musannafât* (*Ḥadîth* compilations according to subject-headings), *Jawâmi'* (comprehensive books of *Aḥâdîth*), *Sunan* (collections of legal and doctrinal *Aḥâdîth*), *Masânîd* (*Ḥadîth* compilations according to complete chains), *Ma'âjim* (compilations arranged according to names of Companions or regions or names of teachers of compilers), *Mustadrakât* (compilations of *Aḥâdîth* meeting the conditions of other compilers but not found in their books), and *Mustakhrajât* (compilations containing *Aḥâdîth* of other compilers with different chains of narration), the manuscripts of which - numbering in thousands - researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of *Aḥâdîth* (*Ṣiḥâḥ Sittah*) rank as the centerpiece.

I have a wish since long to present the Sound Six (*Ṣiḥâḥ Sittah*) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each *Ḥadîth* to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the *Aḥâdîth* of this collection have been documented, referenced and traced by the great research scholar, Ḥâfiz Zubair 'Ali Za'i.

'Abdul-Mâlik Mujâhid
Servant of Qur'ân and *Sunnah*
Director,
Darussalam
Riyadh and Lahore.

Note: One thing I want to mention is that in these collections, the original Arabic texts of the *Aḥâdîth* contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the *Ḥadîth* from the Prophet ﷺ.

As regards the collection, *Ṣaḥîḥ Muslim*, the readers will find three numbers with each *Ḥadîth*. The first one in brackets is introduced by Darussalam. It begins with the first *Ḥadîth* and continues to the last. The second number denotes the *Ḥadîth* number according to the various books mentioned in *Ṣaḥîḥ Muslim*. If this number is to be written for reference, then the name of the book must be written with it, for example if you see chapter 2, it is cited as: [2]1–(1), Here the [2] is serial # introduced by Darussalam, '1' is the first *Ḥadîth* of this chapter, and '(1)' is the number given by Fuwâd 'Abdul Bâqi. This number is used mainly while giving references like, *Ṣaḥîḥ Muslim*: 3; or *Ṣaḥîḥ Muslim*, *Ḥadîth* : 3. In this system, with each new *Ḥadîth*, Fuwâd 'Abdul-Bâqi allotted a new number, while the other versions of the same *Ḥadîth* with different chains have been given without any number.

A Life Sketch of Imâm Muslim

Preserving the Revelation

Allâh, the Most High, sent Revelation through His Messengers to different peoples at different times for their guidance, but none of their peoples clung to the Revelation sent to them tenaciously enough to be able to keep it in its pristine purity. Through the entire history of mankind, none other than Muslims guarded, by grace of Allâh, the Revelation received by them and preserved it intact, both by committing it to memory and in writing. In addition to the Revelation– the Qur'ân, Muslims did the same with *Aḥâdîth* of Prophet Muḥammad ﷺ which is also known as Unrecited Revelation. In order to protect and keep it safe, they evolved a unique system that made any type of tampering or interpolation impossible. This system of guarding and preserving, evolved by grace of Allâh, rules out, by its very nature, every likelihood of omission or neglect.

Preserving The Qur'ân (Revelation Recited)

Allâh said:

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ﴾

"Verily, We, it is We Who have sent down the *Dhikr* (i.e., the Qur'ân) and surely We will guard it (from corruption)."[1]

The Qur'ân was revealed to a Messenger who was unlettered. His people (*Ummah*), too, were mostly unlettered. The Qur'ân was revealed, little by little, a few Verses each time, making it easy to commit it to writing as well as memorizing. Moreover, since this Revealed Guidance was for all mankind and for all times, one could not benefit by it fully or act by it unless it was easy to remember and easy to understand. So Allâh made it easy:

﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ﴾

"And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition) ?"[2]

[1] *Sûrat Al-Ḥijr* 15:9.

[2] *Sûrat Al-Qamar* 54:22.

Just as the Qur'ân, before it was revealed to mankind, had been on honoured, exalted, Preserved Tablet in the hands of noble and righteous angels, so did the Messenger of Allâh ﷺ, charge revered, righteous and honest scribes, memorizers and reciters from among his own Companions to preserve it.[1]

The Messenger of Allâh ﷺ, promised, in clear terms, a similar reward to the later generations: The similitude of the one who recites the Qur'ân and takes care of it is that of one who keeps the company of honoured, righteous scribes (i.e. angels).[2] There were among the foremost Companions as well as among other Companions who would recite the Qur'ân from memory. Later on, when Abû Bakr ﷺ prepared the canonical copy of the Scripture, unanimously acknowledged to be correct as to script, spelling and arrangement of chapters, he called memorizers and reciters of Qur'ân from among the Companions to bear witness as to the authenticity and correctness of each chapter and each Verse and each word of the Qur'ân. It is to be noted that the script they used to write the Qur'ân with, has ever endured across centuries to this day, even though their style of writing differs sometimes from the standard principles of writing in vogue today, yet another manifestation of popular reverence for the scribes of the Divine Revelation.

In order to transcribe the Revelation with integrity, the Messenger of Allâh ﷺ, trained his scribes. Zaid bin Thâbit ﷺ says: "I used to write down the revealed Verses....when I had finished writing, he ﷺ would ask me to read it to him. If the Messenger of Allâh ﷺ, detected an error, he would correct it. Only then did I communicate it to others."[3]

The Messenger of Allâh ﷺ, also forbade scribes writing anything they heard from him into the text of the Qur'ân. The purpose was to keep the Qur'ân pure and unmixed, clear of extraneous things.[4]

The Qur'ân was recited again and again, prayer after prayer, before the congregation of worshippers. The Companions used to recite it themselves as well as hear it from each other. This practice began from the very first day of the Revelation and has been continuing ever since. Even today there are hundreds of thousands of people who remember the Qur'ân by heart and recite it in public day and night. This rules out any doubt as to the accuracy of the Qur'ân. There is absolutely no likelihood of any addition or diminution, tampering or alteration or interpolation in the text of the Noble Qur'ân as it was revealed to the Prophet ﷺ.

[1] See *Jâmi'ul-Bayân* 30/69.

[2] *Sahîh Al-Bukhârî: Hadîth* 4937.

[3] *Al-Mu'jam Al-Kabeer* by At-Tabarânî 5/142, *Hadîth* no. 3889.

[4] *Sahîh Muslim*: *Hadîth* no. 7510.

More astonishing than these measures were those that Allâh Himself took to secure the Qur'ân. In the whole cosmos an intensive network of tight security was laid by divine command. Right from heaven to earth, angels were placed on guard to prevent devils from eavesdropping or overhearing until it reached the heart of Allâh's Messenger. The *jinn* (genii) were made powerless to do any mischief, according to their own confession:

﴿وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا﴾

"And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush...."[1]

At the end of the chapter of *Jinn*, Allâh says:

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا﴾

"(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).[2]

Preservation of *Ḥadîth* (Revelation Unrecited)

As for the *Ḥadîth* (which is Revelation Unrecited), Allâh charged the *Ummah* to preserve it. The Messenger of Allâh ﷺ, said: "May Allâh make the man flourish who hears from me a *Ḥadîth*, commits it to memory and then communicates it (to others)."[3]

[1] *Sûrat Al-Jinn* 72:8,9.

[2] *Sûrat Al-Jinn* 72:26-28.

[3] *Jâmi' At-Tirmidhî*, *Ḥadîth* no. 2656.

No *Ummah* in history has so successfully preserved the sayings of its Messenger as the Muslims have. Indeed, none has given a fraction of that care to its revealed book which the Muslims gave to the preservation of the sayings and actions of their Messenger ﷺ. In the whole history of mankind, there has never ever been an example similar to the system evolved by Muslims to preserve the *Ḥadîth* and *Sunan* of the Messenger of Allâh ﷺ.

The Verses of the Qur'ân were committed both to memory and to writing as they were revealed but the sayings of Allâh's Messenger were committed to memory only and, later, communicated to those not present at the moment. Documents and necessary instructions were written for those who needed them, at the Messenger of Allâh's bidding. For example, Imâm Bukhârî relates that Abû Shah ﷺ, a Companion living in Yemen, requested the Messenger for a written copy of the sermon he had delivered on the day of the conquest of Makkah dealing with the inviolability of Makkah and with the blood-money. The Messenger said: "Write (it) down for Abû Shah."[1]

When the system of writing the Qur'ân had developed well and stabilized, the Companions were allowed to note down all the sayings of the Messenger of Allâh, ﷺ, without distinction. 'Abdullâh bin 'Amr ﷺ narrates: "I used to note down each and every thing I heard from the Messenger of Allâh ﷺ, and liked to memorize it. The Quraysh said to me: 'You write down everything you hear from the Messenger of Allâh ﷺ. The Messenger of Allâh is a human being. He speaks both in anger and pleasure'. So I stopped writing. I told the Messenger of Allâh ﷺ, about it. He replied: 'Write. By the One in Whose Hands my soul is, nothing comes out from my mouth except the truth.'"[2]

Basis of the *Ummah's* greatness and honour

The Muslims broke free from the shackles of color, race and tribal prejudices and began to organize themselves into a great brotherhood which, in the course of two or three decades, became a super power of their times. They were the very people who had been paupers and wretched just a few years ago but were now the rulers of the most fertile regions of the world. Abû Hurairah ﷺ, the most prolific narrator of *Aḥâdîth*, says about himself: 'I grew up as an orphan, migrated as a poor man, labored for Bint Ghazwân in exchange for food enough to fill my stomach and a pair of shoes; I would sing to quicken the pace of camels as they rode on and gather wood as they dismounted. Praise be to Allâh who made faith the basis (of honor and greatness) and Abû Hurairah a

[1] *Saḥîḥ Al-Bukhârî, Ḥadîth* no. 6880, *Saḥîḥ Muslim*: *Ḥadîth* no. 3305

[2] *Al-Mausû'ah Al-Ḥadîthiya* (*Musnad Aḥmad*) 11/59. The chain of narration is authentic and its narrators are trustworthy.

chieftain.'[1] He was also appointed governor of Al-Madînah and during the reign of Marwân bin Al-Ḥakam worked as his deputy in Al-Madînah.

It is quite obvious that this great revolution in human history, inspired by unparalleled wisdom enshrined in the Qur'ân, owed itself to the lifestyle of the Messenger of Allâh ﷺ, who had set a model for his Companions. The Qur'ân and the sayings and actions of Allâh's Messenger became an inalienable part of the Companions' lives. They were given the responsibility to remember the *Aḥâdîth* and communicate them to others. Hence, in this new social setup, the most honored among them were those who modelled their lives on the Qur'ân and *Sunnah,* and taught others the same. Each Companion became a repository of knowledge, a virtual academy by himself. Masses thronged to them, listened to *Aḥâdîth*, and sought guidance and knowledge from them. The closer a Companion was to the Messenger of Allâh ﷺ, or the more one remembered his sayings, the greater his stature as a reference-guide.

Many a person eager to seek knowledge would travel long distances and come from far-off places to the Mothers of the Believers, especially 'Âishah رضي الله عنها, to hear *Ḥadîth* from them and receive answers to their many questions. Great care was taken not to let anyone, even if he be a Companion, relate a *Ḥadîth* on the authority of Allâh's Messenger ﷺ, unless it was *Maḥfûẓ* (Conforming).[2] For example, Abû Mûsâ Al-Ash'arî رضي الله عنه narrated that the Messenger of Allâh ﷺ, had said that one should seek permission to enter a house and, in case one does not receive a response, one should turn back. 'Umar رضي الله عنه asked him to bring a witness. Abû Mûsâ went to a place where the *Anṣâr* used to gather. He asked them if anyone of them could bear witness. They offered to send the youngest of them, Abû Sa'eed Al-Khudhri رضي الله عنه. He came and testified that the *Ḥadîth* was genuine.[3]

It is to be noted that 'Umar رضي الله عنه did not doubt Abû Mûsâ's narration, but he did so as a matter of principle and precaution.

Even in the times of monarchy following the era of the Caliphate, the Companions would narrate the *Aḥâdîth* of Allâh's Messenger to the common masses as well as the rulers. None could dare restrain preachers admonishing people through the sayings of the Messenger of Allâh because the society, especially the Companions, could never keep quiet over any attempt to hide the sayings of Allâh's Messenger, come what may. Abû Dharr Al-Ghiffârî رضي الله عنه, on seeing the rulers' dislike for those monitoring their conduct or narrating the *Aḥâdîth* of Allâh's Messenger, said openly: "If you place a sharp-cutting sword on

[1] *Tadhkiratul-Ḥuffâẓ*: 1/29.

[2] *Ḥadîth* whose narrator is trustworthy and does not contradict another narrator more trustworthy than himself. It is the antonym of *Shâth* (Contradicting).

[3] *Saḥîḥ Al-Bukhârî*, no. 2062.

it (pointing to his nape) and I felt that I could narrate a *Hadîth* I had heard from Allâh's Messenger ﷺ before the sword could pierce my neck, I would do so."[1]

Zeal to acquire knowledge

Faith depends on the Qur'ân and *Sunnah*. In those times, knowledge was synonymous with th Qur'ân and *Sunnah*. Moreover, learned scholars were honored and revered. They were the polestars and reference-guides for the people, a fact that produced a universal impulse to acquire knowledge. Towards the end of the first century and the beginning of the second century of the *Hijra* calendar, caravans of *Hadîth* students on their way to centers of learning were a common sight. Mosques and houses of teachers became schools of learning. Sometimes, students numbered hundreds and even more. Pen, inkpot and paper in hands, their occupation was to hear *Ahâdîth* and note them down. Often a teacher would narrate *Ahâdîth* from memory while someone, often a pupil, would have also a transcript copy of the *Ahâdîth* in front of him. In this process of learning, memorization and writing went together, the latter a means of ratification. In this process, the listener would write the word *Haddathana* (he narrated to us) followed by the name of the teacher followed by the chain of narrators (*Sanad*).

Sometimes, a person other than the teacher used to read out the collection of *Ahâdîth*. In this case, the listener would write the *Hadîth* beginning with the word *Akhbarana* (he informed us).

If a teacher spotted a talented student, he would give him permission to narrate his collection of *Ahâdîth* without his having listened to all those *Ahâdîth* first. This form of permission was known as *Munâwalah* or *Ijâzah* (licence or permission). In such a case, he would narrate or write those *Ahâdîth*, beginning the chain of narration with the word *Anba'ana* (he informed us).[2] *Ijâzah* was a kind of permission, oral or written, given by teacher to student authorizing him to relate some particular book or books of the teacher or his Sound narrations. According to the system of *Munâwalah* or *'Ardh*, an expert *Hadîth* memorizer, in order to benefit by the teacher, would present a written collection (of *Ahâdîth*) to him. The teacher would review and check it and, when he was sure it contained only the *Ahâdîth* narrated by him, would say to the student: 'I know the collection you gave me. I recognized its contents. They are my own narrations from my teachers (*Sheikhs*). You may narrate them on my behalf.' Imâm Hâkim says that the *Hadîth* scholars (*Muhaddith*) of Al-Madînah, Makkah, Kûfa, Syria, Egypt, Khorâsân and other places gave this kind of permission to their students.

[1] *Sahîh Al-Bukhârî, Kitâbul-'Ilm, bâbul-'Ilm qablal-qaul wal 'amal.*

[2] *Jâmi'ul-Usool li Ibn Kathîr:* 39.

Imâm Mâlik was once asked whether he had directly listened to all the *Aḥâdîth* he narrated. He replied: 'Some of them were those I listened to directly from my *Sheikhs*, and some I received through *'Ardh* (*Munâwalah*). Anyhow, we believe that the latter is in no way inferior in quality than the former.'[1]

Perfect system of preservation

All these methods of learning and teaching *Aḥâdîth* prove that, right from the beginning, great care was taken to safeguard and preserve the *Aḥâdîth*. Even during the era of Allâh's Messenger ﷺ, measures were taken to preserve *Aḥâdîth*, the Unrecited Revelation, by writing as well as by memorization. There is no nation on the whole earth that can match the way the Muslims memorize the Qur'ân. Great scholars of the world are wonder-struck how the Qur'ân remained preserved in the memory of countless men across centuries. Today those who remember the Qur'ân by heart number in the millions. There has never been a tradition in any community to memorize their basic book of faith nor did they ever have the courage to do so. It is the Muslim people alone whose ancestors evolved a system of preserving the Qur'ân as well as *Aḥâdîth* over the centuries, a system that inspires awe and respect.

How the Companions preserved the sayings of Allâh's Messenger perfectly well is best illustrated by an example. Of all the Companions, the most prolific narrator of *Aḥâdîth* was Abû Hurairah who died in 58 AH. Young Companions like Ibn 'Umar, Ibn 'Abbâs, Jâbir and Anas ﷺ nararated *Aḥâdîth* on the authority of Abû Hurairah and, according to Imâm-Bukhârî, the *Tâba'în* (followers of the Companions) who narrated from him during his lifetime numbered over eight hundred.[2] Among his pupils was Hammâm bin Munabbah who penned down all the narrations of Abû Hurairah. If we compare the collection of Hammâm with the authentic *Aḥâdîth* narrated by others at different times in the course of half a century, we find no difference between them. For as long as half a century, Abû Hurairah kept on repeating his *Aḥâdîth* from his memory in the same words.

Comparison and Evaluation of *Aḥâdîth*

This system of memorizing and writing continued to strengthen further and still further over the years. The *Tâba'în* heard the *Aḥâdîth* from the Companions, memorized them, and recited them to groups of students who had themselves listened those *Aḥâdîth* from the different pupils of the Companions and *Tâba'în*. They would compare the wordings of different narrators and verify them. In the

[1] *Jâmi'ul-Usool li Ibn Kathîr*, 1:43.

[2] *Tadhkiratul-Ḥuffâẓ* 1/28,29.

course of this process, they came to know what texts of the *Aḥâdîth* had the greatest number of supporters from among those who had heard from the Companions and *Tâba'în*, what narrator is lone in what narration, and the reason thereof. There may be several reasons. For example, the teacher may have a weak memory in his old age. But, if most of his pupils during his old age related the same *Ḥadîth* like those who studied under him in his early years, the blame would fall on some sub-narrator. Moreover, frequent visits to centers of learning also revealed to students of *Aḥâdîth* the qualities of narrators: who had a high stature as to uprightness, trustworthiness, strength of memory, honesty, integrity and character, who is reasonably satisfactory, and who is weak in one or more than one foregoing qualities.

In case a *Ḥadîth* does not exist in the collections of high-grade narrators but it has been narrated by more than one narrator belonging to a lower grade with an authentic chain of sub-narrators, such a *Ḥadîth* shall be accepted by virtue of the fact that it has been endorsed by more than one *Maqbûl* (Accepted) narrator.

Ever since the age of *Tâba'în*, *Ḥadîth* students considered it necessary to write down, along with the chains of narrators, the views, comments and opinions of *A'immah* and *Ḥuffâẓ* of *Aḥâdîth* about the sub-narrators and other necessary things. You will note that every notable *Ḥadîth* scholar (*Muḥaddith*) collected not only the texts and the chains of narration but also composed books about each preceding sub-narrator, his habits and other characteristics. Details will soon follow.

Based on this rich information, there developed a consensus over the classes (*Darajât*) of narrators and, consequently, by agreement of scholars, narrators were divided into classes. Since this academic work was carried on with openness, transparency and a spirit of pure inquiry, research and scholarship of highest standard, it became impossible for anyone to hide one's bias for any particular viewpoint, dishonesty or negligence. Some who tried to circulate narrations of their own liking or interpolated words of their choice into Sound *Aḥâdîth* were soon uncovered and their counterfeit coins put out of circulation. Just as in an open and free market, counterfeit coins are soon detected, so was each attempt to circulate fabricated *Aḥâdîth* in this open field of academic research detected and foiled and the face of the fabricator unmasked. Proofs against fabricators were collected and records against them prepared. These records will remain till the Day of Judgment for the benefit of research scholars.

The goal of each *Ḥadîth* student was to hear, write and relate *Aḥâdîth* coming down from narrators of the highest possible level (*Ṭabaqa*)[1] with a minimum

[1] Narrators and collectors of *Ḥadîth* are classified into two main categories: 1) Era category, that is, according to the period in which they lived as well as the degree to which they were in touch with the renowned scholars of their times, the purpose being to discover the

number of sub-narrators. Students vied with each other vigorously to achieve this goal. Hence, any claim as to the trustworthiness or uprightness of a sub-narrator was put to the severest test. Any claim about a sub-narrator being higher (more trustworthy) than the other was met with strong challenge; hidden defects in the narration were sought out, every narration was very closely examined from every conceivable aspect, and every attempt was made to uncover even the slightest hidden defect in the chain of narration or text. It is these defects which are technically known as *'Ilal* in the *Hadîth* sciences and many a book has been compiled on this subject. In this field every one was free to raise objection just as the other one was quite equally free to defend with arguments, semantic or syntactical evidence or context (*Qarînah*) and witnesses. And according to this science of critical evaluation of *Ahâdîth*, each narration was accepted or rejected purely on its merit.

In this field, excellence was not based on color of skin or race or country. The scepter could go to Quraysh or a kinsman of Allâh's Messenger ﷺ but the kingdom of *Hadîth* sciences belonged to Ath-Thawri, 'Abdullâh bin Mubârak, Mohammad bin Ismâ'îl Al-Bukhârî, and Muslim bin Hajjâj An-Nîshâpûrî.[1] It is to be noted that 'Abdullâh bin Mubârak was of Turkish descent,[2] Mohammad bin Ismâ'îl was of Persian descent, from Bukhârâ,[3] while Muslim bin Hajjâj an inhabitant of Nîshâpûr.[4] This became possible because the *Hadîth* science was an open arena in which everyone had a right to compete with others, the verdict being in the hands of the majority of the participants.

Al-Imâm Muslim

Al-Imâm, Al-Hâfiz, Al-Hujjah 'Abul-Hussain Muslim bin Al-Hajjâj bin Ward bin Koshâdh Al-Qushayrî An-Nîshâpûrî was born in 202 or 204 or 206 AH in Nîshâpûr and educated in the same town. He heard *Ahâdîth* the first time, at age eighteen, from Yahya bin Yahya Tamîmî. In 220 AH he went on pilgrimage to Makkah where he heard *Ahâdîth* from 'Abdullâh bin Salamah Qa'nabi, the most revered pupil of Imâm Mâlik and the principal teacher of Imâm Muslim.[5] In Kûfa, he heard *Ahâdîth* from Ahmad bin Yûsuf and a host

---

continuity of the chain of narrators; 2) Reliability category, that is, the relative reliability of the narrators with respect to their retentive powers, moral character, political affiliation, fame or lack of it and their philosophical leanings. They are placed in classes of descending order like *Thiqah* (Trustworthy), *Suddûq* (Truthful) etc. Terms like Level and Class are interchangeable, used to denote any of the two categories.–Translator

[1] *Tadhkiratul-Huffâz, Muqaddamah*: 4.

[2] *Sîr A'lâmun-Nubalâ'*: 8/379.

[3] *Sîr A'lâmun-Nubalâ'*: 12/391.

[4] *Sîr A'lâmun-Nubalâ'*: 12/558.

[5] *Sîr A'lâmun-Nubalâ'*: 12/558 and *Tadhkiratul-Huffâz*: 1/281.

of other teachers. In addition, he also heard from nearly 220 teachers in Makkah, Al-Madînah, 'Irâq and Egypt. The system of hearing *Aḥâdîth* in those times consisted in hearing and writing down *Aḥâdîth* along with their chains of narration.[1]

Among the renowned teachers of Muslim were Al-Imâm Aḥmad bin Ḥanbal, Aḥmad bin Mundhir Qazzâz, Isḥâq bin Rahwiyah, Ibrâhîm bin Sa'eed Jawhari, Ibrâhîm bin Mûsâ, Abû Isḥâq Râzî, Aḥmad bin Ibrâhîm, Isḥâq bin Mûsâ Anṣâri (Abû Mûsâ) Ismâ'îl bin Abû Owais, Ḥarmala bin Yaḥya (Abû Ḥafs Tajîbî) Ḥasan bin Rabî' Burânî, Abû Bakr bin Abû Shaiba, Ya'qûb bin Ibrâhîm Dawraqî, Abû Zur'ah Râzî, Yaḥya bin Ma'een and other *Ḥuffâẓ*.[2]

The circumstances of his death, as recorded in *Târîkh Baghdâd* and *Sîr A'lâmun-Nubalâ'*, are very strange indeed, and show his excessive passion for the science of *Ḥadîth* and his inordinate zeal for inquiry and research in this field. According to Aḥmad bin Salamah, a gathering was held to benefit by the knowledge of Imâm Muslim. There he heard a *Ḥadîth* which he had not heard before. When he came back home, he lit a lamp and told his family not to allow anyone to enter his room. His family told him about a gift they had received, a basketful of dates. He told them to bring it to him. Immersed in his search for that particular *Ḥadîth*, he kept on eating the dates, one by one, while he was absorbed in his search for the *Ḥadîth*. By early morning, he found the *Ḥadîth* but the basket was empty. It was for this reason, it is said, that he fell sick and died.

Imâm Muslim's business was in the district of Khân Maḥmash but the main source of his livelihood was his landed estate in the suburbs of Nîshâpûr. Imâm Ḥâkim said that he had seen his grandchildren (from his daughters). They told him that their father who had seen Imâm Muslim in Khân Maḥmash described the Imâm as a man of perfect stature, fair-complexioned, with a gray beard, a corner of his turban dangling on his back between his shoulders.[3]

He died on the evening of Sunday, the 24th of Rajab, 261 AH. He was buried the next day in Nîshâpûr.[4]

Written works

The following are the important works of Imâm Muslim as mentioned by Ḥâkim and other *Ḥadîth* scholars:

---

[1] *Sîr A'lâmun-Nubalâ'*: 12/561.

[2] *Tadhkiratul-Ḥuffâẓ lidh-Dhahabî.*

[3] *Sîr A'lâmun-Nubalâ'*: 12/570.

[4] *Al-Ḥiṭṭah Fî Dhikr Aṣ-Saḥaḥ As-Sittah*: 286

1. *Al-Asâmî wal kunâ*
2. *Kitâb Aṭ-Ṭabaqât*
3. *Kitâb Al-Waḥdân*
4. *Kitâb Al-Afrâd*
5. *Kitâb Al-Aqrân*
6. *Kitâb Awlâd As-Ṣaḥâbah*
7. *Kitâb Afrâd Ash-Shâmiyyîn*
8. *Kitâb Mashâikh Mâlik*
9. *Kitâb Mashâikh Ath-Thaurî*
10. *Kitâb Mashâ'ikh Shu'bah*
11. *Kitâb Man Laisa Lahu Al-Irâwin-Waḥid*
12. *Kitâbul-Mukhadoramîn*
13. *Kitâb Ṭabaqât At-Tâba'în*
14. *Kitâb Al-Musnadil-Kabîr 'Alar-Rijâl*
15. *Kitâb Al-jâmi' 'Alal-Abwâb*
16. *Kitâbul-Musnad Aṣ-Saḥîḥ*
17. *Kitâb Ḥadîth 'Amr bin Shu'aib*
18. *Kitâb At-Tamyîz*
19. *Kitâbul-'Ilal*
20. *Kitâb Suwâlât Aḥmad bin Ḥanbal*
21. *Kitâb Awhâm Al-Muḥaddithîn*
22. *Kitâb Al-Intifâ' Bi Ahbis-Sabâ'*

The foregoing are the important works of Imâm Muslim, not a complete list of his writings.

Distinguishing features of *Saḥîḥ Muslim*

According to Ḥâfiẓ Ibn 'Asâkir and Imâm Ḥâkim, Muslim wanted to divide his book, *Saḥîḥ Muslim,* into two parts, the first part containing sound *Aḥâdîth* transmitted by narrators of the First Level (*Ṭabaqah*) and the second part containing sound *Aḥâdîth* transmitted by narrators of the Second Level but he could only complete the first part before his death. This means that *Saḥîḥ Muslim* is a work of his later years. A look at his works reveals that he worked with great devotion on the transmitters of *Aḥâdîth* and wrote many books on that subject. His works listed above, from 1 to 13, are an example. Likewise, he collected *Aḥâdîth* and narrators in various formats (14 to 17) and wrote books (18 to 21) exclusively on erroneous impressions (*Auhâm*) and defects (*'Ilal*). His last book dealing with juristic issues is a good illustration of his written works.

Sahîh Muslim is the culmination of his skill. All the works preceding it were, in fact, a preparatory ground, the foundation of his work yet to come because a book like *Sahîh Muslim* could not be written without a complete mastery over the biographies of narrators, texts, and defects (*'Ilal*). In those times *Hadîth* students were in search of a book containing narrations dealing with rituals, commandments, punishment and reward, what to do and what not to do, the sayings of Allâh's Messenger ﷺ concerning them, the narrations occurring in the authentic books of *Sunan*, their chains of narrations accepted by scholars, grouped together in a well-ordered way, in a single work, not too long, and yet enabling one to dispense with other books in matters of faith, their proper comprehension, thinking, and deduction.[1]

Imâm Muslim felt the *Ummah* was in need of such a book. As he pondered over the importance and benefits of such a book, he resolved to compile a relatively short and well-arranged work out of a vast treasure of authentic *Ahâdîth*.

Criterion of selection

Imâm Muslim made it very clear that the narrations coming down to us from the Messenger of Allâh ﷺ, have been divided into three sections. They cover three classes (*Tabaqât*) of narrators. He also said that he wanted to avoid repetition as best as he could except when it is necessary to repeat the whole text or part thereof in order to remove an *'Illa* found in the chain of narration or to describe an additional understanding.

"In the first section we want to list *Ahâdîth* clear of all defects and other things (other things meaning other technical weaknesses), that is, *Ahâdîth* whose narrators are considered very strong and very careful while narrating, their narrations (when compared with one another) do not vary nor (the facts and details) mixed up, things often found in case of other narrators."[2]

"After listing the *Ahâdîth* of such narrators, we will turn to the *Ahâdîth* of those narrators whose memory and skill are less than that of those belonging to the first section. Anyhow, in such people, though lesser in rank than those in the first section, no defect has been identified. Truth and devotion to knowledge are the qualities common in them, like 'Atâ' bin Sâ'ib, Yazîd bin Abû Ziyâd, Laith bin Abû Sulaym, etc. They are known for their knowledge and piety but the narrators of the first section rank higher, in skill and care, than those mentioned above. As for those who are considered as Accused (*Muttaham*) or their narrations (though fair in themselves) are Denounced (*Munkar*) and wrong, we have nothing to do with them."[3]

[1] *Muqaddama Sahîh Muslim*: 4.
[2] *Muqaddama Sahîh Muslim*: 4.
[3] *Muqaddama Sahîh Muslim*: 5.

These are the points Imâm Muslim has himself mentioned in his preface to his book with respect to his criterion of selection.

But every scholar of *Ḥadîth* sciences has understood and described the method of Imâm Muslim in his own way.

Imâm Ḥâkim and Imâm Baihaqî have clearly stated that Imâm Muslim based his compilation of Sound *Aḥâdîth* (*Ṣaḥîḥ*) on the narrations belonging to the First Level (*Ṭabaqa*) but he passed away before he could compile the *Aḥâdîth* of the Second Level narrators.[1]

Imâm Baihaqî, quoting Imâm Muslim's companion Ibrâhîm bin Moḥammad bin Sufyân, said, quoting an authentic source: 'Imâm Muslim had composed three separate books: one being *Ṣaḥîḥ*, the second a collection of *Aḥâdîth* from 'Akrama, Ibn Isḥâq and those of the same class, and the third a collection of narrations from weak transmitters.[2]

But the commentator of *Ṣaḥîḥ Muslim*, Qâḍi 'Ayâḍ disagreed with Imâm Ḥâkim and Imâm Dâraquṭnî and opined: Imâm Muslim has brought all the three levels, which he had mentioned, in his book. I have looked into his book closely, scrutinized his division (and found that) he had dropped the Fourth Level as he had himself said.[3]

It should be noted that Imâm Muslim spoke of three levels or three classes and clearly stated that he would drop the third class while Qâḍi 'Ayâḍ claimed that Imâm Muslim had dropped the Fourth class, attributing this claim to be the statement of Imâm Muslim himself.

In other words, Qâḍi 'Ayâḍ has split up the two classes of Imâm Muslim into three classes, his fourth class being the third one according to Imâm Muslim.

Imâm Tha'labî, while giving his opinion, after quoting Qâḍi 'Ayâḍ, also mentions the four classes. He says: "He (Imâm Muslim) took *Aḥâdîth* from the First class and from the Second one except a few of the latter which he did not like. Then, from the Third class he took *Aḥâdîth*, which are not many, as corroborating evidences and follow-ups. If he had included *Aḥâdîth* from this class in his *Ṣaḥîḥ*, the book would have been twice as voluminous as it is now and his book, due to the inclusion of such *Aḥâdîth*, would have slipped down from the rank of *Ṣaḥîḥ*. The people of this class are 'Aṭâ' bin Sâ'ib, Laith, Yazîd bin Abû Ziyâd, and others like them. He did not take *Aḥâdîth* from these people except after he had taken a basic *Ḥadîth* (that is, after a *Ḥadîth*, the basis of which existed in the First class).[4]

[1] *Sharḥ An-Nawawî, Muqaddama*: 1/45.

[2] *An-Nikat 'Ala Kitâb Ibnus-Salâḥ*: 1/434.

[3] *Akmâlul-Mu'allim Bi Fawâ'id Muslim*: 1/86.

[4] *Sîr A'lâmun-Nubalâ'*: 12/575.

It is clear from Imâm Tha'labî's statement that he also took Imâm Muslim's First class for two classes and took Imâm Muslim's Second class narrators like 'Aṭâ' bin Sâ'ib, Yazîd bin Abû Ziyâd and Laith bin Abû Sulaym for the Third class, and testified that Imâm Muslim had taken only a few *Aḥâdîth* of those narrators as corroborating evidence and follow-ups only when basic narrations from the First class had already been listed..

Does it not prove exactly what Imâm Muslim had already said in his preface that the *Aḥâdîth* of 'Aṭâ', Yazîd and Laith who belong to the Second class according to Imâm Muslim and to the Third class according to Qâḍi 'Ayâḍ and Tha'labî's, did not occur as basic *Aḥâdîth* in *Ṣaḥîḥ Muslim*? Does it not also prove what Imâm Ḥâkim, Imâm Baihaqî and, later on, Ḥâfiẓ Ibn Ḥajar have already said that *Ṣaḥîḥ Muslim* contained, basically, the *Aḥâdîth* of the First class? Do both the groups of *Ummah* holding two divergent opinions not acknowledge jointly that *Ṣaḥîḥ Muslim*, like *Ṣaḥîḥ Bukhârî*, consist of authentic *Aḥâdîth*? Ḥâfiẓ Ibn Ḥajar, after explaining it in detail in *An-Nukat*, said: "The matter became unclear and ambiguous to Qâḍi 'Ayâḍ and his followers (An-Nawawî)..."[1]

All the foregoing details about the methodology followed by Imâm Muslim have been noted with reference to the viewpoints of the venerated *A'imma* of *Ḥadîth*. All these persons, despite their divergent views on the Levels of narrators, concur that the basic *Aḥâdîth* of *Ṣaḥîḥ Muslim* and, in fact, even the corroborating *Aḥâdîth* and their follow-ups are authentic, all of them.

Some contemporary scholars who are strongly biased for their particular juristic schools, on finding their practices in conflict with the *Aḥâdîth* of *Bukhârî* and *Muslim*, try to exploit the differences of opinions of our worthy *A'immah* of old, which were purely of an academic nature, as a means to challenge and raise objections to the *Aḥâdîth*, and the collections of authentic *Aḥâdîth*, of the Messenger of Allâh ﷺ, and create doubts about them. They also tried to get the Islamic University of Al-Madînah somehow pass a so-called research thesis asserting falsely that in *Ṣaḥîḥ Muslim* every first *Ḥadîth* in each chapter is authentic while those that followed it were listed by Imâm Muslim only to hint at some hidden defects in them and that those hints, according to the thesis writer, can be discerned by outstanding memorizers (*Ḥuffâẓ*) of *Aḥâdîth*. It is surprising, indeed, that none of the commentators of *Ṣaḥîḥ Muslim*, *Ḥadîth* scholars and jurists including Qâḍi 'Ayâḍ ever pointed out that all the *Aḥâdîth* following the first *Ḥadîth* in each chapter had such and such defect or weakness. On the contrary, the whole *Ummah* is unanimous that all the *Aḥâdîth* of *Ṣaḥîḥ Muslim* are authentic, no matter whether they occur first or in the middle or at the end of a chapter.

[1] *An-Nikat 'Ala Kitâb Ibnuṣ-Ṣalâḥ*: 1/434.

According to *Imâmul-Ḥarmain* Abul-Ma'âlî Abdul Mâlik bin Mohammad Al-Juwainî, scholars of *Ḥadîth* sciences are unanimous that the attribution of *Aḥâdîth* in the authentic collections of *Bukhârî* and *Muslim* to Allâh's Messenger ﷺ, is absolutely certain.[1]

That is also the opinion of Ibnuṣ-Ṣalâḥ, the *Imâm* of the methodology of *Ḥadîth* sciences.[2] The unanimity over this point has also been mentioned by Ibnul-Athîr.[3] Rather, Imâm Abû Naṣr 'Ubaidullâh bin Sa'eed bin Ḥâtim As-Sajzî (d. 444 AH), speaking about *Ṣaḥîḥ Bukhârî*,[4] and *Imâmul-Ḥarmain* Abul-Ma'âlî Abdul Mâlik bin Mohammad Al-Juwainî, speaking about both *Al-Bukhârî* and *Muslim*, remarked that if a person said on oath that the *Aḥâdîth* considered by Bukhârî and Muslim as authentic are really so and that their attribution to the Messenger of Allâh ﷺ, is right, his oath is flawless and that no atonement is obligatory on him.[5]

In every age scholars of *Ḥadîth* sciences took notice of the evil campaign of casting doubts about *Aḥâdîth* or collections of *Aḥâdîth* and laid bare those deceitful tactics.[6]

The *Ummah* is unanimous over the authenticity of *Ṣaḥîḥ Bukhârî* and *Ṣaḥîḥ Muslim*. Anyhow, all this while, scholars have been wrangling which of the twain has precedence over the other. Imâm An-Nawawî, the commentator of *Muslim*, says: Scholars concur that next to Qur'ân, the most authentic books are *Ṣaḥîḥ Bukhârî* and *Ṣaḥîḥ Muslim*. The *Ummah* has accepted them as such. *Ṣaḥîḥ Bukhârî* is more authentic, more profitable, and better in open and hidden perceptions. It is true that Imâm Muslim benefitted by Imâm Bukhârî and used to say that he was matchless in *Ḥadîth* sciences. All in all, *Ṣaḥîḥ Bukhârî* has precedence over *Ṣaḥîḥ Muslim*. That is the right view and that is the opinion of the majority of the scholars and the experts in the *Ḥadîth* sciences.

Imâm Abû 'Alî bin Ḥusain Nîshâpûrî and some scholars of the *Maghrib* (the Muslim countries of North Africa) give precedence to *Ṣaḥîḥ Muslim* but the majority of scholars insist that it is *Ṣaḥîḥ Bukhârî* which should be given precedence. Abû Bakr Ismâ'îlî, the great *Imâm*, *Ḥâfiẓ* and jurist, has explained it, with arguments, in his book *Al-Madkhal*.[7]

---

[1] *An-Nikat*: 1/377.

[2] *Muqaddama Ibnuṣ-Ṣalâḥ*: 40.

[3] *Jâmi'ul-Uṣool*: 1/41.

[4] *Muqaddama Ibnuṣ-Ṣalâḥ ma'a At-Taqayyud wal, Îdhâḥ*. pp 38, 39.

[5] *Al-Ḥittah Fee Dhikr Aṣ-Ṣaḥaḥ As-Sittah*, p 232.

[6] See *Minhâjul-Imâm Muslim* by Rabî' bin Hâdi Al-Madkhalî, formerly Head of *Sunnah*, Department of Higher Studies, Islamic University of Al-Madînah.

[7] *Sharḥ Muslim lin-Nawawî, Muqaddama*: 1/35.

Of course, *Ṣaḥîḥ Muslim* has some distinguishing features peculiar to it. It was for those distinguishing features of *Ṣaḥîḥ Muslim* that some give it preference over *Ṣaḥîḥ Bukhârî*.

Imâm Nawawî says: "Imâm Muslim is peerless in one very beneficial characteristic, namely, he listed a *Ḥadîth* only in one place, proper to it, mentioning its several chains of narration and its different wordings. This makes it easy for a student to view the *Ḥadîth* in all its different facets and thus benefit by it. The several chains of narration, mentioned by Imâm Muslim for a single *Ḥadîth*, only increases a student's trust in the relevant *Ḥadîth*."[1]

This is, in fact, a great achievement of Imâm Muslim. He lists a *Ḥadîth* along with its chain from one of his teachers and then goes on listing the chains of other teachers. Then, again, in case of a higher chain, he lists the chains of other narrators from one or several teachers and, in the case of the highest part of the chain, if a *Ḥadîth* was narrated by more than one Companion, he lists all the narrations, each with a separate chain. If a student reviews all the chains listed by Imâm Muslim for a single *Ḥadîth*, it becomes clear that Imâm Muslim did not confine himself to narrating a *Ḥadîth* from any one of his teachers and then continuing up to his earliest teacher but that he wrote down a *Ḥadîth* from several transmitters of that *Ḥadîth* from a single teacher. Imâm Muslim heard a *Ḥadîth* from a teacher and then heard the same *Ḥadîth* from different teachers at different times in order to ascertain whether those different teachers narrated the same *Ḥadîth* in the presence of different people at different times with the same wording. If he found no discrepancy, he considered those narrators to be accurate and reliable and their narrations to be authentic and sound. In the same way, he also checked the narrations of the teachers of his teachers by comparing their chains with those of other narrators. He went even further and collected the narrations of the students of the different Companions reporting from the Messenger of Allâh ﷺ, compared them with each other, ascertained and verified them, and then, finally, selected only those which appeared to be perfect, precise and accurate. Such utmost care is impossible for any court in any lawsuit with any number of witnesses.

Even the slightest difference in wording or chain of transmission like the difference between *Ḥaddathana* and *Akhbarana* has been recorded and preserved by Imâm Muslim. He recorded even the slight difference in the text of a *Ḥadîth*. Thus it is that the *Ṣaḥîḥ* of Imâm Muslim became a peerless collection of authenticated *Aḥâdîth*.

---

[1] *Sharḥ Muslim lin-Nawawî, Muqaddama*: 1/34.

Unbroken chain of authentication

The authentic *Ḥadîth* collections of *Bukhârî* and *Muslim* were excellent with respect to both the chains of transmission and the texts as well as their general utility in that they gave guidance in almost all walks of life. These collections won the praise and acclaim of *Ḥadîth* scholars so much so that they themselves produced works containing the same *Aḥâdîth* as found in the collections of both *Bukhârî* and *Muslim* but with their own, independent chains consisting of a lesser number of sub-narrators, and named their works *Mustakhraj*. The *Mustakhraj* (literally, meaning 'extract, excerpt or partial copy') works containing the same *Aḥâdîth* with the same words, but with chains of narrators a degree or two lesser in rank, corroborated the *Aḥâdîth* of *Al-Bukhârî* and *Muslim* and, in effect, testified that other chains of narration also substantiate what *Bukhârî* and *Muslim* had attributed to the Messenger of Allâh ﷺ. This wonderful system of validation and authentication continued for centuries.

The following are the names of some of the leading *Ḥadîth* scholars who produced *Mustakhraj* works on *Ṣaḥîḥ Muslim*:

1. Abû Bakr bin Moḥammad bin Rajâ' (d. 286 AH).
2. Az-Zâhid Abû Ja'far Aḥmad bin Ḥamadân Al-Hîrî (d. 311 AH).
3. Abû 'Awânah Ya'qûb bin Isḥâq Al-Isfarâyînî (d. 316 AH).
4. Abûl-Walîd Ḥassân bin Moḥammad Al-Faqîh (d. 344 AH).
5. Al-Imâm Abû 'Âlî Al-Masterjasî (d. 365 AH).
6. Abû Ḥâmid Aḥmad bin Moḥammad Ash-Shârkî Al-Harawî (d. 369 AH).[1]
7. Abû Bakr Moḥammad bin 'Abdullâh bin Zakariyya Al-Jouzaqî (d. 388 AH).[2]
8. Abû Bakr Aḥmad bin Moḥammad bin Aḥmad Al-Khawârizmî Al-Barqânî (d. 425 AH).
9. Abû Nu'aim Aḥmad bin 'Abdullâh bin Aḥmad Al-Asbâhânî (d. 430 AH).[3]

It is clear from the foregoing evidence that no neutral person with a sound mind can ever accept the objections being hurled continuously by the deniers of *Aḥâdîth* motivated merely by rancour, malice and prejudice.

The total number of *Aḥâdîth* in the *Ṣaḥîḥ* (authentic) collection of Muslim (without counting the repetitions) is four thousand. Counting the repetitions, they total seven thousand two hundred and twenty five.[4] Imâm Muslim made this selection out of three hundred thousand *Aḥâdîth*.

---

[1] *Sîr A'lâmun-Nubalâ'*: 16 / 291, 292.

[2] *Sîr A'lâmun-Nubalâ'*: 12 / 569, 570.

[3] Op. cit., marginal note: 12 / 570

[4] *Al-Ḥiṭṭah Fî Ḏhikr Aṣ-Ṣaḥaḥ As-Sittah*, p. 232.

It is to be noted that the number, three hundred thousand, does not mean three hundred thousand narrations or texts of narrations. Counting can best be understood by the following example: if a *Tâbi'î* narrates from a Companion of the Messenger of Allâh ﷺ, it is counted as one *Ḥadîth*. If two *Tâbi'în* narrate (the same *Ḥadîth*) from him, they are counted as two *Aḥâdîth*. Similarly, if the students of *Tâbi'în* narrate the same *Ḥadîth* from them, the number of *Aḥâdîth* will increase still further, the number increasing as the number of transmitters. So three hundred thousand *Aḥâdîth* mean only three hundred thousand narrations, each with a different chain. Ignorance of this counting method often gives rise to a lot of misunderstanding.

Imâm Muslim welcomed criticism

The works of *Ḥadîth* scholars were very transparent. Their writings were scrutinized minutely, word by word, and this continues to this day. Imâm Muslim put his *Ṣaḥîḥ* before the great experts and students of *Ḥadîth* sciences of his times. In his own lifetime, copies of his *Ṣaḥîḥ* spread far and wide and a cycle of critical appreciation of his work began. Among his critics were the distinguished *Ḥadîth* scholars of his times including his own teachers.

Sa'eed Al-Bardha'î says: "Someone brought a copy of *Ṣaḥîḥ Muslim* to Al-Imâm Abû Zur'ah. He went through it. As he came across the narration of Asbâṭ bin Naṣr, he commented: 'Oh, how far it is from being sound.' As he glanced over the narration of Qaṭan bin Naṣîr, he remarked: 'It is a high tide (sweeping along with it all the rubbish).' When he saw the narration of Aḥmad bin 'Eisa, he pointed to his tongue (as if he wanted to say that he also narrated fabricated *Aḥâdîth*). Then he remarked: 'Does he (Imâm Muslim) narrate from such people and drop (high-ranking) narrators like Ibn 'Ajlân. He gives a chance to innovators (deniers of the authority of *Aḥâdîth*) to blame *Ḥadîth* scholars and say that their *Aḥâdîth* are not authentic.'"[1]

According to *Tadhkiratul-Ḥuffâẓ*, Abû Zur'ah Al-Imâm *Ḥâfiẓul-'Aṣr* Ubaidulllâh bin 'Abdul-Karîm bin Yazîd Ar-Râzî was a great *Ḥadîth* scholar of his times. In memorizing *Aḥâdîth*, intelligence, devoutness, sincerity and acts of piety, he was counted among the matchless. His own teachers collected *Aḥâdîth* from him and narrated them. Great scholars like Imâm Muslim, his cousin Ḥâfiẓ Abû Ḥâtim, Imâm Tirmidhî, Ibn Mâjah, Nasâ'î, Abû Dawûd, Abû 'Awânah, Sa'eed bin 'Amr Al-Bardha'î, Ibn Ḥâtim, Moḥammad bin Al-Ḥussain Al-Qaṭṭân were his pupils. Imâm Bukhârî said that Aḥmad bin Ḥanbal told him: When Abû Zur'ah came to our house as a guest, my father said: 'Young man, the discourse you had with the *Sheikh* is, in fact, a reward from Allâh for

[1] *Sîr A'lâmun-Nubalâ'*: 12 / 571.

my voluntary prayers. According to San'ânî, Abû Zur'ah is to us (that is, to *Ḥadîth* scholars) like Aḥmad bin Ḥanbal.'[1]

In the light of his teacher's critical remarks, Imâm Muslim moved to explain his standpoint. Bardha'î said that he went to Nîshâpûr and informed Imâm Muslim of Abû Zur'ah's comments on his work. He replied: "Took only those *Aḥâdîth* from narrators like Asbâṭ, Qaṭṭân and Aḥmad bin 'Eisâ which had already existed (in the compilations of *Aḥâdîth*) from trustworthy narrators. I took from people like Asbâṭ because their *Aḥâdîth* had a lesser number of sub-narrators while those of the trustworthy narrators had a relatively large number of sub-narrators. The *Aḥâdîth* in my collection are known, with chains of trustworthy narrators."

Later on, Imâm Muslim went to see Ibn Wârah, a famous *Ḥadîth* scholar.[2] He made the same comments as those made by Abû Zur'ah. This shows that the observations of the experts were similar. Imâm Muslim explained his point of view and remarked: I said that the *Aḥâdîth* are authentic. I did not say that the *Aḥâdîth* I did not include in my book (like those of Ibn 'Ajlân and others) are weak. Ibn Wârah was satisfied and read out his narrations to Imâm Muslim.[3]

Since Imâm Muslim's narrations were supported with both high and low chains, he welcomed the criticism of his book by Abû Zur'ah, his teacher and the greatest *Ḥadîth* scholar in those times, and put his book in front of him. Imâm Muslim expunged from his book each *Ḥadîth* which Abû Zur'ah pointed out to be defective or objectionable for some reason (even though Imâm Muslim disagreed with him) and documented and referenced only those *Aḥâdîth* (that is, listed the *Aḥâdîth* with the same chains of narrations) which Abû Zur'ah considered to be sound and free from every defect or weakness. After taking so much precaution and exercising so much discretion, he became sure that if experts of *Ḥadîth* sciences tried to select *Aḥâdîth* based on the most authentic possible chains of narration for as long as two hundred years, they could not rely upon *Aḥâdîth* other than those listed by him in his authentic collection.[4]

---

[1] *Tadhkiratul-Ḥuffâẓ*: 2/106.

[2] A great and trustworthy memorizer of *Aḥâdîth*, Abû 'Abdullâh Moḥammad bin Muslim bin 'Uthmân bin Wârah Ar-Râzî was a student of Abû 'Âṣim, Al-Faryâbî, Abû Nu'aim, and Abul-Mughîrah 'Abdul-Quddûs and one of the teachers of Imâm An-Nasâ'î and Imâm Al-Bukhârî. Bukhârî, in his compilations other than *Ṣaḥîḥ*, took narrations from him. Abû Bakr bin Abû Shaibah said: 'I never saw a person who knew *Aḥâdîth* by heart better than Ibnul-Furât, Ibn Wârah and Abû Zar'ah. According to Bukhârî, there was none like Abu Ḥâtim, Abû Zar'ah and Abû Wârah.

[3] *Sîr A'lâmun-Nubalâ'*: 12/571.

[4] *Sîr A'lâmun-Nubalâ'*: 12/568.

The works of Imâm Bukhârî and Imâm Muslim were not accepted just for their great technical skills. Rather, they were accepted because the rules and the methodologies they adopted were critically reviewed and then each *Ḥadîth* they had listed was reviewed and probed critically and vigorously in the light of their own rules. And this critical work continued, unabated and with great vigour, for centuries.

Among his critics were Imâm Dârquṭnî, Imâm Ḥâkim and several other scholars expert in the Science of Validation (*Al-Jarḥ Wat-Ta'dîl*). In the meanwhile, a vigorous criticism continued, supporting and opposing him. Even today, there is no bar on criticism of his works. As a result of this criticism and counter-criticism, all the *Ḥadîth* scholars of the Orthodox Schools of Islamic Jurisprudence are unanimous that the authentic collections of Bukhârî and Muslim are correct, next to the Qur'ân, and the ascription of the sayings and acts mentioned therein to the Messenger of Allâh ﷺ, is right.[1]

May Allâh help us preserve the *Aḥâdîth* as well as act by them, diffuse the light of *Sunnah* far and wide, grace the endeavours of scholars, servants and students of *Ḥadîth* with His acceptance. Amen.

Moḥammad Yaḥya
Bukhârî and Muslim Section
Research Wing, Dar-us-Salam
Lahore, Pakistan

[1] *An-Nikat li Ibn Ḥajar*: 1/371-379.

Introduction by Imâm Muslim

In the Name of Allâh, the Most Gracious, the Most Merciful.

Praise be to Allâh, the Lord of the Worlds, and the (blessed) end is for those who achieve *Taqwa*. May Allâh send blessings and peace upon Muḥammad, the Seal (Last) of the Prophets, and upon all the Prophets and Messengers.

You – may Allâh have mercy on you – were inspired by your Creator to research and find out about the reports that have been narrated from the Messenger of Allâh ﷺ about the teachings, rules, and regulations of Islam, and what they say about reward and punishment, exhortations and warnings, and other issues, along with the chains of narration with which they were narrated and circulated among the scholars. You wanted – may Allâh guide you – to have them written down and compiled in one place, and you asked me to write them down in a brief manner in this book, without too much repetition, because you thought that too much repetition would distract you from your goal of understanding them and deriving knowledge from them. What you asked me to do – may Allâh honor you – I went back and thought about it, and the consequences of it, which are going to be good and beneficial, if Allâh wills. When you asked me to take on this task, I thought that if I managed to do it, and was able to complete it, the first one to benefit from it would be myself in particular, before anyone else. This is so for many reasons, which it would take too long to explain here. But in brief, I would say that presenting a few of these reports in a proper manner is easier, than dealing with many of them. This is especially so for an ordinary man who does not have deep knowledge and would not be able to distinguish between them except, with the help of others. As this is the case, it is better to aim at writing down a few authentic reports rather than many which are unsound.

However, it is hoped that there may be some benefits in writing down a large number of reports and compiling those that are repeated, for the elite among the people, those who have been blessed with some knowledge and understanding, and the familiarity with their causes and reasons. That type of a person, if Allâh wills, would be able to deal with a lot and will benefit from the compilation of a large number of reports. But for ordinary people who do not share the knowledge of the elite, there is no point in their handling a large number of *Aḥâdîth* when they are unable to understand a few.

So we will start writing what you have asked us to write — if Allâh wills — based on a condition which I will tell you about, which is that we are going to examine all the reports that have been narrated from the Messenger of Allâh ﷺ, and divide them into three categories of narrators, without any repetition, unless there is a topic where repetition cannot be avoided because another report has additional material, or a different chain that may support a report that has some fault. Moreover the additional material, which is needed, may be dealt with as a separate *Ḥadîth*. In that case we have to repeat the *Ḥadîth* which has additional material, or refer to the additional material while narrating one *Ḥadîth* only, whenever possible. But referring to the additional material may be difficult, in which case it is easier and beneficial to repeat the *Ḥadîth*.

The first category: Here we will introduce reports that are safer from fault than others, and purer, in that their narrators are righteous people in the narration of *Aḥâdîth*, reliable in what they reported, in whose narrations no severe differences are found in, nor erroneous confusion, as may be the case with many *Muḥadithîn* as is evident from the *Aḥâdîth* they narrated.

So we will write down the reports of this type, and follow that with the reports in whose chains there are some people who are not known for their good memory and reliability, unlike those in the first category, on the basis that even though they are of a lower status than the first, they are still known to be truthful and knowledgeable, such as 'Aṭâ' bin As-Sâ'ib, Yazîd bin Abî Ziyâd, Laith bin Abî Sulaim, and other narrators like them.

Although they are known among the scholars for the knowledge and honesty that we have described, others among their peers who are better known for their reliability and ability to narrate properly are higher in status and knowledge than them, because this is a higher level according to the scholars.

If you compare those three whom we have named, 'Aṭâ', Yazîd and Laith, with Manṣûr bin Al-Mu'tamir, Sulaimân Al-A'mash and Ismâ'îl bin Abî Khâlid in their reliability in narration and their righteousness in it, you will see that they are different and do not even come close. There is no doubt among the people of *Ḥadîth* about that, because the soundness of memory and proper transmission of *Ḥadîth* by Manṣûr, Al-A'mash and Ismâ'îl is well known to them, whereas it is not known at such a level in the case of 'Aṭâ', Yazîd and Laith.

Similarly, if you compare peers such as Ibn 'Awn and Ayyûb As-Sakhtiyânî with 'Awf bin Abî Jamîlah and Ash'ath Al-Ḥumrânî, who were companions of Al-Ḥasan and Ibn Sîrîn, just as Ibn 'Awn and Ayyûb were companions of theirs, you will see a big difference between the first two and the last two in virtue and soundness of transmission, even though 'Awf and Ashath are not regarded as untruthful and insincere by people of knowledge, but still their case is that of the level we described them according to the people of knowledge.

We have given these as examples by name, only to explain to those who have no knowledge of how the scholars put people in different categories, so that a man of high status will not be underestimated and a man who is of lower status in terms of knowledge will not be overestimated, and each will be given his rightful position.

It has been mentioned that 'Âishah, may Allâh the Most High be pleased with her, said: "The Messenger of Allâh ﷺ commanded us to give people their rightful status."

Based on what we have mentioned above, we will compile the reports narrated from the Messenger of Allâh ﷺ which you have asked of us.

With regard to the reports that have been narrated from people whom the people of *Hadîth*, or most of them, consider accused, we will not waste our time by narrating their *Ahâdîth*; such as 'Abdullâh bin Miswar, Abî Ja'far Al-Madâ'inî, 'Amr bin Khâlid, 'Abdul-Quddûs Ash-Shâmî, Muhammad bin Sa'îd Al-Maslûb, Ghiyâth bin Ibrâhîm, Sulaimân bin 'Amr Abû Dawûd An-Nakha'î, and others of their ilk who were accused of fabricating *Ahâdîth* and making up reports.

Similarly, with regard to those whose narrations are mostly *Munkar* or mistaken, we refrained as well from narrating their *Ahâdîth*.

The sign of *Munkar* in the *Hadîth* of a *Muhaddith* is if his narration is compared to a *Hadîth* narrated by one of the people who has a good memory and is of good character, the reports are different and they have hardly anything in common. If most of the reports narrated by a person are like that, then his narrations will not be used.

Among this category of *Muhaddithîn* are: 'Abdullâh bin Muharrar, Yahya bin Abî Unaisah, Al-Jarrâh bin Al-Minhâl Abû Al-'Atûf, 'Abbâd bin Kathîr, Husain bin 'Abdullâh bin Dumairah, 'Umar bin Suhbân and others like them who narrate *Munkar* in *Ahâdîth*. We do not bother with their *Ahâdîth* nor pay any attention to it.

Because of the ruling of the people of knowledge - which is known from their schools of thought - with regard to accepting a *Hadîth* that has been transmitted by only one person, that if his report agrees with some of the narration of the trustworthy among the people of knowledge, and those who have good memories, and his narration is otherwise in agreement with them upon scrutiny, then when this is the case, if he narrates some additional material that is not narrated by his companions, the additional material will be accepted.

But if you see someone relying on a scholar like Az-Zuhrî, with his great knowledge and large number of companions who excelled in transmitting his

Ḥadîth and the *Ḥadîth* or others, or like Hishâm bin 'Urwah - for their *Aḥâdîth* are well known and shared among the scholars, and their companions transmitted their *Ḥadîth* with no dispute - and he narrated from one or both of them a number of *Ḥadîth* which are not known to any of their companions, and there are no other *Ṣaḥîḥ Aḥâdîth* to support them, then it is not permissible to accept the *Ḥadîth* from this type of a person. And Allâh knows best.

We have explained something about the way of the people of *Ḥadîth*, and what anyone who wants to follow their way should do. We will discuss it more - if Allâh wills - in many places in this book, when discussing *Mu'allal* (deficient) reports as we come to them, in places where it is appropriate to comment, if Allâh the Most High wills.

After that - may Allâh have mercy upon you - were it not for what we have seen of the bad conduct of many of those who have appointed themselves as *Ḥadîth* scholars, who should have cast aside the *Ḍa'îf* (weak) *Aḥâdîth* and *Munkar* reports, and who did not limit themselves to the well known *Ṣaḥîḥ* reports which have been transmitted by trustworthy narrators who are known for their truthfulness and honesty, so that much of what they tell the common folk who have no knowledge is not right and is transmitted by people who are not approved of, and whose reports are criticized by the *A'imma* of *Ḥadîth* such as Mâlik bin Anas, Shu'bah bin Al-Ḥajjâj, Sufyân bin 'Uyaynah, Yaḥya bin Sa'îd Al-Qaṭṭân, 'Abdur-Raḥmân bin Mahdî and other *A'imma* - then we would not have taken on this mission of distinguishing good reports from bad and writing them down, as you have asked us to do.

But because of what we have mentioned about the people spreading *Munkar* reports with *Ḍa'îf* (weak) and unknown chains, and their narrating them to the common folk who do not recognize what is wrong with them, we felt motivated to respond to your request.

In the Name of Allâh, the Most Beneficent, the Most Merciful

Chapter 1. The Obligation Of Narrating From The Trustworthy And Ignoring The Liars; And The Warning Against Telling Lies About The Messenger Of Allâh ﷺ

You should know, may Allâh guide you, that it is obligatory for everyone who can distinguish between authentic and unsound reports, and between trustworthy and accused narrators, not to narrate any report unless he is sure of the correctness of the narration and honesty of their narrators, and to avoid those which are narrated by accused narrators and the stubborn among the people of *Bid'ah* (innovation).

The evidence that what we are saying is what is required, is the saying of Allâh, Blessed be He and Most High: "O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.[1] And His, Most Sublime and Most Praised saying: ...Such as you

[1] *Al-Ḥujurât* 49:6.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(المعجم ١) - (بَابُ وجوب الرواية عن الثقات وترك الكذابين، والتحذير من الكذب على رَسول الله ﷺ)

(التحفة ١)

وَاعْلَمْ - وَفَّقَكَ اللهُ تَعَالَىٰ - أَنَّ الْوَاجِبَ عَلَىٰ كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ صَحِيحِ الرِّوَايَاتِ وَسَقِيمِهَا، وَثِقَاتِ النَّاقِلِينَ لَهَا مِنَ الْمُتَّهَمِينَ - أَنْ لَا يَرْوِيَ مِنْهَا إِلَّا مَا عَرَفَ صِحَّةَ مَخَارِجِهِ وَالسِّتَارَةَ فِي نَاقِلِيهِ، وَأَنْ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا عَنْ أَهْلِ التُّهَمِ وَالْمُعَانِدِينَ مِنْ أَهْلِ الْبِدَعِ.

وَالدَّلِيلُ عَلَىٰ أَنَّ الَّذِي قُلْنَا مِنْ هَٰذَا هُوَ اللَّازِمُ دُونَ مَا خَالَفَهُ، قَوْلُ اللهِ تَبَارَكَ وتَعَالَىٰ ذِكْرُهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ﴾ [الحجرات: ٦]. وَقَالَ جَلَّ ثَنَاؤُهُ: ﴿مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ﴾ [البقرة:

٢٨٢]. وَقَالَ [عَزَّ وَجَلَّ]: ﴿وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ﴾ [الطلاق: ٢]. فَدَلَّ بِمَا ذَكَرْنَا مِنْ هَذِهِ الْآيِ - أَنَّ خَبَرَ الْفَاسِقِ سَاقِطٌ غَيْرُ مَقْبُولٍ، وَأَنَّ شَهَادَةَ غَيْرِ الْعَدْلِ مَرْدُودَةٌ.

وَالْخَبَرُ، وَإِنْ فَارَقَ مَعْنَاهُ مَعْنَى الشَّهَادَةِ فِي بَعْضِ الْوُجُوهِ، فَقَدْ يَجْتَمِعَانِ فِي أَعْظَمِ مَعَانِيهِمَا، إِذْ كَانَ خَبَرُ الْفَاسِقِ غَيْرَ مَقْبُولٍ عِنْدَ أَهْلِ الْعِلْمِ. كَمَا أَنَّ شَهَادَتَهُ مَرْدُودَةٌ عِنْدَ جَمِيعِهِمْ، وَدَلَّتِ السُّنَّةُ عَلَىٰ نَفْيِ رِوَايَةِ الْمُنْكَرِ مِنَ الْأَخْبَارِ، كَنَحْوِ دَلَالَةِ الْقُرْآنِ عَلَىٰ نَفْيِ خَبَرِ الْفَاسِقِ، وَهُوَ الْأَثَرُ الْمَشْهُورُ عَنْ رَسُولِ اللهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَىٰ أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

agree for witnesses... [1] And His [the Mighty and Sublime] saying: And take as witness two just persons from amongst you (Muslims)...[2]

The Verses that we have quoted prove that the report of a *Fâsiq* (liar or evil person) is to be rejected and not accepted, and that the testimony of one who is not just is to be rejected.

Even though there is a distinction between the meaning of 'report' and 'testimony' in some ways, yet most of their applied meanings are the same, because the report of a *Fâsiq* is not acceptable according to the scholars, just as his testimony is rejected by all of them. The *Sunnah* indicates that *Munkar* reports are to be rejected just as the Qur'ân indicates that the report of a *Fâsiq* is to be rejected. This is seen in the well-known report from the Messenger of Allâh ﷺ: "Whoever narrates a *Hadîth* from me knowing that it is false, then he is one of the liars."[3]

[١] حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ -

[1] It was narrated that Al-Mughîrah bin Shu'bah said: "The Messenger of Allâh ﷺ said that."

And he mentioned the above narrated *Hadîth*, that "Whoever

[1] *Al-Baqarah* 2:282.

[2] *At-Talâq* 65:2.

[3] And it is also read: "Then he is one of the two liars.'

narrates a *Hadîth* from me knowing that it is false, then he is one of the liars."

أَيْضًا: حدثَنَا وَكِيعٌ، عَنْ شُعْبَةَ وَسُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ ذَلِكَ.

Chapter 2. The Seriousness Of Telling Lies About The Messenger of Allâh ﷺ

(المعجم ٢) - (بَابُ تغليظ الكذب على رسول اللهِ ﷺ) (التحفة ٢)

[2]1 - (1) It was narrated from Rib'î bin Hirâsh that he heard 'Alî, may Allâh be pleased with him, delivering a *Khutbah* in which he said: "The Messenger of Allâh ﷺ said: 'Do not tell lies about me, for whoever tells lies about me will enter the Fire.'"

[٢] ١-(١) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ أَنَّهُ سَمِعَ عَلِيًّا - رَضِيَ اللهُ عَنْهُ - يَخْطُبُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ».

[3] 2 - (2) It was narrated that Anas bin Mâlik said: "What prevents me from narrating many *Ahâdîth* to you is the fact that the Messenger of Allâh ﷺ said: 'Whoever tells a lie about me deliberately, let him take his seat in the Fire.'"

[٣] ٢-(٢) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ [أَنَّهُ] قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[4] 3 - (3) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever tells a lie about me

[٤] ٣-(٣) **وحَدَّثَنَا** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ

deliberately, let him take his seat in the Fire.'"

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[5] 4 - (4) 'Alî bin Rabî'ah Al-Wâlibî said: "I came to the *Masjid* when Al-Mughîrah was the governor of Al-Kûfah, and Al-Mughîrah said: I heard the Messenger of Allâh ﷺ say: "To lie about me is not like lying about anyone else. Whoever tells a lie about me deliberately, let him take his seat in the Fire."

[٥] ٤-(٤) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ رَبِيعَةَ الْوَالِبِيُّ قَالَ: أَتَيْتُ الْمَسْجِدَ وَالْمُغِيرَةُ أَمِيرُ الْكُوفَةِ - قَالَ - فَقَالَ الْمُغِيرَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَىٰ أَحَدٍ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[6] A similar report (as no. 5) was narrated from Al-Mughîrah bin Shu'bah from the Prophet ﷺ, but he did not mention: "To lie about me is not like lying about anyone else."

[٦] وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَذْكُرْ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَىٰ أَحَدٍ».

Chapter 3. The Prohibition Of Speaking Of Everything That One Hears

(المعجم ٣) - (بَابُ النهي عن الحديث بكل ما سمع) (التحفة ٣)

[7] 5 - (5) It was narrated that Ḥafṣ bin 'Âṣim said: "The Messenger of Allâh ﷺ said: 'It is sufficient lying for a man to speak of everything that he hears.'"

[٧] ٥-(٥) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«كَفَىٰ بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

[8] A similar report (as no. 7) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٨] وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَٰلِكَ.

[9] 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, said: "It is sufficient lying for a man to speak of everything that he hears."

[٩] وحَدَّثَنِي يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ - رَضِيَ اللهُ تَعَالَى عَنْهُ-: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

[10] Ibn Wahb said: "Mâlik said to me: 'You should know that no man who speaks of everything that he hears will be free of faults, and he will never be an *Imâm* who speaks of everything that he hears.'"

[١٠] وحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ سَرْحٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ لِي مَالِكٌ: اعْلَمْ أَنَّهُ لَيْسَ يَسْلَمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ، وَلَا يَكُونُ إِمَامًا أَبَدًا، وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ.

[11] It was narrated that 'Abdullâh said: "It is sufficient lying for a man to speak of everything that he hears."

[١١] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَٰقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

[12] Muḥammad bin Al-

[١٢] وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَ:

Muthanna said: "I heard 'Abdur-Rahmân bin Mahdî say: 'No man will be a *Imâm* whose example is followed unless he refrains from (speaking of) some of the things that he hears.'"

سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ مَهْدِيٍّ يَقُولُ: لَا يَكُونُ الرَّجُلُ إِمَامًا يُقْتَدَىٰ بِهِ حَتَّىٰ يُمْسِكَ عَنْ بَعْضِ مَا سَمِعَ.

[13] It was narrated that Sufyân bin Husain said: "Iyâs bin Mu'âwiyah asked me: 'I see that you are fond of learning Qur'ân. Recite a *Sûrah* to me and explain it so that I may see how much you have learned.' I did that and he said to me: 'Remember what I am going to say to you: "Beware of narrating the distorted reports, for anyone who does that only humiliates himself and the people will deny his narrations."

[١٣] وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عُمَرُ بْنُ عَلِيِّ بْنِ مُقَدَّمٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ قَالَ: سَأَلَنِي إِيَاسُ بْنُ مُعَاوِيَةَ فَقَالَ: إِنِّي أَرَاكَ قَدْ كَلِفْتَ بِعِلْمِ الْقُرْآنِ فَاقْرَأْ عَلَيَّ سُورَةً، وَفَسِّرْ حَتَّى أَنْظُرَ فِيمَا عَلِمْتَ - قَالَ -: فَفَعَلْتُ، فَقَالَ لِي: احْفَظْ عَلَيَّ مَا أَقُولُ لَكَ: إِيَّاكَ وَالشَّنَاعَةَ فِي الْحَدِيثِ، فَإِنَّهُ قَلَّمَا حَمَلَهَا أَحَدٌ إِلَّا ذَلَّ فِي نَفْسِهِ وَكُذِّبَ فِي حَدِيثِهِ.

[14] It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that 'Abdullâh bin Mas'ûd said: "You will never narrate a *Hadîth* to the people that beyond their grasp, except that it will be a source of *Fitnah* (confusion) for some of them."

[١٤] وحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ قَالَ: مَا أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ، إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً.

Chapter 4. The Prohibition Of Narrating From *Da'îf* (Weak) Narrators, And Being Cautious With Them

(المعجم ٤) - (بَابُ النهي عن الرواية عن الضعفاء والاحتياط في تَحَمُّلِها)

(التحفة ٤)

[15] 6 - (6) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "At the end of my *Ummah* there will

[١٥] ٦-(٦) وحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

be people who will narrate to you things that neither you nor your forefathers ever heard. Beware of them and stay away from them."

عَبْدُ اللهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو هَانِئٍ عَنْ أَبِي عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «سَيَكُونُ فِي آخِرِ أُمَّتِي أُنَاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ».

[16] 7 - (7) Muslim bin Yasâr narrated that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'At the end of time there will be imposters and liars who will bring *Aḥâdîth* that neither you nor your forefathers ever heard. Beware of them and stay away from them, and do not let them mislead you or confuse you.'"

[١٦] ٧-(٧) وحَدَّثني حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّهُ سَمِعَ شَرَاحِيلَ بْنَ يَزِيدَ يَقُولُ: أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ، يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ، لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ».

[17] It was narrated that 'Âmir bin 'Abdah said: "'Abdullâh said: 'The *Shaiṭân* appears in the form of a man, coming to people and telling them false reports. Then they disperse, and a man among them says: I heard a man whose face I recognize, but I do not know his name, telling me (such and such).'"

[١٧] وحَدَّثني أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَامِرِ بْنِ عَبْدَةَ قَالَ: قَالَ عَبْدُ اللهِ: إِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ، فَيَأْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكَذِبِ، فَيَتَفَرَّقُونَ، فَيَقُولُ الرَّجُلُ مِنْهُمْ: سَمِعْتُ رَجُلًا أَعْرِفُ وَجْهَهُ، وَلَا أَدْرِي مَا اسْمُهُ، يُحَدِّثُ.

[18] It was narrated that 'Abdullâh bin 'Amr bin Al-'Âs said: "There are devils detained in the sea who were put in chains by (Prophet) Sulaimân. Soon they will emerge and recite (what they falsely claim is) Qur'ân to the people."

[١٨] **وحَدَّثَني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ قَالَ: إِنَّ فِي الْبَحْرِ شَيَاطِينَ مَسْجُونَةً أَوْثَقَهَا سُلَيْمَانُ، يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآنًا.

[19] It was narrated that Țâwûs said: "This man" - meaning Bushair bin Ka'b - "came to Ibn 'Abbâs and started telling him something. Ibn 'Abbâs said to him: 'Repeat to me the report of so-and-so.' He repeated it to him, and he said to him: 'Repeat to me the report of so-and-so.' He repeated it to him, and said: 'I do not know (what is your intention). Do you approve of everything else I say, and have a problem with this one? Or do you have a problem with everything I say and approve only of this one?' Ibn 'Abbâs said to him: 'We used to narrate from the Messenger of Allâh ﷺ when there were no lies that had been fabricated against him, but when the people rode high and low,[1] we stopped narrating from him.'"

[١٩] **وحَدَّثَني** مُحَمَّدُ بْنُ عَبَّادٍ، وَسَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ جَمِيعًا، عَنِ ابْنِ عُيَيْنَةَ - قَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: جَاءَ هٰذَا إِلَىٰ ابْنِ عَبَّاسٍ - يَعْنِي بُشَيْرَ بْنَ كَعْبٍ - فَجَعَلَ يُحَدِّثُهُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: عُدْ لِحَدِيثِ كَذَا وَكَذَا، فَعَادَ لَهُ ثُمَّ حَدَّثَهُ، فَقَالَ لَهُ: عُدْ لِحَدِيثِ كَذَا وَكَذَا. فَعَادَ لَهُ، فَقَالَ لَهُ: مَا أَدْرِي، أَعَرَفْتَ حَدِيثِي كُلَّهُ وَأَنْكَرْتَ هٰذَا؟ أَمْ أَنْكَرْتَ حَدِيثِي كُلَّهُ وَعَرَفْتَ هٰذَا؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا نُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إِذْ لَمْ [يَكُنْ] يُكْذَبُ عَلَيْهِ، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ، تَرَكْنَا الْحَدِيثَ عَنْهُ.

[1] Meaning they started to narrate a great deal from here and there without ascertaining their authenticity.

[20] It was narrated that Ibn 'Abbâs said: "We used to memorize *Hadîth*, and that which is narrated from the Messenger of Allâh ﷺ deserved to be memorized. But when you started riding every high and low, (to narrate a great deal), there is no way."

[21] It was narrated that Mujâhid said: "Bushair bin Ka'b Al-'Adawî came to Ibn 'Abbâs and started narrating to him and saying: 'The Messenger of Allâh ﷺ said,...' 'The Messenger of Allâh ﷺ said...' Ibn 'Abbâs did not approve of his reports and did not even look at him. He said: 'O Ibn 'Abbâs, why is it that I do not see you listening to what I tell you? I am narrating to you from the Messenger of Allâh ﷺ and you are not paying attention.' Ibn 'Abbâs said: 'At one time, if we heard a man say: "The Messenger of Allâh ﷺ said," we would all turn to look at him and listen to him. But when the people started to ride high and low (to narrate a great deal), we did not accept from the people anything but that which we are familiar with.'"

[22] It was narrated that Ibn Abî Mulaikah said: "I wrote to Ibn 'Abbâs asking him to write something for me, but to be

[٢٠] **وحَدَّثَني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ، وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللهِ ﷺ، فَأَمَّا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذَلُولٍ، فَهَيْهَاتَ.

[٢١] **وحَدَّثَني** أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ الْغَيْلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيَّ: حَدَّثَنَا رَبَاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ قَالَ: جَاءَ بُشَيْرُ بْنُ كَعْبٍ الْعَدَوِيُّ إِلَىٰ ابْنِ عَبَّاسٍ فَجَعَلَ يُحَدِّثُ وَيَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، قَالَ رَسُولُ اللهِ ﷺ. فَجَعَلَ ابْنُ عَبَّاسٍ لَا يَأْذَنُ لِحَدِيثِهِ وَلَا يَنْظُرُ إِلَيْهِ، فَقَالَ: يَا ابْنَ عَبَّاسٍ! مَا لِي لَا أَرَاكَ تَسْمَعُ لِحَدِيثِي؟ أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَلَا تَسْمَعُ. فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ - ابْتَدَرَتْهُ أَبْصَارُنَا، وَأَصْغَيْنَا إِلَيْهِ بِآذَانِنَا، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَةَ، وَالذَّلُولَ، لَمْ نَأْخُذْ مِنَ النَّاسِ إِلَّا مَا نَعْرِفُ.

[٢٢] **وحَدَّثَنَا** داوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبْتُ إِلَىٰ ابْنِ عَبَّاسٍ أَسْأَلُهُ أَنْ

selective. He said: 'A sincere boy, I will choose for him and be selective.' He called for a record of judgements passed by 'Alî, and he started to write down some of them and he would come across some things and say: 'By Allâh, 'Alî would never have passed such a judgement unless he got it wrong.'"

يَكْتُبَ لِي كِتَابًا وَيُخْفِي عَنِّي، فَقَالَ: وَلَدٌ نَاصِحٌ، أَنَا أَخْتَارُ لَهُ الْأُمُورَ اخْتِيَارًا وَأُخْفِي عَنْهُ - قَالَ فَدَعَا بِقَضَاءِ عَلِيٍّ - فَجَعَلَ يَكْتُبُ مِنْهُ أَشْيَاءَ، وَيَمُرُّ بِهِ الشَّيْءُ، فَيَقُولُ: وَاللهِ! مَا قَضَى بِهٰذَا عَلِيٌّ، إِلَّا أَنْ يَكُونَ ضَلَّ.

[23] It was narrated that Ṭâwûs said: "A book containing judgements passed by 'Alî, may Allâh be pleased with him, was brought to Ibn 'Abbâs. He erased all of them except a few," and Sufyân bin 'Uyaynah gestured with his hand.

[٢٣] حَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: أُتِيَ ابْنُ عَبَّاسٍ بِكِتَابٍ فِيهِ قَضَاءُ عَلِيٍّ - رَضِيَ اللهُ عَنْهُ - فَمَحَاهُ إِلَّا قَدْرَ - وَأَشَارَ سُفْيَانُ بْنُ عُيَيْنَةَ بِذِرَاعِهِ.

[24] It was narrated that Abû Isḥâq said: "When they introduced those things after 'Alî was gone, a man from among the companions of 'Alî said: 'May Allâh kill them! What great knowledge they have corrupted.'"

[٢٤] حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَقَ قَالَ: لَمَّا أَحْدَثُوا تِلْكَ الْأَشْيَاءَ بَعْدَ عَلِيٍّ - رضي اللهُ عَنْهُ - قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ: قَاتَلَهُمُ اللهُ! أَيَّ عِلْمٍ أَفْسَدُوا.

[25] Abû Bakr - meaning bin 'Ayyâsh - narrated: "I heard Al-Mughîrah say: 'No report narrated from 'Alî by anyone could be believed, except that which was narrated from the companions of 'Abdullâh bin Mas'ûd.'"

[٢٥] حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا أَبُو بَكْرٍ يَعْنِي ابْنَ عَيَّاشٍ، قَالَ: سَمِعْتُ الْمُغِيرَةَ يَقُولُ: لَمْ يَكُنْ يُصَدَّقُ عَلَىٰ عَلِيٍّ فِي الْحَدِيثِ عَنْهُ، إِلَّا مِنْ أَصْحَابِ عَبْدِ اللهِ بْنِ مَسْعُودٍ.

Chapter 5. Clarification That The Chain Of Narration Is Part Of The Religion, And Reports Should Only Be Narrated From Those Who Are Trustworthy, And That Critical Assessment And Evaluation of Narrators For Things That Are True Is Permissible And Is In Fact Obligatory; And That Doing So Is Not Backbiting That Is Forbidden, Rather It Is Defending The Honorable *Sharî'ah*

(المعجم ٥) - (بَابُ بيان أن الإسنادَ من الدين، وأن الرواية لا تكون إلا عن الثقات، وأن جرح الرواة بما هو فيهم جائز بل واجب، وأنه ليس من الغيبة المحرّمة، بل من الذبّ عن الشريعة المكرّمة) (التحفة ٥)

[26] It was narrated that Muhammad bin Sîrîn said: "This knowledge is the (foundation of) religion, so watch from whom you learn your religion."

[٢٦] حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ؛ قَالَ: وَحَدَّثَنَا فُضَيْلٌ عَنْ هِشَامٍ - قَالَ -: وَحَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: إِنَّ هٰذَا الْعِلْمَ دِينٌ، فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

[27] It was narrated that Ibn Sîrîn said: "They used not to ask about chains (of narration), but when the *Fitnah* occurred, they said: 'Tell us about your men (in the chain of narration).' They would look for the people of *Sunnah* (in them) to accept their *Hadîth*, and they would look for the people of *Bid'ah* (in them) to reject their *Hadîth*."

[٢٧] حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ ابْنِ سِيرِينَ قَالَ: لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ قَالُوا: سَمُّوا لَنَا رِجَالَكُمْ، فَيُنْظَرُ إِلَىٰ أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ، وَيُنْظَرُ إِلَىٰ أَهْلِ الْبِدَعِ فَلَا يُؤْخَذُ حَدِيثُهُمْ.

[٢٨] حَدَّثَنَا إِسْحَاقُ بْنُ إِبرَاهِيمَ الحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، قَالَ لَقِيتُ طَاوُسًا فَقُلْتُ: حَدَّثَنِي فُلَانٌ كَيْتَ وَكَيْتَ . قَالَ: إِنْ كَانَ [صَاحِبُكَ] مَلِيًّا فَخُذْ عَنْهُ.

[28] It was narrated that Sulaimân bin Mûsâ said: "I met Ṭâwûs and said: 'So-and-so narrated such-and-such to me.' He said: 'If [your companion] is *Malîy'an* (able)[1] then learn from him.'"

[٢٩] وحَدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، قَالَ قُلْتُ لطَاوُسٍ: إِنَّ فُلَانًا حَدَّثَنِي بِكَذَا وَكَذَا، قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ.

[29] Sa'eed bin 'Abdul 'Aziz said: It was narrated that Sulaimân bin Mûsâ said: "I said to Ṭâwûs: 'So-and-so narrated such-and-such to me.' He said: 'If your companion is *Malîy'an* (able), then learn from him.'"

[٣٠] حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْأَصْمَعِيُّ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ قَالَ: أَدْرَكْتُ بِالْمَدِينَةِ مِائَةً كُلُّهُمْ مَأْمُونٌ، مَا يُؤْخَذُ عَنْهُمُ الْحَدِيثُ، يُقَالُ: لَيْسَ مِنْ أَهْلِهِ.

[30] It was narrated from Ibn Abî Zinâd that his father said: "In Al-Madînah, I met one hundred men, all of whom were reliable, but no one accepted *Aḥâdîth* from them. It was said: 'He is not one of its people.'"[2]

[٣١] حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي أَبُو بَكْرِ ابنُ خَلَّادٍ الْبَاهِلِيُّ، وَاللَّفْظُ لَهُ، قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ مِسْعَرٍ قَالَ:

[31] It was narrated that Mis'ar said: "I heard Sa'd bin Ibrâhîm say: 'There is to be no narrating from the Messenger of Allâh ﷺ except from those who are trustworthy.'"[3]

[1] Meaning, trustworthy, precise and reliable, firm in his religion and his understanding, like one who would be relied upon to collect wealth.

[2] Meaning, he has no knowledge of this field.

[3] Meaning, the narrations attributed to Allâh's Messenger ﷺ are not accepted but from the trustworthy.

سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يَقُولُ: لَا يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إِلَّا الثِّقَاتُ.

[32] Muḥammad bin ‘Abdullâh bin Quhzâdh - from the people of Marw - narrated to me, he said: "I heard ‘Abdân bin ‘Uthmân saying: "Abdullâh bin Al-Mubârak said: "The chain (of narration) is part of religion, were it not for the chain, anyone could say whatever he wanted."

He (Muslim) said: Muḥammad bin ‘Abdullâh said: "Al-‘Abbâs bin Abî Rizmah said to me: ‘I heard ‘Abdullâh say: "The criterion between us and other people is these lists," meaning the chain of narration.

Muḥammad said: "I heard Abû Isḥâq Ibrâhîm bin ‘Eisâ At-Tâlaqânî say: ‘I said to ‘Abdullâh bin Al-Mubârak: "O Abû ‘Abdur-Raḥmân, there is a *Ḥadîth* which says: ‘It is part of honoring one's parents in death after honoring them in life to pray on behalf of your parents when you pray, and fast on behalf of your parents when you fast.'" ‘Abdullâh said: "O Abû Isḥâq! From whom (did you get) this?" I said to him: "This *Ḥadîth* is from Shihâb bin Khirâsh." He said: "He is trustworthy. From whom did he get it?" I said: "From Al-Ḥajjâj bin Dînâr." He said: "He is trustworthy. From whom did he get it?"' I said: "The Messenger

[٣٢] وحَدَّثَني مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ - مِنْ أَهْلِ مَرْوَ - قَالَ: سَمِعْتُ عَبْدَانَ بْنَ عُثْمَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ ابْنَ الْمُبَارَكِ يَقُولُ: الْإِسْنَادُ مِنَ الدِّينِ، وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَآءَ مَا شَآءَ.

قَالَ وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ أَبِي رِزْمَةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ يَقُولُ: بَيْنَنَا وَبَيْنَ الْقَوْمِ الْقَوَائِمُ، يَعْنِي الْإِسْنَادَ.

وقَالَ مُحَمَّدٌ: سَمِعْتُ أَبَا إِسْحٰقَ إِبْرَاهِيمَ بْنَ عِيسَىٰ الطَّالَقَانِيَّ قَالَ: قُلْتُ لِعَبْدِ اللهِ بْنِ الْمُبَارَكِ، يَا أَبَا عَبْدِ الرَّحْمٰنِ! الْحَدِيثُ الَّذِي جَاءَ: «إِنَّ مِنَ الْبِرِّ بَعْدَ الْبِرِّ، أَنْ تُصَلِّيَ لِأَبَوَيْكَ مَعَ صَلَاتِكَ، وَتَصُومَ لَهُمَا مَعَ صَوْمِكَ» قَالَ فَقَالَ عَبْدُ اللهِ: يَا أَبَا إِسْحٰقَ! عَمَّنْ هٰذَا؟ قَالَ قُلْتُ لَهُ: هٰذَا مِنْ حَدِيثِ شِهَابِ بْنِ خِرَاشٍ، فَقَالَ: ثِقَةٌ، عَمَّنْ؟ قَالَ قُلْتُ: عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، قَالَ: ثِقَةٌ، عَمَّنْ؟ قَالَ قُلْتُ: قَالَ رَسُولُ اللهِ ﷺ. قَالَ: يَا أَبَا إِسْحٰقَ! إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ ﷺ مَفَاوِزَ، تَنْقَطِعُ فِيهَا أَعْنَاقُ

of Allâh ﷺ said." He said: "O Abû Isḥâq, betwîn Al-Ḥajjâj bin Dînâr and the Prophet ﷺ there is a big gap which cannot be easily bridged. But there is no dispute concerning charity (given on behalf of deceased parents)."

الْمَطِيِّ، ولَكِنْ لَيْسَ فِي الصَّدَقَةِ اخْتِلَافٌ.

Muḥammad said: "I heard 'Alî bin Shaqîq say: 'I heard 'Abdullâh bin Al-Mubârak say, in front of the people: "Ignore the *Aḥâdîth* of 'Amr bin Thâbit, for he used to verbally abuse the *Salaf*."

وَقَالَ مُحَمَّدٌ: سَمِعْتُ عَلِيَّ بْنَ شَقِيقٍ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ الْمُبَارَكِ يَقُولُ عَلَىٰ رُءُوسِ النَّاسِ: دَعُوا حَدِيثَ عَمْرِو ابْنِ ثَابِتٍ فَإِنَّهُ كَانَ يَسُبُّ السَّلَفَ.

[33] It was narrated that Abû 'Aqîl, the companion of Buhayyah said:[1] "I was sitting with Al-Qâsim bin 'Ubaidullâh and Yaḥyâ bin Sa'eed. Yaḥyâ said to Al-Qâsim: 'O Abû Muḥammad! How grave it is for a great man like you to be asked a question about this religion and you have no knowledge of it and no answer.' Al-Qâsim said to him: 'Why is that?' He said: 'Because you are the son of two *Imâm* of guidance, the son of Abû Bakr and 'Umar.' Al-Qâsim said to him: 'What is worse than that is one who knows about Allâh but speaks without knowledge, or accepts a report from one who is not trustworthy.' He fell silent and did not answer him."

[٣٣] وَحَدَّثَنِي أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ ابْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ صَاحِبُ بُهَيَّةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ الْقَاسِمِ بْنِ عُبَيْدِ اللهِ وَيَحْيَى بْنِ سَعِيدٍ فَقَالَ يَحْيَىٰ لِلْقَاسِمِ: يَا أَبَا مُحَمَّدٍ! إِنَّهُ قَبِيحٌ عَلَىٰ مِثْلِكَ، عَظِيمٌ أَنْ تُسْأَلَ عَنْ شَيْءٍ مِنْ أَمْرِ هٰذَا الدِّينِ، فَلَا يُوجَدَ عِنْدَكَ مِنْهُ عِلْمٌ وَلَا فَرَجٌ، أَوْ عِلْمٌ وَلَا مَخْرَجٌ فَقَالَ لَهُ الْقَاسِمُ: وَعَمَّ ذَاكَ؟ قَالَ: لِأَنَّكَ ابْنُ إِمَامَيْ هُدًى ابْنُ أَبِي بَكْرٍ وَعُمَرَ، قَالَ يَقُولُ لَهُ الْقَاسِمُ: أَقْبَحُ مِنْ ذَاكَ عِنْدَ مَنْ عَقَلَ عَنِ اللهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ آخُذَ عَنْ غَيْرِ ثِقَةٍ، قَالَ فَسَكَتَ فَمَا أَجَابَهُ.

---

[1] He was her freed slave, and his name is Yaḥyâ bin Al-Mutawakkil.

[34] It was narrated by Sufyân [bin 'Uyaynah] who said: "They informed me about Abû 'Aqîl, the companion of Buhayyah; that a son of 'Abdullâh bin 'Umar was asked about something of which he did not have any knowledge. Yaḥyâ bin Sa'eed said to him: 'I feel it is very grave that a man like you, who is the son of two *Imâm* of guidance' - meaning 'Umar and Ibn 'Umar - 'can be asked about something of which he has no knowledge.' He said: 'By Allâh, it is more serious than that before Allâh and before anyone who has any knowledge of Allâh, to speak without knowledge, or to narrate from someone who is not trustworthy.' Abû 'Aqîl Yaḥyâ bin Al-Mutawakkil was present while the two of them said that."

[٣٤] وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ قَالَ: سَمِعْتُ سُفْيَانَ [بْنَ عُيَيْنَةَ] يَقُولُ: أَخْبَرُونِي عَنْ أَبِي عَقِيلٍ صَاحِبِ بُهَيَّةَ أَنَّ أَبْنًا لِعَبْدِاللهِ بْنِ عُمَرَ سَأَلُوهُ عَنْ شَيْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ فَقَالَ لَهُ يَحْيَى بْنُ سَعِيدٍ: وَاللهِ! إِنِّي لَأُعْظِمُ أَنْ يَكُونَ مِثْلُكَ، وَأَنْتَ ابْنُ إِمَامَيِ الْهُدَىٰ - يَعْنِي عُمَرَ وَابْنَ عُمَرَ - تُسْأَلُ عَنْ أَمْرٍ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ فَقَالَ: أَعْظَمُ مِنْ ذَلِكَ وَاللهِ! عِنْدَ اللهِ، وَعِنْدَ مَنْ عَقَلَ عَنِ اللهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ أَوْ أُخْبِرَ عَنْ غَيْرِ ثِقَةٍ - قَالَ - وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ حِينَ قَالَا ذَلِكَ.

[35] It was narrated that Yaḥyâ bin Sa'eed said: "I asked Sufyân Ath-Thawrî, Shu'bah, Mâlik and Ibn 'Uyaynah about a man who was not reliable in narration of *Ḥadîth*, but a man came and asked me about him. They said: 'Tell them that he is not reliable.'"

[٣٥] وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ وَشُعْبَةَ وَمَالِكًا وَابْنَ عُيَيْنَةَ، عَنِ الرَّجُلِ لَا يَكُونُ ثَبْتًا فِي الْحَدِيثِ، فَيَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي عَنْهُ، قَالُوا: أَخْبِرْ عَنْهُ أَنَّهُ لَيْسَ بِثَبْتٍ.

[36] It was narrated that An-Naḍr said: "While Ibn 'Awn was standing in the threshold,[1] he was asked about the *Ḥadîth* of Shahr. He said: 'They

[٣٦] وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ سَمِعْتُ النَّضْرَ يَقُولُ: سُئِلَ ابْنُ عَوْنٍ عَنْ حَدِيثٍ لِشَهْرٍ وَهُوَ قَائِمٌ عَلَىٰ أُسْكُفَّةِ

[1] He was standing in the opening of either a door or a gate.

condemned Shahr, they condemned Shahr.'"

Abû Al-Ḥusain Muslim bin Al-Ḥajjâj (may Allâh have mercy on him) said: (Ibn 'Awn meant that) The people have taken to criticizing him.

الْبَابِ فَقَالَ: إِنَّ شَهْرًا نَزَكُوهُ. إِنَّ شَهْرًا نَزَكُوهُ.

قَالَ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ رَحِمَهُ اللهُ: يَقُولُ: أَخَذَتْهُ أَلْسِنَةُ النَّاسِ، تَكَلَّمُوا فِيهِ.

[37] It was narrated that Shu'bah said: "I met Shahr but I did not pay any attention to him."

[٣٧] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا شَبَابَةُ قَالَ: قَالَ شُعْبَةُ: وَقَدْ لَقِيتُ شَهْرًا فَلَمْ أَعْتَدَّ بِهِ.

[38] Muḥammad bin 'Abdullâh bin Quhzâdh - from the people of Mar, narrated to me, he said: 'Alî bin Ḥusain bin Wâqid said: 'Abdullâh bin Al-Mubârak said: "I said to Sufyân Ath-Thawrî: "Abbâd bin Kathîr is one whose situation you know about. When he narrates a report he makes serious mistakes. Do you think that I should tell the people not to accept reports from him?' Sufyân said: 'Yes.' 'Abdullâh said: 'If I was in a gathering where mention was made of 'Abbâd, I would praise him for his religion, but I would say: "Do not accept reports from him."'

[٣٨] وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ - مِنْ أَهْلِ مَرْوَ - قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ. قَالَ: قَالَ عَبْدُاللهِ بْنُ الْمُبَارَكِ: قُلْتُ لِسُفْيَانَ الثَّوْرِيِّ: إِنَّ عَبَّادَ بْنَ كَثِيرٍ مَنْ تَعْرِفُ حَالَهُ، وَإِذَا حَدَّثَ جَاءَ بِأَمْرٍ عَظِيمٍ، فَتَرَى أَنْ أَقُولَ لِلنَّاسِ: لَا تَأْخُذُوا عَنْهُ؟ قَالَ سُفْيَانُ: بَلَىٰ. قَالَ عَبْدُاللهِ: فَكُنْتُ، إِذَا كُنْتُ فِي مَجْلِسٍ ذُكِرَ فِيهِ عَبَّادٌ، أَثْنَيْتُ عَلَيْهِ فِي دِينِهِ، وَأَقُولُ: لَا تَأْخُذُوا عَنْهُ.

Muḥammad narrated to us: 'Abdullâh bin 'Uthmân said: My father said: "'Abdullâh bin Al-Mubârak said: I went to Shu'bah and he said: 'This is 'Abbâd bin Kathîr - beware of him.'"

حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُاللهِ بْنُ عُثْمَانَ قَالَ، قَالَ أَبِي: قَالَ عَبْدُاللهِ بْنُ الْمُبَارَكِ: انْتَهَيْتُ إِلَىٰ شُعْبَةَ فَقَالَ: هٰذَا عَبَّادُ بْنُ كَثِيرٍ فَاحْذَرُوهُ.

[39] Al-Fâdl bin Sahl narrated to me: "I asked Mu'alla Ar-Râzî about Muḥammad bin Sa'eed, the one that 'Abbâd bin Kathîr narrated from. So he told me that 'Eisâ bin Yûnus said: 'I was at his door and Sufyân was with him. When he came out, I asked him about Muhammad bin Sa'eed, and he told me that he was a liar.'"

[٣٩] وَحَدَّثَني الْفَضْلُ بْنُ سَهْلٍ قَالَ: سَأَلْتُ مُعَلَّى الرَّازِيَّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، الَّذِي رَوَىٰ عَنْهُ عَبَّادُ بْنُ كَثِيرٍ فَأَخْبَرَنِي عَنْ عِيسَى بْنِ يُونُسَ قَالَ: كُنْتُ عَلَىٰ بَابِهِ وَسُفْيَانُ عِنْدَهُ فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ، فَأَخْبَرَنِي أَنَّهُ كَذَّابٌ.

[40] It was narrated from Muḥammad bin Yaḥyâ bin Sa'eed Al-Qaṭṭân that his father said: "We have not seen any fault in the righteous worse than their telling lies in narrating *Ḥadîth*."

Ibn Abî 'Attâb said: "I met Muḥammad bin Yaḥyâ bin Sa'eed Al-Qaṭṭân and I asked him about him. He said, narrating from his father: 'You will not see in good people anything worse than in telling lies about *Ḥadîth*.'"

Muslim said: (This means) Lies flow from their tongues but they do not lie deliberately.

[٤٠] وَحَدَّثَني مُحَمَّدُ بْنُ أَبِي عَتَّابٍ قَالَ: أَخْبَرَنِي عَفَّانُ عَنْ مُحَمَّدِ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ: لَمْ نَرَ الصَّالِحِينَ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ ابْنُ أَبِي عَتَّابٍ: فَلَقِيتُ أَنَا مُحَمَّدَ ابْنَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، فَسَأَلْتُهُ عَنْهُ، فَقَالَ عَنْ أَبِيهِ: لَمْ تَرَ أَهْلَ الْخَيْرِ فِي شَيْءٍ، أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ مُسْلِمٌ: يَقُولُ: يَجْرِي الْكَذِبُ عَلَىٰ لِسَانِهِمْ وَلَا يَتَعَمَّدُونَ الْكَذِبَ.

[41] It was narrated that Khalîfah bin Mûsâ said: "I entered upon Ghâlib bin 'Ubaidullâh and he started to dictate to me: 'Makḥûl narrated to me,' 'Makḥûl narrated to me.' Then he needed to urinate, so he got up, and I looked at his notebook and in it (was written): 'Abân narrated to me from

[٤١] وَحَدَّثَني الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ قَالَ: أَخْبَرَنِي خَلِيفَةُ ابْنُ مُوسَىٰ قَالَ: دَخَلْتُ عَلَىٰ غَالِبِ بْنِ عُبَيْدِاللهِ، فَجَعَلَ يُمْلِي عَلَيَّ: حَدَّثَنِي مَكْحُولٌ، حَدَّثَنِي مَكْحُولٌ، فَأَخَذَهُ الْبَوْلُ فَقَامَ فَنَظَرْتُ فِي الْكُرَّاسَةِ فَإِذَا فِيهَا حَدَّثَنِي

Anas,' 'Abân narrated from so-and-so.' So I got up and left."

He (Muslim) said: And I heard Al-Ḥasan bin 'Alî Al-Ḥulwânî say: "I saw in the book of 'Affân a *Ḥadî<u>th</u>* of Hi<u>sh</u>âm Abû Al-Miqdâm - a *Ḥadî<u>th</u>* of 'Umar bin 'Abdul-'Azîz. Hi<u>sh</u>âm said: 'A man called Yaḥyâ bin so-and-so narrated to me, from Muḥammad bin Ka'b.' I said to 'Affân: 'They say that Hi<u>sh</u>âm heard it from Muḥammad bin Ka'b.' He said: 'His problem started with this *Ḥadî<u>th</u>*. He used to say: "Yaḥyâ narrated to me from Muḥammad,' then after that he claimed that he had heard it from Muḥammad.'"

أَبَانٌ عَنْ أَنَسٍ، وَأَبَانٌ عَنْ فُلَانٍ، فَتَرَكْتُهُ وَقُمْتُ.

[قَالَ]: وَسَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْحُلْوَانِيَّ يَقُولُ: رَأَيْتُ فِي كِتَابِ عَفَّانَ حَدِيثَ هِشَامٍ أَبِي الْمِقْدَامِ - حَدِيثُ عُمَرَ ابْنِ عَبْدِ الْعَزِيزِ - قَالَ هِشَامٌ: حَدَّثَنِي رَجُلٌ يُقَالُ لَهُ يَحْيَى بْنُ فُلَانٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، [قَالَ] قُلْتُ لِعَفَّانَ: إِنَّهُمْ يَقُولُونَ: هِشَامٌ سَمِعَهُ مِنْ مُحَمَّدِ بْنِ كَعْبٍ فَقَالَ: إِنَّمَا ابْتُلِيَ مِنْ قِبَلِ هٰذَا الْحَدِيثِ، كَانَ يَقُولُ: حَدَّثَنِي يَحْيَىٰ عَنْ مُحَمَّدٍ، ثُمَّ ادَّعَىٰ بَعْدُ، أَنَّهُ سَمِعَهُ مِنْ مُحَمَّدٍ.

[42] Muḥammad bin 'Abdullâh bin Quhzâ<u>dh</u> narrated to me: "I heard 'Abdullâh bin 'U<u>th</u>mân bin Jabalah saying: 'I said to 'Abdullâh bin Al-Mubârak: "Who is the man from whom you narrated the *Ḥadî<u>th</u>* of 'Abdullâh bin 'Amr: 'The Day of *Al-Fiṭr* is the day of rewards'?" He said: "Sulaimân bin Al-Ḥajjâj. Look into what you get from him."

Ibn Quhzâ<u>dh</u> said: "I heard Wahb bin Zam'ah mentioning from Sufyân bin 'Abdul-Malik who said: "Abdullâh, meaning Ibn Al-Mubârak, said: "I saw Rawḥ bin Ghuṭaif, the narrator of the *Ḥadî<u>th</u>* about blood the

[٤٢] حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ قَالَ: سَمِعْتُ عَبْدَاللهِ بْنَ عُثْمَانَ بْنِ جَبَلَةَ يَقُولُ: قُلْتُ لِعَبْدِاللهِ بْنِ الْمُبَارَكِ: مَنْ هٰذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ حَدِيثَ عَبْدِاللهِ بْنِ عَمْرٍو «يَوْمُ الْفِطْرِ يَوْمُ الْجَوَائِزِ»؟ قَالَ: سُلَيْمَانُ بْنُ الْحَجَّاجِ، انْظُرْ مَا وَضَعْتُ فِي يَدِكَ مِنْهُ.

قَالَ ابْنُ قُهْزَاذَ: وَسَمِعْتُ وَهْبَ بْنَ زَمْعَةَ يَذْكُرُ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمَلِكِ قَالَ: قَالَ عَبْدُ اللهِ يَعْنِي ابْنَ الْمُبَارَكِ: رَأَيْتُ رَوْحَ بْنَ غُطَيْفٍ، صَاحِبَ الدَّمِ قَدْرِ الدِّرْهَمِ، وَجَلَسْتُ إِلَيْهِ مَجْلِسًا. فَجَعَلْتُ

size of a Dirham,[1] and I sat with him for a while, but I began to feel embarrassed of my companions if they were to see me with him, because they disliked his narrations."

أَسْتَحْيِي مِنْ أَصْحَابِي أَنْ يَرَوْنِي جَالِسًا مَعَهُ، كُرْهَ حَدِيثِهِ.

[43] It was narrated that 'Abdullâh bin Al-Mubârak said: "Baqiyyah is truthful in speech, but he accepts (reports) from (anyone)."

[٤٣] حَدَّثَنِي ابْنُ قُهْزَاذَ قَالَ: سَمِعْتُ وَهْبًا يَقُولُ عَنْ سُفْيَانَ، عَنِ عَبْدِاللهِ بْنِ الْمُبَارَكِ قَالَ: بَقِيَّةُ صَدُوقُ اللِّسَانِ، وَلَكِنَّهُ يَأْخُذُ عَمَّنْ أَقْبَلَ وَأَدْبَرَ.

[44] It was narrated that Ash-Sha'bî said: "Al-Ḥârith Al-A'war Al-Hamdânî narrated to me, but he was a liar."

[٤٤] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ الْهَمْدَانِيُّ، وَكَانَ كَذَّابًا.

[45] It was narrated that Mughîrah said: "I heard Ash-Sha'bî say: 'Al-Ḥârith Al-A'war narrated to me,' but he bears witness that Al-Hârith Al-A'war is one of the liars."

[٤٥] حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُفَضَّلٍ، عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ، وَهُوَ يَشْهَدُ أَنَّهُ أَحَدُ الْكَاذِبِينَ.

[46] It was narrated that Ibrâhîm said: "'Alqamah said: 'I read the Qur'ân in two years.' Al-Ḥârith said: 'The Qur'ân is easy but the *Waḥî* (revelation) is more difficult.'"

[٤٦] وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَلْقَمَةُ: قَرَأْتُ الْقُرْآنَ فِي سَنَتَيْنِ فَقَالَ الْحَارِثُ: الْقُرْآنُ هَيِّنٌ، الْوَحْيُ أَشَدُّ.

[47] It was narrated from Ibrâhîm that Al-Ḥârith said: "I

[٤٧] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ:

---

[1] Meaning, the narrator of the *Ḥadîth*: "Prayer is to be repeated if there is blood (stain) the size of a *Dirham*." It was recorded by Ad-Dâraquṭnî in his *Sunan*, Al-Baihaqî in his *Sunan*, and Al-'Uqailî in *Aḍ-Ḍu'afâ'*.

learned the Qur'ân in three years and the *Waḥî* in two" - or he said: "the *Waḥî* in three years and the Qur'ân in two."

حَدَّثَنَا أَحْمَدُ يَعْنِي ابْنَ يُونُسَ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْراهِيمَ؛ أَنَّ الْحَارِثَ قَالَ: تَعَلَّمْتُ الْقُرْآنَ فِي ثَلَاثِ سِنِينَ، وَالْوَحْيَ فِي سَنَتَيْنِ - أَوْ قَالَ -: الْوَحْيَ فِي ثَلَاثِ سِنِينَ، وَالْقُرْآنَ فِي سَنَتَيْنِ.

[48] It was narrated from Ibrâhîm that Al-Ḥârith was accused (of fabrication).

[٤٨] **وَحَدَّثَنِي** حَجَّاجُ بْنُ الشَّاعِرِ قَالَ: حَدَّثَنِي أَحْمَدُ - وَهُوَ ابْنُ يُونُسَ - حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ وَالْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ؛ أَنَّ الْحَارِثَ اتُّهِمَ.

[49] It was narrated that Ḥamzah Az-Zayyât said: "Murrah Al-Hamdânî heard something from Al-Ḥârith and he said to him: 'Sit by the door.' Murrah went in and picked up his sword, but Al-Ḥârith sensed that he was up to no good, so he went away."

[٤٩] **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ حَمْزَةَ الزَّيَّاتِ قَالَ: سَمِعَ مُرَّةُ الْهَمْدَانِيُّ مِنَ الْحَارِثِ شَيْئًا، فَقَالَ لَهُ: اقْعُدْ بِالْبَابِ - قَالَ -: فَدَخَلَ مُرَّةُ وَأَخَذَ سَيْفَهُ - قَالَ: وَأَحَسَّ الْحَارِثُ بِالشَّرِّ، فَذَهَبَ.

[50] It was narrated that Ibn 'Awn said: "Ibrâhîm said to us: 'Beware of Al-Mughîrah bin Sa'eed and Abû 'Abdur-Raḥîm, for they are liars.'"

[٥٠] **وَحَدَّثَنِي** عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ؛ قَالَ: قَالَ لَنَا إِبْرَاهِيمُ: إِيَّاكُمْ وَالْمُغِيرَةَ بْنَ سَعِيدٍ وَأَبَا عَبْدِ الرَّحِيمِ، فَإِنَّهُما كَذَّابَانِ.

[51] It was narrated that 'Âṣim said: "We used to go to Abû 'Abdur-Raḥmân Al-Sulamî when we were young boys, and he used

[٥١] **وَحَدَّثَنِي** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ قَالَ: حَدَّثَنَا عَاصِمٌ قَالَ: كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمَٰنِ

to say to us: 'Do not sit with the storytellers except for Abû Al-Aḥwaṣ, and beware of Shaqîq.' And He said: 'This Shaqîq held some Khârijî views, but he was not Abû Wâ'il.'"

السُّلَمِيَّ وَنَحْنُ غِلْمَةٌ أَيْفَاعٌ، فَكَانَ يَقُولُ لَنَا: لَا تُجَالِسُوا الْقُصَّاصَ غَيْرَ أَبِي الْأَحْوَصِ، وَإِيَّاكُمْ وَشَقِيقًا، قَالَ وَكَانَ شَقِيقٌ هٰذَا يَرَى رَأْيَ الْخَوَارِجِ، وَلَيْسَ بِأَبِي وَائِلٍ.

[52] Abû Ghassân Muḥammad bin 'Amr Ar-Râzî narrated to us, he said: "I heard Jarîr say: 'I met Jâbir bin Yazîd Al-Ju'fî, but I did not write down anything from him as he believed in *Ar-Raj'ah*.'"[1]

[٥٢] حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ قَالَ: سَمِعْتُ جَرِيرًا يَقُولُ: لَقِيتُ جَابِرَ بْنَ يَزِيدَ الْجُعْفِيَّ، فَلَمْ أَكْتُبْ عَنْهُ، كَانَ يُؤْمِنُ بِالرَّجْعَةِ.

[53] It was narrated that Mis'ar said: "Jâbir bin Yazîd narrated to us, before he innovated as he did."

[٥٣] وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ، قَبْلَ أَنْ يُحْدِثَ مَا أَحْدَثَ.

[54] It was narrated that Sufyân said: "The people used to narrate from Jâbir before he showed what he showed. And when he showed what he showed, the people suspected his *Ḥadîth*, and some people abandoned him." It was said to him: "What did he show?" He said: "Belief in *Ar-Raj'ah* (return to this life after death and before the Day of Judgement)."

[٥٤] وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ قَبْلَ أَنْ يُظْهِرَ مَا أَظْهَرَ، فَلَمَّا أَظْهَرَ مَا أَظْهَرَ اتَّهَمَهُ النَّاسُ فِي حَدِيثِهِ، وَتَرَكَهُ بَعْضُ النَّاسِ، فَقِيلَ لَهُ: وَمَا أَظْهَرَ؟ قَالَ: الْإِيمَانُ بِالرَّجْعَةِ.

[55] It was narrated that Abû Yaḥyâ Al-Ḥimmânî said:

[٥٥] وَحَدَّثَنِي حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا

[1] The return to this life after death (reincarnation), and before the Day of Judgement. It is either regarding 'Alî, may Allâh be pleased with him, or the Shî'î claim that the *Mahdî* is alive and shall return.

"Qabîṣah and his brother narrated us that they heard Al-Jarrâḥ bin Malîḥ say: 'I heard Jâbir bin Yazîd say: "I have seventy thousand *Aḥâdîth*, all from Abû Ja'far from the Prophet ﷺ."

أَبُو يَحْيَى الْحِمَّانِيُّ: حَدَّثَنَا قَبِيصَةُ وَأَخُوهُ؛ أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِيحٍ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ يَزِيدَ يَقُولُ: عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ عَنِ النَّبِيِّ ﷺ، كُلُّهَا.

[56] It was narrated that Zuhair said: "Jâbir said" - or "I heard Jâbir say: 'I have fifty thousand *Aḥâdîth*, and I have not narrated any of them.' Then one day he narrated a *Ḥadîth* and said: 'This is one of the fifty thousand.'"

[٥٦] **وَحَدَّثَنِي** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ سَمِعْتُ زُهَيْرًا يَقُولُ: قَالَ جَابِرٌ: أَوْ سَمِعْتُ جَابِرًا يَقُولُ: إِنَّ عِنْدِي لَخَمْسِينَ أَلْفَ حَدِيثٍ. مَا حَدَّثْتُ مِنْهَا بِشَيْءٍ. قَالَ ثُمَّ حَدَّثَ يَوْمًا بِحَدِيثٍ فَقَالَ: هٰذَا مِنَ الْخَمْسِينَ أَلْفًا.

[57] It was narrated that Sallâm bin Abî Muṭî' said: "I heard Jâbir Al-Ju'fî say: 'I have fifty thousand *Ḥadîth* from the Prophet ﷺ.'"

[٥٧] **وَحَدَّثَنِي** إِبْراهِيمُ بْنُ خَالِدٍ الْيَشْكُرِيُّ. قَالَ سَمِعْتُ أَبَا الْوَلِيدِ يَقُولُ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ يَقُولُ: سَمِعْتُ جَابِرًا الْجُعْفِيَّ يَقُولُ: عِنْدِي خَمْسونَ أَلْفَ حَدِيثٍ عَنِ النَّبِيِّ ﷺ.

58 Sufyân said: "I heard a man asking Jâbir about the Verse of the Holy Qur'ân: "...Therefore I will not leave this land until my father permits me, or Allâh decides my case and He is the Best of the judges.[1] Jâbir said: 'This has not been fulfilled yet.' Sufyân said: 'He is lying.'" We

[٥٨] **وَحَدَّثَنِي** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعْتُ رَجُلًا سَأَلَ جَابِرًا عَنْ قَوْلِهِ تَعَالَىٰ: ﴿فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِيٓ أَبِيٓ أَوْ يَحْكُمَ ٱللَّهُ لِي ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾

[1] *Yûsuf* 12:80.

said [to Sufyân]: "What did he mean by that?" He said: "The *Râfiḍah* say that 'Alî is in the clouds, and we will not join any of his sons who rebel against the state, until a voice calls out to us from heaven" - meaning 'Alî - "who will tell us to go out and support so-and-so. Jâbir said: 'This is the interpretation of this Verse.' But he was lying; it was about the brothers of Yûsuf [ﷺ]."

[يوسف: ٨٠] قَالَ: فَقَالَ جَابِرٌ: لَمْ يَجِيءْ تَأْوِيلُ هٰذِهِ قَالَ سُفْيَانُ: وَكَذَبَ. فَقُلْنَا [لِسُفْيَانَ]: وَمَا أَرَادَ بِهٰذَا؟ فَقَالَ: إِنَّ الرَّافِضَةَ تَقُولُ: إِنَّ عَلِيًّا فِي السَّحَابِ، فَلَا نَخْرُجُ مَعَ مَنْ يَخْرُجُ مِنْ وَلَدِهِ، حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ - يُرِيدُ عَلِيًّا - أَنَّهُ يُنَادِي اخْرُجُوا مَعَ فُلَانٍ، يَقُولُ جَابِرٌ: فَذَا تَأْوِيلُ هٰذِهِ الْآيَةِ، وَكَذَبَ، كَانَتْ فِي إِخْوَةِ يُوسُفَ [ﷺ].

[59] It was narrated that Sufyân said: "I heard Jâbir narrating nearly thirty thousand *Aḥâdîth*, but I would not allow myself to mention any of them, even if I had such-and-such."

[٥٩] وَحَدَّثَنَا سَلَمَةُ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ جَابِرًا يُحَدِّثُ بِنَحْوٍ مِنْ ثَلَاثِينَ أَلْفَ حَدِيثٍ: مَا أَسْتَحِلُّ أَنْ أَذْكُرَ مِنْهَا شَيْئًا، وَأَنَّ لِي كَذَا وَكَذَا.

[Muslim said]: I heard Abû Ghassân Muḥammad bin 'Amr al-Râzî say: "I asked Jarîr bin 'Abdul-Ḥamîd: 'Did you meet Al-Ḥârith bin Ḥaṣîrah?' He said: 'Yes, he was a very quiet old man, who is hiding something serious.'"

[وَقَالَ مُسْلِمٌ]: وَسَمِعْتُ أَبَا غَسَّانَ، مُحَمَّدَ بْنَ عَمْرٍو الرَّازِيَّ قَالَ: سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ، فَقُلْتُ: الْحَارِثُ ابْنُ حَصِيرَةَ لَقِيتَهُ؟ قَالَ: نَعَمْ، شَيْخٌ طَوِيلُ السُّكُوتِ، يُصِرُّ عَلَىٰ أَمْرٍ عَظِيمٍ.

[60] It was narrated that Ḥammâd bin Zaid said: "Ayyûb mentioned a man one day and said: 'He is not careful about what he says.' And he mentioned

[٦٠] حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: وَذَكَرَ

another, and said: 'He adds to the number.'"[1]

أَيُّوبُ رَجُلًا يَوْمًا فَقَالَ: لَمْ يَكُنْ بِمُسْتَقِيمِ اللِّسَانِ، وَذَكَرَ آخَرَ فَقَالَ: هُوَ يَزِيدُ فِي الرَّقْمِ.

[61] It was narrated that Hammâd bin Zaid said: "Ayyûb said: 'I have a neighbor, then he mentioned some of his virtues, (then he said) but if he were to testify before me even concerning two date fruits, I would not find his testimony acceptable.'"

[٦١] **حَدَّثَنِي** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ قَالَ: قَالَ أَيُّوبُ: إِنَّ لِي جَارًا، ثُمَّ ذَكَرَ مِنْ فَضْلِهِ، وَلَوْ شَهِدَ [عِنْدِي] عَلَىٰ تَمْرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً.

[62] It was narrated that Ma'mar said: "I never saw Ayyûb backbite about anyone except 'Abdul-Karîm," meaning Abû Umayyah. "He mentioned him and said: 'May Allâh have mercy on him. He was not trustworthy, and he asked me about a *Hadîth* of 'Ikrimah, then he said: "I heard 'Ikrimah."

[٦٢] **وَحَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ ابْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: قَالَ مَعْمَرٌ: مَا رَأَيْتُ أَيُّوبَ اغْتَابَ أَحَدًا قَطُّ إِلَّا عَبْدَ الْكَرِيمِ يَعْنِي أَبَا أُمَيَّةَ، فَإِنَّهُ ذَكَرَهُ فَقَالَ: رَحِمَهُ اللهُ، كَانَ غَيْرَ ثِقَةٍ، لَقَدْ سَأَلَنِي عَنْ حَدِيثٍ لِعِكْرِمَةَ، ثُمَّ قَالَ: سَمِعْتُ عِكْرِمَةَ.

[63] It was narrated that Hammâm said: "Abû Dâwûd Al-A'ma came to us and started saying: 'Al-Barâ' narrated to us' and 'Zaid bin Arqam narrated to us.' We mentioned that to Qatâdah and he said: 'He is lying, he never heard anything from them; rather he used to beg from the people at the time of the severe plague.'"

[٦٣] **حَدَّثَنِي** الْفَضْلُ بْنُ سَهْلٍ. قَالَ: حَدَّثَنِي عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ قَالَ: قَدِمَ عَلَيْنَا أَبُو دَاوُدَ الْأَعْمَىٰ فَجَعَلَ يَقُولُ: حَدَّثَنَا الْبَرَاءُ وَحَدَّثَنَا زَيْدُ بْنُ أَرْقَمَ، فَذَكَرْنَا ذَلِكَ لِقَتَادَةَ، فَقَالَ: كَذَبَ مَا سَمِعَ مِنْهُمْ، إِنَّمَا كَانَ ذَلِكَ سَائِلًا يَتَكَفَّفُ النَّاسَ، زَمَنَ طَاعُونِ الْجَارِفِ.

---

[1] Meaning, he exaggerates, telling lies. Like the merchant who lies about the price he paid for the goods he is selling.

[64] It was narrated that Hammâm said: "Abû Dâwûd Al-A'ma entered upon Qatâdah and when he left, they said: 'This man claims that he met eighteen men who had been present at (the battle at) Badr.' Qatâdah said: 'He used to beg before the plague, and he has nothing to do with that at all, and he should not speak. By Allâh, Al-Hasan did not narrate directly from anyone who had been present at Badr, and Sa'eed bin Al-Mûsâyyab did not narrate directly from anyone who had been present at Badr, except for Sa'd bin Mâlik.'"

[٦٤] **وَحَدَّثَنِي** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ قَالَ: دَخَلَ أَبُو دَاوُدَ الْأَعْمَىٰ عَلَىٰ قَتَادَةَ، فَلَمَّا قَامَ قَالُوا: إِنَّ هٰذَا يَزْعُمُ أَنَّهُ لَقِيَ ثَمَانِيَةَ عَشَرَ بَدْرِيًّا، فَقَالَ قَتَادَةُ: هٰذَا كَانَ سَائِلًا قَبْلَ الْجَارِفِ، لَا يَعْرِضُ لِشَيْءٍ مِنْ هٰذَا، وَلَا يَتَكَلَّمُ فِيهِ، فَوَاللهِ! مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيٍّ مُشَافَهَةً، وَلَا حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيٍّ مُشَافَهَةً، إِلَّا عَنْ سَعْدِ ابْنِ مَالِكٍ.

[65] It was narrated from Raqabah that Abû Ja'far Al-Hâshimî Al-Madanî used to fabricate *Hadîth*, though the words were true, but they were not *Ahâdîth* from the Prophet ﷺ, but he used to report that they were from the Prophet ﷺ.

[٦٥] **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ؛ أَنَّ أَبَا جَعْفَرٍ الْهَاشِمِيَّ الْمَدَنِيَّ كَانَ يَضَعُ أَحَادِيثَ، كَلَامَ حَقٍّ، وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ ﷺ، وَكَانَ يَرْوِيهَا عَنِ النَّبِيِّ ﷺ.

[66] It was narrated that Shu'bah narrated from Yûnus bin 'Ubaid who said: " 'Amr bin 'Ubaid used to tell lies in *Hadîth*."

[٦٦] **حَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ. قَالَ أَبُو إِسْحٰقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ؛ قَالَ: كَانَ عَمْرُو بْنُ عُبَيْدٍ يَكْذِبُ فِي الْحَدِيثِ.

[67] It was narrated that Mu'âdh

[٦٧] **حَدَّثَنِي** عَمْرُو بْنُ عَلِيٍّ أَبُو

bin Mu'âdh said: "I said to 'Awf bin Abî Jamîlah that 'Amr bin 'Ubaid narrated to us, from Al-Ḥasan, that the Messenger of Allâh ﷺ said: 'Whoever bears weapons against us is not one of us.' He said: ''Amr is lying, by Allâh, but he wanted to use that to support his vile views.'"[1]

حَفْصٍ قَالَ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ يَقُولُ: قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ حَدَّثَنَا عَنِ الْحَسَنِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا» قَالَ: كَذَبَ وَاللهِ! عَمْرٌو، وَلَكِنَّهُ أَرَادَ أَنْ يَحُوزَهَا إِلَىٰ قَوْلِهِ الْخَبِيثِ.

[68] It was narrated that Ḥammâd bin Zaid said: "A man had been staying close to Ayyûb and listening to him, then Ayyûb noticed that he was missing. They said to him: 'O Abû Bakr, now he is staying close to 'Amr bin 'Ubaid.'" Hammâd said: "One day while I was with Ayyûb, and we had gone early to the market, he met that man. Ayyûb greeted him with *Salâm* and asked him, then Ayyûb said to him: 'I have heard that you are staying close to that man.'" Ḥammâd asked: "[Did] he name him," meaning 'Amr. "He said: 'Yes, O Abû Bakr. He tells us weird things.' Ayyûb said to him: 'We run away from' or 'we feel anxious about those weird things.'"

[٦٨] وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: كَانَ رَجُلٌ قَدْ لَزِمَ أَيُّوبَ وَسَمِعَ مِنهُ، فَفَقَدَهُ أَيُّوبُ فَقَالُوا لَهُ: يَا أَبَا بَكْرٍ! إِنَّهُ قَدْ لَزِمَ عَمْرَو بْنَ عُبَيْدٍ. قَالَ حَمَّادٌ: فَبَيْنَا أَنَا يَوْمًا مَعَ أَيُّوبَ وَقَدْ بَكَّرْنَا إِلَى السُّوقِ. فَاسْتَقْبَلَهُ الرَّجُلُ، فَسَلَّمَ عَلَيْهِ أَيُّوبُ وَسَأَلَهُ، ثُمَّ قَالَ لَهُ أَيُّوبُ: بَلَغَنِي أَنَّكَ لَزِمْتَ ذَلِكَ الرَّجُلَ، قَالَ حَمَّادٌ: سَمَّاهُ - يَعْنِي - عَمْرًا؟ قَالَ: نَعَمْ، يَا أَبَا بَكْرٍ! إِنَّهُ يَجِيئُنَا بِأَشْيَاءَ غَرَائِبَ، قَالَ: يَقُولُ لَهُ أَيُّوبُ: إِنَّمَا نَفِرُّ أَوْ نَفْرَقُ مِنْ تِلْكَ الْغَرَائِبِ.

[69] It was narrated that Ibn Zaid, meaning, Ḥammâd, said: "It was said to Ayyûb that 'Amr bin 'Ubaid narrated that Al-

[٦٩] وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ

[1] See no. 280. The censure is regarding his claim that he heard it from Al-Ḥasan, not regarding the *Ḥadîth* itself.

Ḥasan said: 'The drunkard is not to be flogged if he is intoxicated by consuming *Nabîdh*.' He said: 'He is lying. I heard Al-Ḥasan say that the drunkard is to be flogged for drinking *Nabîdh*.'"

زَيْدٍ، يَعْنِي حَمَّادًا، قَالَ، قِيلَ لِأَيُّوبَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ رَوَىٰ عَنِ الْحَسَنِ قَالَ: لَا يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ، فَقَالَ: كَذَبَ، أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ: يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ.

[70] It was narrated that Sallâm bin Abî Muṭî' said: "Ayyûb heard that I was going to 'Amr, so he came to me one day and said: 'If you are not safe with his religion, how can you be safe with his *Aḥâdîth*?'"

[٧٠] وحَدَّثَنِي حَجَّاجٌ: حَدَّثَنَا سُلَيْمَانُ ابْنُ حَرْبٍ قَالَ: سَمِعْتُ سَلَّامَ بْنَ أَبِي مُطِيعٍ يَقُولُ: بَلَغَ أَيُّوبَ أَنِّي آتِي عَمْرًا، فَأَقْبَلَ عَلَيَّ يَوْمًا، فَقَالَ: أَرَأَيْتَ رَجُلًا لَا تَأْمَنُهُ عَلَىٰ دِينِهِ، كَيْفَ تَأْمَنُهُ عَلَىٰ الْحَدِيثِ؟.

[71] It was narrated that Sufyân said: "I heard Abû Mûsâ say: "Amr bin 'Ubaid narrated to us, before he innovated.'"

[٧١] وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ أَبَا مُوسَىٰ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ قَبْلَ أَنْ يُحْدِثَ.

[72] 'Ubaidullâh bin Mu'âdh Al-'Anbarî narrated to me: "My father narrated us: 'I wrote to Shu'bah asking him about Abû Shaibah, the *Qâḍî* of Wâsiṭ. He wrote to me saying: "Do not write down anything from him, and tear up my letter."

[٧٢] حَدَّثَنِي عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي قَالَ: كَتَبْتُ إِلَىٰ شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ قَاضِي وَاسِطٍ، فَكَتَبَ إِلَيَّ: لَا تَكْتُبْ عَنْهُ شَيْئًا. وَمَزِّقْ كِتَابِي.

[73] Al-Ḥulwânî narrated to me, he said: "I heard 'Affân say: 'I told Ḥammâd bin Salamah a *Ḥadîth* from Ṣâliḥ Al-Murrî from Thâbit. He said: "He is lying." And I told Hammâm a *Ḥadîth* from Ṣâliḥ Al-Murrî and he said: "He is lying."

[٧٣] وحَدَّثَنَا الْحُلْوَانِيُّ قَالَ: سَمِعْتُ عَفَّانَ قَالَ: حَدَّثْتُ حَمَّادَ بْنَ سَلَمَةَ عَنْ صَالِحٍ الْمُرِّيِّ بِحَدِيثٍ عَنْ ثَابِتٍ فَقَالَ: كَذَبَ، وَحَدَّثْتُ هَمَّامًا عَنْ صَالِحٍ الْمُرِّيِّ بِحَدِيثٍ فَقَالَ: كَذَبَ.

[74] Abû Dâwûd said: "Shu'bah said to me: 'Go to Jarîr bin Ḥâzim and tell him: "It is not permissible for you to narrate from Al-Ḥasan bin 'Umârah, because he tells lies." Abû Dâwûd said: "I said to Shu'bah: 'How is that?' He said: 'He narrated to us from Al-Ḥakam things for which I find no basis."' He said: "I said to him: 'What things?' He said: 'I asked Al-Ḥakam: "Did the Prophet ﷺ offer the funeral prayer for those who were slain at Uḥud?" He said: "He did not offer the prayer for them." But Al-Ḥasan bin 'Umârah said, narrating from Al-Ḥakam, from Miqsam, from Ibn 'Abbâs, that the Prophet ﷺ offered the prayer for them and buried them. I said to Al-Ḥakam: "What do you say about the children of *Zina* (children born out of wedlock)?" He said: "The funeral prayer should be offered for them." I said: "From the *Ḥadîth* of whom is that narrated?" He said: "It is narrated from Al-Ḥasan Al-Baṣrî." But Al-Ḥasan bin 'Umârah said: "Al-Ḥakam narrated to us from Yaḥyâ bin Al-Jazzâr, from 'Alî, may Allâh be pleased with him."

[٧٤] وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: قَالَ لِي شُعْبَةُ: ائْتِ جَرِيرَ بْنَ حَازِمٍ فَقُلْ لَهُ: لَا يَحِلُّ لَكَ أَنْ تَرْوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ فَإِنَّهُ يَكْذِبُ، قَالَ أَبُو دَاوُدَ: قُلْتُ لِشُعْبَةَ: وَكَيْفَ ذَاكَ؟ فَقَالَ: حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلًا - قَالَ - قُلْتُ لَهُ: بِأَيِّ شَيْءٍ؟ قَالَ قُلْتُ لِلْحَكَمِ: أَصَلَّى النَّبِيُّ ﷺ عَلَىٰ قَتْلَىٰ أُحُدٍ؟ فَقَالَ: لَمْ يُصَلِّ عَلَيْهِمْ، فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّىٰ عَلَيْهِمْ وَدَفَنَهُمْ. قُلْتُ لِلْحَكَمِ: مَا تَقُولُ فِي أَوْلَادِ الزِّنَا؟ قَالَ: يُصَلَّى عَلَيْهِمْ. قُلْتُ: مِنْ حَدِيثِ مَنْ يُرْوَىٰ؟ قَالَ: يُرْوَىٰ عَنِ الْحَسَنِ الْبَصْرِيِّ. فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ: حَدَّثَنَا الْحَكَمُ عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ رضِيَ اللهُ تَعَالَىٰ عَنْهُ.

[75] Al-Ḥasan Al-Ḥulwânî narrated to me, he said: "I heard Yazîd bin Hârûn, when he mentioned Ziyâd bin Maimûn,

[٧٥] وحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هٰرُونَ، وَذَكَرَ زِيَادَ بْنَ مَيْمُونٍ، فَقَالَ: حَلَفْتُ أَلَّا أَرْوِيَ عَنْهُ

say: 'I swore that I would not narrate anything from him, or from Khâlid bin Maḥdûj.' He said: 'I met Ziyâd bin Maimûn, and I asked him about a *Ḥadîth*. He narrated it to me from Bakr Al-Muzanî. Then I went back to him, and he narrated it to me from Muwarriq. Then I went back to him, and he narrated it to me from Al-Ḥasan.' And he used to accuse the two of them of lying."

شَيْئًا وَلَا عَنْ خَالِدِ بْنِ مَحْدُوجٍ -وَقَالَ-: لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ، فَسَأَلْتُهُ عَنْ حَدِيثٍ فَحَدَّثَنِي بِهِ عَنْ بَكْرٍ الْمُزَنِيِّ، ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ مُوَرِّقٍ، ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنِ الْحَسَنِ، وَكَانَ يَنْسُبُهُمَا إِلَى الْكَذِبِ.

Al-Ḥulwânî said: "I heard 'Abduṣ-Ṣamad, when I mentioned Ziyâd bin Maimûn in his presence, accuse him of lying."

قَالَ الْحُلْوَانِيُّ: سَمِعْتُ عَبْدَ الصَّمَدِ، وَذَكَرْتُ عِنْدَهُ زِيَادَ بْنَ مَيْمُونٍ، فَنَسَبَهُ إِلَى الْكَذِبِ.

[76] Maḥmûd bin Ghailân narrated to me, he said: "I said to Abû Dâwûd Aṭ-Ṭayâlisî: 'You have narrated a great deal from 'Abbâd bin Manṣûr. How come you did not hear from him the *Ḥadîth* of *Al-'Aṭṭârah* which was narrated to us by An-Naḍr bin Shumail?' He said to me: 'Be quiet! 'Abdur-Raḥmân bin Mahdî and I met Ziyâd bin Maimûn and we asked him. We said to him: "What are these *Aḥâdîth* that you narrate from Anas?" He said: "What do you think of a man who commits a sin then repents; doesn't Allâh accept his repentance?" We said: "Yes." He said: "I did not hear either a little or a lot from Anas (meaning, nothing at all). If the people do

[٧٦] وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: قُلْتُ لِأَبِي دَاوُدَ الطَّيَالِسِيِّ: قَدْ أَكْثَرْتَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، فَمَا لَكَ لَمْ تَسْمَعْ مِنْهُ حَدِيثَ الْعَطَّارَةِ الَّذِي رَوَى لَنَا النَّضْرُ ابْنُ شُمَيْلٍ؟ فَقَالَ لِيَ: اسْكُتْ: فَأَنَا لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ فَسَأَلْنَاهُ فَقُلْنَا لَهُ: هَذِهِ الْأَحَادِيثُ الَّتِي تَرْوِيهَا عَنْ أَنَسٍ؟ فَقَالَ: أَرَأَيْتُمَا رَجُلًا يُذْنِبُ فَيَتُوبُ، أَلَيْسَ يَتُوبُ اللهُ عَلَيْهِ؟ قَالَ قُلْنَا: نَعَمْ. قَالَ: مَا سَمِعْتُ مِنْ أَنَسٍ مِنْ ذَا قَلِيلًا، وَلَا كَثِيرًا، إِنْ كَانَ لَا يَعْلَمُ النَّاسُ فَأَنْتُمَا لَا تَعْلَمَانِ أَنِّي لَمْ أَلْقَ أَنَسًا.

not know, then you now know that I did not meet Anas."

Abû Dâwûd said: "After that, I heard that he was narrating and 'Abdur-Rahmân and I went to him and he said: 'I repent.' Then after that he was narrating again, so we ignored him."

قَالَ أَبُو دَاوُدَ: فَبَلَغَنَا، بَعْدُ، أَنَّهُ يَرْوِي. فَأَتَيْنَاهُ أَنَا وَعَبْدُ الرَّحْمَٰنِ فَقَالَ: أَتُوبُ. ثُمَّ كَانَ، بَعْدُ، يُحَدِّثُ، فَتَرَكْنَاهُ.

[77] Hasan Al-Hulwânî narrated to me, he said: "I heard Shabâbah say: "Abdul-Quddûs used to narrate to us and say: "Suwaid bin 'Aqalah."'[1] Shabâbah said: 'And I heard 'Abdul-Quddûs say: "The Messenger of Allâh ﷺ forbade using *Ar-Rawhu 'ardan*." It was said to him: "What does that mean?" He said: "It means making a small window in a wall to let the breeze pass through."[2]

[٧٧] حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ قَالَ: سَمِعْتُ شَبَابَةَ - قَالَ: كَانَ عَبْدُ الْقُدُّوسِ يُحَدِّثُنَا فَيَقُولُ: سُوَيْدُ بْنُ عَقَلَةَ - قَالَ شَبَابَةُ: وَسَمِعْتُ عَبْدَ الْقُدُّوسِ يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُتَّخَذَ الرَّوْحُ عَرْضًا - قَالَ - فَقِيلَ لَهُ: أَيُّ شَيْءٍ هٰذَا؟ قَالَ: يَعْنِي يُتَّخَذُ كُوَّةٌ فِي حَائِطٍ لِيَدْخُلَ عَلَيْهِ الرَّوْحُ.

Muslim said: I heard 'Ubaidullâh bin 'Umar Al-Qawârîrî say: "I heard Hammâd bin Zaid say to a man - a few days after Mahdî bin Hilâl arrived: 'What is this tainted spring coming from your direction?'[3] He said: 'Yes indeed, O Abû Ismâ'îl.'"

[قَالَ مُسْلِمٌ]: وَسَمِعْتُ عُبَيْدَ اللهِ بْنَ عُمَرَ الْقَوَارِيرِيَّ يَقُولُ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ يَقُولُ لِرَجُلٍ - بَعْدَمَا جَلَسَ مَهْدِيُّ بْنُ هِلَالٍ بِأَيَّامٍ -: مَا هَٰذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ قِبَلَكُمْ؟ قَالَ: نَعَمْ يَا أَبَا إِسْمَاعِيلَ!

---

[1] While the name is Suwaid bin Ghafalah.

[2] The issue here has to do with the phrase *Yuttakhadh ar-rûh ghardan* (taking a living creature as a target), which is the correct wording of the narration. However, it was misread and recited by 'Abdul-Qudûs as *Yuttakhadh ar-rawh 'aradan* (making a space to let the air in). Both of these examples were mentioned to demonstrate his lack of abilities as a narrator.

[3] Meaning that he felt he was weak and not fit to narrate *Hadîth*.

[78] Al-Ḥasan Al-Ḥulwânî narrated to me, he said: "I heard 'Affân say: 'I heard Abû 'Awânah say: "No *Ḥadîth* reached me from Al-Ḥasan, but I bring it to Abân bin Abî 'Ayyâsh and he would recite it for me."'

[٧٨] **وحَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ قَالَ: سَمِعْتُ عَفَّانَ قَالَ: سَمِعْتُ أَبَا عَوَانَةَ قَالَ: مَا بَلَغَنِي عَنِ الْحَسَنِ حَدِيثٌ، إِلَّا أَتَيْتُ بِهِ أَبَانَ بْنَ أَبِي عَيَّاشٍ، فَقَرَأَهُ عَلَيَّ.

[79] Suwaid bin Sa'eed narrated to me, he said: "'Alî bin Mushir narrated to us: 'Ḥamzah Az-Zayyât and I heard approximately one thousand *Aḥâdîth* from Abân bin Abî 'Ayyâsh.'"

'Alî said: 'I met Ḥamzah, and he told me that he saw the Prophet ﷺ in a dream, and he told him what he had heard from Abân, and he did not recognize anything except a few things, five or six.'"

[٧٩] **وحَدَّثَنَا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: سَمِعْتُ أَنَا وَحَمْزَةُ الزَّيَّاتُ مِنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ نَحْوًا مِنْ أَلْفِ حَدِيثٍ.

قَالَ عَلِيٌّ: فَلَقِيتُ حَمْزَةَ فَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ فِي الْمَنَامِ، فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ، فَمَا عَرَفَ مِنْهَا إِلَّا شَيْئًا يَسِيرًا خَمْسَةً أَوْ سِتَّةً.

[80] Zakariyyâ bin 'Adiyy said: "Abû Isḥâq Al-Fazârî said to me: 'Write down from Baqiyyah whatever he narrates from those who are known, and do not write down what he narrates from those who are not known. And do not write down anything that Ismâ'îl bin 'Ayyâsh narrated from those who are known nor those who are not known.'"

[٨٠] **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ قَالَ، قَالَ لِي أَبُو إِسْحَقَ الْفَزَارِيُّ: اكْتُبْ عَنْ بَقِيَّةَ مَا رَوَىٰ عَنِ الْمَعْرُوفِينَ، وَلَا تَكْتُبْ عَنْهُ مَا رَوَىٰ عَنْ غَيْرِ الْمَعْرُوفِينَ، وَلَا تَكْتُبْ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ مَا رَوَىٰ عَنِ الْمَعْرُوفِينَ، وَلَا عَنْ غَيْرِهِمْ.

[81] Isḥâq bin Ibrâhîm Al-Ḥanẓalî narrated to me, he said: "I heard some of the companions of 'Abdullâh say: 'Ibn Al-Mubârak said: "What a good man Baqiyyah would be, were it

[٨١] **حَدَّثَنَا** إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِ عَبْدِ اللهِ قَالَ: قَالَ ابْنُ الْمُبَارَكِ: نِعْمَ الرَّجُلُ بَقِيَّةُ لَوْلَا أَنَّهُ كَانَ يَكْنِي الْأَسَامِيَ

not that he changes names into nicknames and nicknames into names. For a long time he used to narrate to us from Abû Sa'eed Al-Wuhâzî, then we realized that that was 'Abdul-Quddûs."

وَيُسَمِّي الْكُنَىٰ، كَانَ دَهْرًا يُحَدِّثُنَا عَنْ أَبِي سَعِيدٍ الْوُحَاظِيِّ، فَنَظَرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُّوسِ.

[82] Ahmad bin Yûsuf Al-Azdî narrated to me, he said: "I heard 'Abdur-Razzâq say: 'I never saw Ibn Al-Mubârak state bluntly that anyone was a liar, except in the case of 'Abdul-Quddûs. I heard him say: "He is a liar."

[٨٢] **وحَدَّثَنِي** أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ قَالَ سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ: مَا رَأَيْتُ ابْنَ الْمُبَارَكِ يُفْصِحُ بِقَوْلِهِ: كَذَّابٌ إِلَّا لِعَبْدِ الْقُدُّوسِ، فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ: كَذَّابٌ.

[83] 'Abdullâh bin 'Abdur-Rahmân Ad-Dârimî narrated to me, he said: "I heard Abû Nu'aim say - and he mentioned Al-Mu'alla bin 'Urfân - he said: 'Abû Wâ'il narrated to us: "Ibn Mas'ûd came out to us at the battle of Siffeen."' Abû Nu'aim said: 'Do you think that he was resurrected after death?'"

[٨٣] **وحَدَّثَنِي** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ - وَذَكَرَ الْمُعَلَّى بْنَ عُرْفَانَ، فَقَالَ - قَالَ: حَدَّثَنَا أَبُو وَائِلٍ قَالَ: خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بِصِفِّينَ، فَقَالَ أَبُو نُعَيْمٍ: أَتُرَاهُ بُعِثَ بَعْدَ الْمَوْتِ؟.

[84] It was narrated that 'Affân bin Muslim said: "We were with Ismâ'îl bin 'Ulayyah and a man narrated a report from another man. I said that this one is not reliable. The man said: 'You are backbiting about him.' Ismâ'îl said: 'He is not backbiting; rather he judged that he is not reliable.'"

[٨٤] **حَدَّثَنِي** عَمْرُو بْنُ عَلِيٍّ وَحَسَنٌ الْحُلْوَانِيُّ، كِلَاهُمَا عَنْ عَفَّانَ بْنِ مُسْلِمٍ قَالَ: كُنَّا عِنْدَ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ فَحَدَّثَ رَجُلٌ عَنْ رَجُلٍ، فَقُلْتُ إِنَّ هٰذَا لَيْسَ بِثَبْتٍ، قَالَ فَقَالَ الرَّجُلُ اغْتَبْتَهُ. قَالَ إِسْمَاعِيلُ: مَا اغْتَابَهُ، وَلٰكِنَّهُ حَكَمَ: أَنَّهُ لَيْسَ بِثَبْتٍ.

[85] Bishr bin 'Umar said: "I asked Mâlik bin Anas about Muhammad bin 'Abdur-Rahmân,

[٨٥] **وحَدَّثَنِي** أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ قَالَ: سَأَلْتُ مَالِكَ بْنَ

who narrated from Sa'eed bin Al-Mûsâyyab. He said: 'He is not trustworthy.' I asked Mâlik bin Anas about Abû Al-Ḥuwairith. He said: 'He is not trustworthy.' I asked him about Shu'bah from whom Ibn Abî Dhi'b narrated. He said: 'He is not trustworthy.' I asked him about Ṣâliḥ, the freed slave of At-Taw'amah. He said: 'He is not trustworthy.' I asked him about Ḥarâm bin 'Uthmân. He said: 'He is not trustworthy.' I asked Mâlik about these five. He said: 'They are not trustworthy in their *Aḥâdîth*.' I asked him about another man whose name I have forgotten and he said: 'Have you seen him in my books?' I said: 'No.' He said: 'If he were trustworthy, you would have seen him in my books.'"

أَنَسٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ الَّذِي يَرْوِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنْ أَبِي الْحُوَيْرِثِ؟ فقال: لَيْسَ بِثِقَةٍ وَسَأَلْتُهُ عَنْ شُعْبَةَ الَّذِي يَرْوِي عَنْهُ ابْنُ أَبِي ذِئْبٍ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُ مَالِكًا عَنْ هَؤُلَاءِ الْخَمْسَةِ؟ فَقَالَ: لَيْسُوا بِثِقَةٍ فِي حَدِيثِهِمْ، وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيتُ اسْمَهُ؟ فَقَالَ: هَلْ رَأَيْتَهُ فِي كُتُبِي؟ قُلْتُ: لَا. قَالَ: لَوْ كَانَ ثِقَةً لَرَأَيْتَهُ فِي كُتُبِي.

[86] Al-Faḍl bin Sahl narrated to me, he said: "Yaḥyâ bin Ma'în narrated to me: 'Ḥajjâj narrated to us: Ibn Abî Dhi'b narrated to us, from Shuraḥbîl bin Sa'd, and he was accused.'"

[٨٦] **وحَدَّثَنِي** الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ وَكَانَ مُتَّهَمًا.

[87] Muḥammad bin 'Abdullâh bin Quhzâdh narrated to me, he said: "I heard Abû Isḥâq Aṭ-Ṭâlaqânî say: 'I heard Ibn Al-Mubârak say: If I had been given the choice between entering Paradise and meeting 'Abdullâh bin Muḥarrir, I would have chosen to meet him then enter Paradise. But when I did see him,

[٨٧] **وحَدَّثَنِي** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ الطَّالَقَانِيَّ يَقُولُ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: لَوْ خُيِّرْتُ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ، وَبَيْنَ أَنْ أَلْقَىٰ عَبْدَ اللهِ بْنَ مُحَرَّرٍ، لَاخْتَرْتُ أَنْ أَلْقَاهُ ثُمَّ أَدْخُلَ الْجَنَّةَ، فَلَمَّا رَأَيْتُهُ، كَانَتْ بَعْرَةٌ أَحَبَّ إِلَيَّ مِنْهُ.

I realized that camel dung was dearer to me than him."

[88] Al-Fadl bin Sahl narrated to me: "Walîd bin Sâlih narrated to us: "Ubaidullâh bin 'Amr said: 'Zaid - meaning Ibn Abî Unaysah - said: 'Do not accept any reports from my brother.'"

[٨٨] وحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا وَلِيدُ بْنُ صَالِحٍ قَالَ: قَالَ عُبَيْدُ اللهِ ابْنُ عَمْرٍو: قَالَ زَيْدٌ يَعْنِي ابْنَ أَبِي أُنَيْسَةَ: لَا تَأْخُذُوا عَنْ أَخِي.

[89] Ahmad bin Ibrâhîm Ad-Dawraqî narrated to me, he said: "Abdus-Salâm Al-Wâbisî told me: 'Abdullâh bin Ja'far Ar-Raqqî narrated to me, that 'Ubaidullâh bin 'Amr said: Yahyâ bin Abî Unaysah was a liar."

[٨٩] وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنِي عَبْدُ السَّلَامِ الْوَابِصِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو قَالَ: كَانَ يَحْيَى بْنُ أَبِي أُنَيْسَةَ كَذَّابًا.

[90] Ahmad bin Ibrâhîm narrated to me, he said: "Sulaimân bin Harb narrated to me that Hammâd bin Zaid said: Mention of Farqad was made in the presence of Ayyûb, and he said: Farqad is not a person of *Hadîth*."

[٩٠] حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: ذُكِرَ فَرْقَدٌ عِنْدَ أَيُّوبَ، فَقَالَ: إِنَّ فَرْقَدًا لَيْسَ صَاحِبَ حَدِيثٍ.

[91] 'Abdur-Rahmân bin Bishr Al-'Abdî narrated to me, he said: "I heard Yahyâ bin Sa'eed Al-Qattân say, when mention was made in his presence of Muhammad bin 'Abdullâh bin 'Ubaid bin 'Umair Al-Laithî, that he was very weak (in narration). It was said to Yahyâ: 'Weaker than Ya'qûb bin 'Atâ'?' He said: 'Yes.' Then he said: 'I did not think that anyone would narrate from Muhammad bin 'Abdullâh bin 'Ubaid bin 'Umair.'"

[٩١] وحَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ وَ ذُكِرَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيُّ، فَضَعَّفَهُ جِدًّا، فَقِيلَ لِيَحْيَىٰ: أَضْعَفُ مِنْ يَعْقُوبَ بْنِ عَطَاءٍ؟ قَالَ: نَعَمْ، ثُمَّ قَالَ: مَا كُنْتُ أُرَى أَنَّ أَحَدًا يَرْوِي عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ.

[92] Bishr bin Ḥakam narrated to me, he said: "I heard Yaḥyâ bin Sa'eed Al-Qaṭṭân describe Ḥakîm bin Jubair, 'Abdul-A'la, and Yaḥyâ bin Mûsâ bin Dînâr as weak (in narration) - he said: 'His *Ḥadîth* is nothing' - and he classed Mûsâ bin Dihqân and 'Eisâ bin Abî 'Eisâ Al-Madanî as weak. And I heard Al-Ḥasan bin 'Eisâ say: 'Ibn Al-Mubârak said to me: "When you come to Jarîr, write down all of his knowledge except for reports from three people: Do not write down from him reports from 'Ubaidah bin Mu'attib, As-Sarrî bin Ismâ'îl and Muḥammad bin Sâlim."

Muslim said: And there is much that is similar to what we have mentioned of the words of the people of knowledge concerning accused narrators of *Ḥadîth* and the faults in their reports, for which we have no room to write about here. What we have mentioned is sufficient for those who are wise and understand the way of the *Muhaddithîn* in discussing and explaining such matters.

The reason why they obliged themselves to expose the faults of the narrators of *Ḥadîth* and transmitters of reports, and to pass judgement on them when asked to, is due to the seriousness of the matter. Reports on matters of religion speak of lawful and unlawful,

[٩٢] حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ، ضَعَّفَ حَكِيمَ بْنَ جُبَيْرٍ وَعَبْدَ الْأَعْلَىٰ، وَضَعَّفَ يَحْيَى بْنَ مُوسَى بْنِ دِينَارٍ قَالَ: حَدِيثُهُ رِيحٌ وَضَعَّفَ مُوسَى بْنَ دِهْقَانَ وَعِيسَى ابْنَ أَبِي عِيسَى الْمَدَنِيَّ. [قَالَ]: وَسَمِعْتُ الْحَسَنَ بْنَ عِيسَى يَقُولُ: قَالَ لِيَ ابْنُ الْمُبَارَكِ: إِذَا قَدِمْتَ عَلَىٰ جَرِيرٍ فَاكْتُبْ عِلْمَهُ كُلَّهُ إِلَّا حَدِيثَ ثَلَاثَةٍ، لَا تَكْتُبْ عَنْهُ: حَدِيثَ عُبَيْدَةَ بْنِ مُعَتِّبٍ، وَالسَّرِيِّ ابْنِ إِسْمَاعِيلَ، وَمُحَمَّدِ بْنِ سَالِمٍ.

قَالَ مُسْلِمٌ: وَأَشْبَاهُ مَا ذَكَرْنَا - مِنْ كَلَامِ أَهْلِ الْعِلْمِ فِي مُتَّهَمِي رُوَاةِ الْحَدِيثِ وَإِخْبَارِهِمْ عَنْ مَعَايِبِهِمْ - كَثِيرٌ، يَطُولُ الْكِتَابُ بِذِكْرِهِ عَلَىٰ اسْتِقْصَائِهِ، وَفِيمَا ذَكَرْنَا كِفَايَةٌ لِمَنْ تَفَهَّمَ وَعَقَلَ مَذْهَبَ الْقَوْمِ، فِيمَا قَالُوا مِنْ ذَلِكَ وَبَيَّنُوا.

وَإِنَّمَا أَلْزَمُوا أَنْفُسَهُمُ الْكَشْفَ عَنْ مَعَايِبِ رُوَاةِ الْحَدِيثِ وَنَاقِلِي الْأَخْبَارِ، وَأَفْتَوْا بِذَلِكَ حِينَ سُئِلُوا، لِمَا فِيهِ مِنْ عَظِيمِ الْخَطَرِ؛ إِذِ الْأَخْبَارُ فِي أَمرِ الدِّينِ إِنَّمَا تَأْتِي بِتَحْلِيلٍ، أَوْ تَحْرِيمٍ، أَوْ أَمْرٍ،

commands and prohibitions, exhortation and warning. If the narrator is not sincere and honest, and the one who knows of his faults hears it and narrates it - without explaining his faults to one who is unaware of them - then he will be sinning if he does that; betraying the common folk of the Muslims. For he cannot be certain that some of those who hear those reports will not follow and accept them, or some of them, although they - or most of them - are lies that have no basis. Moreover, the authentic reports, which are narrated from trustworthy narrators and the people who are accepted, are so great in number, that there is no need to quote from narrators that are not trustworthy and not accepted.

I think that the reason why most of the people of this type narrate these weak *Aḥâdîth* and chains of unknown narrators, and accept them after knowing of their faults, is to show how much knowledge of *Ḥadîth* they have before the masses, and so that it will be said: "How many *Aḥâdîth* so-and-so has memorized and recorded!"

Whoever follows such a path with knowledge, then he has no share of true knowledge, and it is more befitting that he should be called ignorant rather than knowledgeable.

أَوْ نَهْيٍ، أَوْ تَرْغِيبٍ، أَوْ تَرْهِيبٍ، فَإِذَا كَانَ الرَّاوِي لَهَا لَيْسَ بِمَعْدِنٍ لِلصِّدْقِ وَالْأَمَانَةِ، ثُمَّ أَقْدَمَ عَلَىٰ الرِّوَايَةِ عَنْهُ مَنْ قَدْ عَرَفَهُ وَلَمْ يُبَيِّنْ مَا فِيهِ لِغَيْرِهِ، مِمَّنْ جَهِلَ مَعْرِفَتَهُ، كَانَ آثِمًا بِفِعْلِهِ ذَلِكَ، غَاشًّا لِعَوَامِّ الْمُسْلِمِينَ، إِذْ لَا يُؤْمَنُ عَلَىٰ بَعْضِ مَنْ سَمِعَ تِلْكَ الْأَخْبَارَ أَنْ يَسْتَعْمِلَهَا، أَوْ يَسْتَعْمِلَ بَعْضَهَا، وَلَعَلَّهَا أَوْ أَكْثَرَهَا أَكَاذِيبُ لَا أَصْلَ لَهَا، مَعَ أَنَّ الْأَخْبَارَ الصِّحَاحَ مِنْ رِوَايَةِ الثِّقَاتِ وَأَهْلِ الْقَنَاعَةِ أَكْثَرُ مِنْ أَنْ يُضْطَرَّ إِلَىٰ نَقْلِ مَنْ لَيْسَ بِثِقَةٍ وَلَا مَقْنَعٍ.

وَلَا أَحْسِبُ كَثِيرًا مِمَّنْ يُعَرِّجُ مِنَ النَّاسِ عَلَىٰ مَا وَصَفْنَا مِنْ هَذِهِ الْأَحَادِيثِ الضِّعَافِ وَالْأَسَانِيدِ الْمَجْهُولَةِ، وَيَعْتَدُّ بِرِوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا مِنَ التَّوَهُّنِ وَالضَّعْفِ إِلَّا أَنَّ الَّذِي يَحْمِلُهُ عَلَىٰ رِوَايَتِهَا، وَالِاعْتِدَادِ بِهَا، إِرَادَةُ التَّكْثِيرِ بِذَلِكَ عِنْدَ الْعَوَامِّ، وَلِأَنْ يُقَالَ: مَا أَكْثَرَ مَا جَمَعَ فُلَانٌ مِنَ الْحَدِيثِ، وَأَلَّفَ مِنَ الْعَدَدِ!

وَمَنْ ذَهَبَ فِي الْعِلْمِ هٰذَا الْمَذْهَبَ، وَسَلَكَ هٰذَا الطَّرِيقَ، فَلَا نَصِيبَ لَهُ فِيهِ، وَكَانَ بِأَنْ يُسَمَّىٰ جَاهِلًا، أَوْلَىٰ مِنْ أَنْ يُنْسَبَ إِلَىٰ الْعِلْمِ.

Chapter 6. The Correctness Of Using *Mu'an'an Aḥâdîth* As Proof When It Can Be Proven That The Narrators Met One Another And There Is No *Mudallas* Among Them

Some of our contemporaries who are claimed to have knowledge of *Ḥadîth* have spoken about the examination of chains and explained what is authentic and what is unsound according their view, and if we were to avoid discussing how bad their methods and views are, that would be a good idea and the right thing to do, because ignoring a corrupt view is the best way to kill it off and make the one who said it less known. It is better, so that the ignorant will not know anything about them. But because we fear the consequences, and because the ignorant may be deceived by their innovations and may rush to believe their mistakes and flawed arguments, we decided to expose their flawed views and refute their opinions as much as is appropriate. That is better for the people and will bring better results, if Allâh wills.

The claimant whose flawed arguments we mentioned at the beginning of our discussion, claims that any *Ḥadîth* in which the chain says: "So-and-so narrated from (*'An*) so-and-so",

(المعجم ٦) - (بَابُ صحة الاحتجاج بالحديث المعنعن إذا أمكن لقاء المعنعنين ولم يكن فيهم مدلس)

(التحفة ٨)

وَقَدْ تَكَلَّمَ بَعْضُ مُنْتَحِلِي الْحَدِيثِ مِنْ أَهْلِ عَصْرِنَا فِي تَصْحِيحِ الْأَسَانِيدِ وَتَسْقِيمِهَا بِقَوْلٍ، لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ وَذِكْرِ فَسَادِهِ صَفْحًا، لَكَانَ رَأْيًا مَتِينًا، وَمَذْهَبًا صَحِيحًا؛ إِذِ الْإِعْرَاضُ عَنِ الْقَوْلِ الْمُطَّرَحِ، أَحْرَىٰ لِإِمَاتَتِهِ وَإِخْمَالِ ذِكْرِ قَائِلِهِ، وَأَجْدَرُ أَنْ لَا يَكُونَ ذَٰلِكَ تَنْبِيهًا لِلْجُهَّالِ عَلَيْهِ، غَيْرَ أَنَّا لَمَّا تَخَوَّفْنَا مِنْ شُرُورِ الْعَوَاقِبِ وَاغْتِرَارِ الْجَهَلَةِ بِمُحْدَثَاتِ الْأُمُورِ، وَإِسْرَاعِهِمْ إِلَىٰ اعْتِقَادِ خَطَإِ الْمُخْطِئِينَ، وَالْأَقْوَالِ السَّاقِطَةِ عِنْدَ الْعُلَمَاءِ، رَأَيْنَا الْكَشْفَ عَنْ فَسَادِ قَوْلِهِ وَرَدَّ مَقَالَتِهِ بِقَدْرِ مَا يَلِيقُ بِهَا مِنَ الرَّدِّ، أَجْدَىٰ عَلَى الْأَنَامِ وَأَحْمَدَ لِلْعَاقِبَةِ - إِنْ شَاءَ اللهُ -.

وَزَعَمَ الْقَائِلُ الَّذِي افْتَتَحْنَا الْكَلَامَ عَلَى الْحِكَايَةِ عَنْ قَوْلِهِ، وَالْإِخْبَارِ عَنْ سُوءِ رَوِيَّتِهِ، أَنَّ كُلَّ إِسْنَادٍ لِحَدِيثٍ فِيهِ

and it is well established that they were contemporaries who could have met one another, and that the narrator could have heard it directly from the one from whom he narrated it, or he could have spoken with him directly, but we have no proof that he heard from him, and we have not found anything in any report to show that they met at all or spoke to one another - then it cannot be authentic, unless he has some proof that they met during their lifetimes once or more, or spoke to one another, or there is some report which shows that they met once in their lifetimes or more. If he has no proof to that effect, and there is no sound report which says that this narrator met the other or heard something from him - if this is the case, then this report cannot be authentic. In his view, the report is *Mawqûf*, unless it is proven to him in a report that he heard some *Ḥadîth*, a few or a lot, from him.

This view for criticizing chains - may Allâh have mercy on you - is an innovated and unprecedented view for which there is no support among the people of knowledge. The widely held view, on which there is agreement among those who have knowledge of reports both old and recent, is that in the case of every trustworthy man who narrated a *Ḥadîth* from another

فُلَانٌ عَنْ فُلَانٍ، وَقَدْ أَحَاطَ الْعِلْمُ بِأَنَّهُمَا قَدْ كَانَا فِي عَصْرٍ وَاحِدٍ، وَجَائِزٌ أَنْ يَكُونَ الْحَدِيثُ الَّذِي رَوَى الرَّاوِي عَمَّنْ رَوَى عَنْهُ، قَدْ سَمِعَهُ مِنْهُ وَشَافَهَهُ بِهِ، غَيْرَ أَنَّهُ لَا نَعْلَمُ لَهُ مِنْهُ سَمَاعًا وَلَم نَجِدْ فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّهُمَا الْتَقَيَا قَطُّ، أَوْ تَشَافَهَا بِحَدِيثٍ، أَن الْحُجَّةَ لَا تَقُومُ عِنْدَهُ بِكُلِّ خَبَرٍ جَاءَ هٰذَا الْمَجِيءَ، حَتَّىٰ يَكُونَ عِنْدَهُ الْعِلْمُ بِأَنَّهُمَا قَدِ اجْتَمَعَا مِنْ دَهْرِهِمَا مَرَّةً فَصَاعِدًا، أَوْ تَشَافَهَا بِالْحَدِيثِ بَيْنَهُمَا، أَوْ يَرِدَ خَبَرٌ فِيهِ بَيَانُ اجْتِمَاعِهِمَا، أَوْ تَلَاقِيهِمَا، مَرَّةً مِنْ دَهْرِهِمَا فَمَا فَوْقَها، فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمُ ذَلِكَ، وَلَمْ تَأْتِ رِوَايَةٌ صَحِيحَةٌ تُخْبِرُ أَنَّ هٰذَا الرَّاوِيَ عَنْ صَاحِبِهِ قَدْ لَقِيَهُ مَرَّةً، وَسَمِعَ مِنْهُ شَيْئًا - لَمْ يَكُنْ فِي نَقْلِهِ الْخَبَرَ عَمَّنْ رَوَىٰ عَنْهُ ذَلِكَ، وَالْأَمْرُ - كَمَا وَصَفْنَا - حُجَّةٌ، وَكَانَ الْخَبَرُ عِنْدَهُ مَوْقُوفًا، حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ، قَلَّ أَوْ كَثُرَ فِي رِوَايَةٍ مِثْلِ مَا وَرَدَ.

وَهٰذَا الْقَوْلُ - يَرْحَمُكَ اللهُ - فِي الطَّعْنِ فِي الْأَسَانِيدِ، قَوْلٌ مُخْتَرَعٌ مُسْتَحْدَثٌ غَيْرُ مَسْبُوقٍ صَاحِبُهُ إِلَيْهِ وَلَا مُسَاعِدَ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ وَذَلِكَ أَنَّ

man like him, and it is possible that he met him or heard from him because they lived at the same time, even if there is no report at all to tell us that they met or spoke with one another, the report is authentic and may be used as evidence, unless there is clear evidence to show that this narrator did not meet the one whom he supposedly narrated from, and that he did not in fact hear anything from him. But as the possibility is there, as we have explained above, then it is to be understood that he heard the report from him, unless there is evidence to the contrary.

So it is said to the one who introduced this view that we have mentioned above, and to those who support it: You accepted that a report of one trustworthy man, narrated from another trustworthy man, is sound and should be followed. Then you introduced a condition and said: Provided that it is proven that they met once or more than once, or that he heard something from him. Did you find this condition that you have stipulated narrated from one whose view is to be accepted? Otherwise, give us evidence to support what you are claiming.

If he claims that any of the scholars of the *Salaf* stipulated this condition for accepting reports, he should be asked about

الْقَوْلَ الشَّائِعَ الْمُتَّفَقَ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ وَالرِّوَايَاتِ قَدِيمًا وَحَدِيثًا، أَنَّ كُلَّ رَجُلٍ ثِقَةٍ رَوَى عَنْ مِثْلِهِ حَدِيثًا، وَجَائِزٌ مُمْكِنٌ لَهُ لِقَاؤُهُ وَالسَّمَاعُ مِنْهُ، لِكَوْنِهِمَا جَمِيعًا كَانَا فِي عَصْرٍ وَاحِدٍ، وَإِنْ لَمْ يَأْتِ فِي خَبَرٍ قَطُّ أَنَّهُمَا اجْتَمَعَا وَلَا تَشَافَهَا بِكَلَامٍ، فَالرِّوَايَةُ ثَابِتَةٌ، وَالْحُجَّةُ بِهَا لَازِمَةٌ؛ إِلَّا أَنْ يَكُونَ هُنَاكَ دَلَالَةٌ بَيِّنَةٌ: أَنَّ هٰذَا الرَّاوِيَ لَمْ يَلْقَ مَنْ رَوَى عَنْهُ، أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئًا، فَأَمَّا - وَالْأَمْرُ مُبْهَمٌ - عَلَىٰ الْإِمْكَانِ الَّذِي فَسَّرْنَا، فَالرِّوَايَةُ عَلَىٰ السَّمَاعِ أَبَدًا، حَتَّى تَكُونَ الدَّلَالَةُ الَّتِي بَيَّنَّا.

فَيُقَالُ لِمُخْتَرِعِ هٰذَا الْقَوْلِ الَّذِي وَصَفْنَا مَقَالَتَهُ، أَوْ لِلذَّابِّ عَنْهُ: قَدْ أَعْطَيْتَ فِي جُمْلَةِ قَوْلِكَ أَنَّ خَبَرَ الْوَاحِدِ الثِّقَةِ، عَنِ الْوَاحِدِ الثِّقَةِ حُجَّةٌ يَلْزَمُ بِهِ الْعَمَلُ، ثُمَّ أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدُ، فَقُلْتَ: حَتَّى يُعْلَمَ أَنَّهُمَا قَدْ كَانَا الْتَقَيَا مَرَّةً فَصَاعِدًا، وَ سَمِعَ مِنْهُ شَيْئًا، فَهَلْ تَجِدُ هٰذَا الشَّرْطَ الَّذِي اشْتَرَطْتَهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلُهُ؟ وَإِلَّا فَهَلُمَّ دَلِيلًا عَلَىٰ مَا زَعَمْتَ.

فَإِنِ ادَّعَىٰ قَوْلَ أَحَدٍ مِنْ عُلَمَاءِ السَّلَفِ بِمَا زَعَمَ مِنْ إِدْخَالِ الشَّرِيطَةِ

that. But neither he nor anyone else will ever find this proof. If he claims that there is evidence that supports his view, it should be said to him: "What is your evidence?" If he says: "I already stated it. On the basis that the narrators of reports, both old and more recent, narrated reports, one from another, without having met or heard one from another. And when I saw them allowing themselves to narrate reports in this manner, as *Mursal* reports without having heard them - and *Mursal* reports, in our view, and the view of those who have knowledge of reports, are not sound - then because of this problem, I needed to check and confirm whether the narrator of every report heard it from the one whom he claimed narrated it to him. If I verified that he had heard anything from him, then to me everything that he narrated after that would be authentic. But if it was not possible for me to verify that, I would leave this report and it would not be authentic in my view, because of the possibility that it may be *Mursal*."

Then it should be said to him: If the reason for your regarding a report as weak and as being unsound is the possibility that it may be *Mursal*, then you should not regard any *Mu'an'an Ḥadîth* as authentic until you are

فِي تَثْبِيتِ الْخَبَرِ، طُولِبَ بِهِ، وَلَنْ يَجِدَ هُوَ وَلَا غَيْرُهُ إِلَىٰ إِيجَادِهِ سَبِيلًا، وَإِنْ هُوَ ادَّعَى فِيمَا زَعَمَ دَلِيلًا يَحْتَجُّ بِهِ، قِيلَ [لَهُ]: وَمَا ذَلِكَ الدَّلِيلُ؟ فَإِنْ قَالَ: قُلْتُهُ؛ لِأَنِّي وَجَدْتُ رُوَاةَ الْأَخْبَارِ قَدِيمًا وَحَدِيثًا يَرْوِي أَحَدُهُمْ عَنِ الْآخَرِ الْحَدِيثَ وَلَمَّا يُعَايِنْهُ، وَلَا سَمِعَ مِنْهُ شَيْئًا قَطُّ، فَلَمَّا رَأَيْتُهُمُ اسْتَجَازُوا رِوَايَةَ الْحَدِيثِ بَيْنَهُمْ هَكَذَا عَلَىٰ الْإِرْسَالِ مِنْ غَيْرِ سَمَاعٍ، وَالْمُرْسَلُ مِنَ الرِّوَايَاتِ فِي أَصْلِ قَوْلِنَا وَقَوْلِ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ لَيْسَ بِحُجَّةٍ - احْتَجْتُ، لِمَا وَصَفْتُ مِنَ الْعِلَّةِ، إِلَىٰ الْبَحْثِ عَنْ سَمَاعِ رَاوِي كُلِّ خَبَرٍ عَنْ رَاوِيهِ، فَإِذَا أَنَا هَجَمْتُ عَلَىٰ سَمَاعِهِ مِنْهُ لِأَدْنَى شَيْءٍ، ثَبَتَ [عَنْهُ] عِنْدِي بِذَلِكَ جَمِيعُ مَا يَرْوِي عَنْهُ بَعْدُ، فَإِنْ عَزَبَ عَنِّي مَعرِفَةُ ذَلِكَ، أَوْقَفْتُ الْخَبَرَ وَلَمْ يَكُنْ عِنْدِي مَوْضِعَ حُجَّةٍ لِإِمْكَانِ الْإِرْسَالِ فِيهِ.

فَيُقَالُ لَهُ: فَإِنْ كَانَتِ الْعِلَّةُ فِي تَضْعِيفِكَ الْخَبَرَ وَتَرْكِكَ الِاحْتِجَاجَ بِهِ إِمْكَانَ الْإِرْسَالِ فِيهِ، لَزِمَكَ أَنْ لَا تُثْبِتَ إِسْنَادًا مُعَنْعَنًا حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوَّلِهِ إِلَىٰ آخِرِهِ؟

satisfied that the narrators heard it from one another throughout the chain.

That is because the *Ḥadîth* is reported to us with the chain of Hishâm bin 'Urwah, from his father, from 'Âishah. So we are certain that Hishâm heard it from his father, and that his father heard it from 'Âishah, as we know that 'Âishah heard it from the Prophet ﷺ. But it is possible, if Hishâm did not say in some of his reports, "I heard" or "(my father) told me", that there is someone else in the report between him and his father, and that man heard it from his father, and that he himself did not hear it directly from his father, but he wanted to narrate it as *Mursal*, and not mention the one from whom he heard it. If that is possible in the case of Hishâm narrating from his father, it is also possible in the case of his father narrating from 'Âishah, and in every chain of a *Ḥadîth* in which there is no clear mention of the narrators hearing it from one another.

If we know in general that each of them heard a great deal from his companion, then it is possible that each of them could have curtailed it (the name or names) in some of the narrations; so he heard it from another (third) person narrating from him, then he narrated it as *Mursal* from him

وَذَلِكَ أَنَّ الْحَدِيثَ الْوَارِدَ عَلَيْنَا بِإِسْنَادِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ، فَبِيَقِينٍ نَعْلَمُ أَنَّ هِشَامًا قَدْ سَمِعَ مِنْ أَبِيهِ، وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ، كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنَ النَّبِيِّ ﷺ. وَقَدْ يَجُوزُ، إِذَا لَمْ يَقُلْ هِشَامٌ - فِي رِوَايَةٍ يَرْوِيهَا عَنْ أَبِيهِ -: «سَمِعْتُ» أَوْ «أَخْبَرَنِي»، أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرُ، أَخْبَرَهُ بِهَا عَنْ أَبِيهِ، وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ، لَمَّا أَحَبَّ أَنْ يَرْوِيَهَا مُرْسَلًا، وَلَا يُسْنِدَهَا إِلَى مَنْ سَمِعَهَا مِنْهُ. وَكَمَا يُمْكِنُ ذَلِكَ فِي هِشَامٍ عَنْ أَبِيهِ، فَهُوَ أَيْضًا مُمْكِنٌ فِي أَبِيهِ عَنْ عَائِشَةَ، وَكَذَلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ، لَيْسَ فِيهِ ذِكْرُ سَمَاعِ بَعْضِهِمْ مِنْ بَعْضٍ.

وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَاعًا كَثِيرًا، فَجَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَةِ فَيَسْمَعَ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثِهِ، ثُمَّ يُرْسِلَهُ عَنْهُ أَحْيَانًا، وَلَا يُسَمِّيَ مَنْ سَمِعَ مِنْهُ، وَيَنْشَطَ أَحْيَانًا فَيُسَمِّي [الرَّجُلَ] الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَتْرُكَ الْإِرْسَالَ.

in some cases, without naming the one from whom he heard it, and on other occasions he does mention the name of [the man] who narrated the *Ḥadî<u>th</u>* to him, and he does not narrate it as *Mursal*.

What we have spoken of here is present in some *Aḥâdî<u>th</u>*, and was widespread among trustworthy *Muḥaddi<u>th</u>în* and the *Â'imma* among the people of knowledge.

We will mention a number of their reports to prove our point, which may be taken as an indication that there are many more, if Allâh the Most High wills.

For example, Ayyûb As-Sa<u>kh</u>tiyânî, Ibn Al-Mubârak, Wakî', Ibn Numair and others narrated from Hi<u>sh</u>âm bin 'Urwah, from his father, from 'Âi<u>sh</u>ah, [may Allâh be pleased with her, that she said]: "I used to put perfume on the Messenger of Allâh for *Ḥil* (when he exited *Iḥrâm*) and for his *Ḥurm* (when he entered *Iḥrâm*), using the best perfume that I could find."

This exact same report was also narrated by Al-Lai<u>th</u> bin Sa'd, Dâwûd Al-'Aṭṭâr, Ḥumaid bin Al-Aswad, Wuhaib bin <u>Kh</u>âlid and Abû Usâmah from Hi<u>sh</u>âm. He said: " 'U<u>th</u>mân bin 'Urwah told me, from 'Urwah, from 'Âi<u>sh</u>ah, from the Prophet ﷺ."

Hi<u>sh</u>âm narrated from his father, from 'Âi<u>sh</u>ah [that she

وَمَا قُلْنَا مِنْ هٰذَا مَوْجُودٌ فِي الْحَدِيثِ، مُستَفِيضٌ مِنْ فِعْلِ ثِقَاتِ الْمُحَدِّثِينَ، وَأَئِمَّةِ أَهْلِ الْعِلْمِ.

وَسَنَذْكُرُ مِنْ رِوَايَاتِهِمْ عَلَىٰ الْجِهَةِ الَّتِي ذَكَرْنَا عَدَدًا يُسْتَدَلُّ بِهَا عَلَىٰ أَكْثَرَ مِنْهَا إِنْ شَاءَ اللهُ تَعَالَىٰ.

فَمِنْ ذَلِكَ، أَنَّ أَيُّوبَ السَّخْتِيَانِيَّ وَابْنَ الْمُبَارَكِ وَوَكِيعًا وَابْنَ نُمَيْرٍ وَجَمَاعَةً غَيْرَهُمْ رَوَوْا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [- رَضِيَ اللهُ عَنْهَا - قَالَتْ]: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ لِحِلِّهِ وَلِحُرْمِهِ بِأَطْيَبِ مَا أَجِدُ.

فَرَوَى هَذِهِ الرِّوَايَةَ بِعَيْنِهَا اللَّيْثُ بْنُ سَعْدٍ وَدَاوُدُ الْعَطَّارُ وَحُمَيْدُ بْنُ الْأَسْوَدِ وَوُهَيْبُ بْنُ خَالِدٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [قَالَتْ]: كَانَ النَّبِيُّ ﷺ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ وَأَنَا حَائِضٌ.

فَرَوَاهَا بِعَيْنِهَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى الزُّهْرِيُّ وَصَالِحُ بْنُ أَبِي

said]: "When the Prophet performed *I'tikâf*, he put his head out to me and I combed his hair, while I was menstruating."

The same report was narrated by Mâlik bin Anas from Az-Zuhrî, from 'Urwah, from 'Amrah, from 'Âishah, from the Prophet ﷺ.

Az-Zuhrî and Ṣâliḥ bin Abî Ḥassân narrated from Abû Salamah, from 'Âishah: "The Prophet ﷺ used to kiss while he was fasting." Yaḥyâ bin Abî Kathîr said concerning this report about kissing: Abû Salamah [bin 'Abdur-Raḥmân] informed me that 'Umar bin 'Abdul-'Azîz told him that 'Urwah told him, that 'Âishah told him, that the Prophet ﷺ used to kiss her while he was fasting.

Ibn 'Uyaynah and others narrated from 'Amr bin Dînâr, from Jâbir that he said: "The Messenger of Allâh ﷺ allowed us to eat the flesh of horses and he forbade us to eat the flesh of domestic donkeys."

This was narrated from Ḥammâd bin Zaid, from 'Amr, from Muḥammad bin 'Alî, from Jâbir, from the Prophet ﷺ. There are many reports of this type, too many to list them all. What we have mentioned is sufficient for those who understand.

If the reason why, according to what is dictated by the view of those we have described, a

حَسَّانَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ. فَقَالَ يَحْيَى ابْنُ أَبِي كَثِيرٍ فِي هٰذَا الْخَبَرِ فِي الْقُبْلَةِ: أَخْبَرَنِي أَبُو سَلَمَةَ [بْنُ عَبْدِ الرَّحْمٰنِ]؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

وَرَوَى ابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: أَطْعَمَنَا رَسُولُ اللهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ.

فَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. وَهٰذَا النَّحْوُ فِي الرِّوَايَاتِ كَثِيرٌ. يَكْثُرُ تَعْدَادُهُ، وَفِيمَا ذَكَرْنَا مِنْهَا كِفَايَةٌ لِذَوِي الْفَهْمِ.

فَإِذَا كَانَتِ الْعِلَّةُ عِنْدَ مَنْ وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ، فِي فَسَادِ الْحَدِيثِ وَتَوْهِينِهِ، إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاوِيَ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ شَيْئًا، إِمْكَانَ الْإِرْسَالِ فِيهِ، لَزِمَهُ تَرْكُ الْاِحْتِجَاجِ فِي قِيَادِ قَوْلِهِ بِرِوَايَةِ مَنْ يُعْلَمُ أَنَّهُ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ، إِلَّا فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ؛ لِمَا بَيَّنَّا مِنْ

Ḥadîth is considered invalid and not authentic, is that it is not known that the narrator heard anything from the one from whom he is narrating, and that it may be a *Mursal* report; then they should not use any *Ḥadîth* as proof when it is known that the narrator heard it from the one whom he narrated it from, unless it says in the report itself that he heard it, because of what we have said about the *A'imma* who transmitted reports, who sometimes made their reports *Mursal* and did not mention the one from whom they heard the report, and who sometimes were more precise, and did attribute the report the way they heard it, so they curtailed (the chain) when they curtailed it, or they lengthened it when they lengthened it, as we exlplained.

We do not know of anyone among the *A'imma* of the *Salaf* - those who dealt with reports and examined the correctness of the chains and their weaknesses, such as Ayyûb As-Sakhtiyânî, Ibn 'Awn, Mâlik bin Anas, Shu'bah bin Al-Ḥajjâj, Yaḥyâ bin Sa'eed Al-Qaṭṭân, 'Abdur-Raḥmân bin Mahdî and others from the people of *Ḥadîth* who came after them - who insisted on finding proof of hearing directly in the chains, as was claimed by the one whose view we referred to above.

قَبْلُ عَنِ الْأَئِمَّةِ الَّذِينَ نَقَلُوا الْأَخْبَارَ، إِنَّهُ كَانَتْ لَهُمْ تَارَاتٌ يُرْسِلُونَ فِيهَا الْحَدِيثَ إِرْسَالًا، وَلَا يَذْكُرُونَ مَنْ سَمِعُوهُ مِنْهُ، وَتَارَاتٌ يَنْشَطُونَ فِيهَا فَيُسْنِدُونَ الْخَبَرَ عَلَىٰ هَيْئَةِ مَا سَمِعُوا، فَيُخْبِرُونَ بِالنُّزُولِ فِيهِ إِنْ نَزَلُوا، وَبِالصُّعُودِ فِيهِ إِنْ صَعِدُوا، كَمَا شَرَحْنَا ذَلِكَ عَنْهُمْ.

وَمَا عَلِمْنَا أَحَدًا مِنْ أَئِمَّةِ السَّلَفِ، مِمَّنْ يَسْتَعْمِلُ الْأَخْبَارَ وَيَتَفَقَّدُ صِحَّةَ الْأَسَانِيدِ وسُقْمَهَا مِثْلَ أَيُّوبَ السَّخْتِيَانِيِّ، وَابْنِ عَوْنٍ، وَمَالِكِ بْنِ أَنَسٍ، وَشُعْبَةَ بْنِ الْحَجَّاجِ وَيَحْيَى بْنِ سعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمَٰنِ بْنِ مَهْدِيٍّ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ، فَتَّشُوا عَنْ مَوْضِعِ السَّمَاعِ فِي الْأَسانِيدِ، كَمَا ادَّعَاهُ الَّذِي وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ.

وإِنَّمَا كَانَ تَفَقُّدُ مَنْ تَفَقَّدَ مِنْهُمْ سَمَاعَ رُوَاةِ الْحَدِيثِ مِمَّنْ رَوَىٰ عَنْهُمْ إِذَا كَانَ الرَّاوِي مِمَّنْ عُرِفَ بِالتَّدْلِيسِ فِي الْحَدِيثِ وَشُهِرَ بِهِ، فَحِينَئِذٍ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رِوَايَتِهِ. وَيَتَفَقَّدُونَ ذَلِكَ مِنْهُ، كَيْ تَنْزَاحَ عَنْهُمْ عِلَّةُ التَّدْلِيسِ.

فَمَا ابْتُغِيَ ذَلِكَ مِنْ غَيْرِ مُدَلِّسٍ، عَلَىٰ

Rather the scholars only tried to verify that the narrator of the *Ḥadîth* actually heard it from the one whom he narrated it from, if the narrator was one of those who were known for *Tadlîs*. In that case they would look for proof that he heard it from his narrators and try to verify that, so as to make sure that there was no *Tadlîs* in this case.

That was not done in cases other than *Tadlîs*, contrary to the view of the one who made the claim we mentioned, rather we have not heard of that from any of the *A'imma*, those whom we have named and those whom we have not named.

For example, 'Abdullâh bin Yazîd Al-Anṣârî - who saw the Prophet ﷺ - narrated from Ḥudhaifah and from Abû Mas'ûd Al-Anṣârî, and from both of them he narrated *Aḥâdîth* which he attributed directly to the Prophet ﷺ. But it is not mentioned in his report from them that he heard it from them, and we do not have any report on record that 'Abdullâh bin Yazîd spoke directly to Ḥudhaifah or Abû Mas'ûd, nor is there any mention that he saw them in any particular narration.

We have not heard from any of the people of knowledge of the past nor from any of those whom we met, any criticism of these two reports which were narrated

الْوَجْهِ الَّذِي زَعَمَ مَنْ حَكَيْنَا قَوْلَهُ، فَمَا سَمِعْنَا ذَلِكَ عَنْ أَحَدٍ مِمَّنْ سَمَّيْنَا وَلَمْ نُسَمِّ، مِنَ الأَئِمَّةِ.

فَمِنْ ذَلِكَ أَنَّ عَبْدَ اللهِ بْنَ يَزِيدَ الأَنْصَارِيَّ - وَقَدْ رَأَى النَّبِيَّ ﷺ - قَدْ رَوَى عَنْ حُذَيْفَةَ وَعَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، وَعَنْ كُلٍّ وَاحِدٍ مِنْهُمَا حَدِيثًا يُسْنِدُهُ إِلَى النَّبِيِّ ﷺ. وَلَيْسَ فِي رِوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا، وَلَا حَفِظْنَا فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّ عَبْدَاللهِ بْنَ يَزِيدَ شَافَهَ حُذَيْفَةَ وَأَبَا مَسْعُودٍ بِحَدِيثٍ قَطُّ، وَلَا وَجَدْنَا ذِكْرَ رُؤْيَتِهِ إِيَّاهُمَا فِي رِوَايَةٍ بِعَيْنِهَا.

وَلَمْ نَسْمَعْ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَى، وَلَا مِمَّنْ أَدْرَكْنَا، أَنَّهُ طَعَنَ فِي هَذَيْنِ الْخَبَرَيْنِ - اللَّذَيْنِ، رَوَاهُمَا عَبْدُ اللهِ بْنُ يَزِيدَ، عَنْ حُذَيْفَةَ، وَأَبِي مَسْعُودٍ - بِضَعْفٍ فِيهِمَا، بَلْ هُمَا وَمَا أَشْبَهَهُمَا، عِنْدَ مَنْ لَاقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ، مِنْ صِحَاحِ الأَسَانِيدِ وَقَوِيِّهَا، يَرَوْنَ اسْتِعْمَالَ مَا نُقِلَ بِهَا، وَالاِحْتِجَاجَ بِمَا أَتَتْ مِنْ سُنَنٍ وَآثَارٍ.

وَهِيَ فِي زَعْمِ مَنْ حَكَيْنَا قَوْلَهُ: مِنْ

by 'Abdullâh bin Yazîd from Hudhaifah and Abû Mas'ûd, or any suggestion that these reports are weak. Rather these two reports and others like them, according to the people of knowledge of *Hadîth* whom we have met, are among the correct and have strong chains of narration, and they held the view that what is transmitted through them should be utilized, and proof may be sought in whatever *Sunan* and *Athâr* come from them.

According to this person of whom we have spoken above, they are weak and are to be overlooked, unless it can be verified that the narrator heard them from the one he is narrating from.

If we carry on counting the reports that are *Sahîh* according to the people of knowledge, and which prove that his argument is flawed, we will not be able to list them all. But we would like to list a number of them that will be sufficient to represent those that we did not mention from them.

Abû 'Uthmân An-Nahdî and Abû Râfi' As-Sâ'igh were both men who lived during the *Jâhiliyyah* and also accompanied the Companions of the Messenger of Allâh ﷺ who had been present at Badr, as well as other Companions. They narrated reports from them, even

قَبْلُ، وَاهِيَةٌ مُهْمَلَةٌ. حَتَّى يُصِيبَ سَمَاعَ الرَّاوِي عَمَّنْ رَوَى.

وَلَوْ ذَهَبْنَا نُعَدِّدُ الْأَخْبَارَ الصِّحَاحَ عِنْدَ أَهْلِ الْعِلْمِ مِمَّنْ يَهِنُ بِزُعْمِ هٰذَا الْقَائِلِ وَنُحْصِيهَا، لَعَجَزْنَا عَنْ تَقَصِّي ذِكْرِهَا وَإِحْصَائِهَا كُلِّهَا، وَلَكِنَّا أَحْبَبْنَا أَنْ نَنْصِبَ مِنْهَا عَدَدًا يَكُونُ سِمَةً لِمَا سَكَتْنَا عَنْهُ مِنْهَا.

وَهٰذَا أَبُو عُثْمَانَ النَّهْدِيُّ، وَأَبُو رَافِعٍ الصَّائِغُ، وَهُمَا مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَصَحِبَا أَصْحَابَ رَسُولِ اللهِ ﷺ مِنَ الْبَدْرِيِّينَ هَلُمَّ جَرًّا. وَنَقَلَا عَنْهُمُ الْأَخْبَارَ حَتَّى نَزَلَا إِلَىٰ مِثْلِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَذَوِيهِمَا، قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا، وَلَمْ نَسْمَعْ فِي رِوَايَةٍ بِعَيْنِهَا أَنَّهُمَا عَايَنَا أُبَيًّا أَوْ سَمِعَا مِنْهُ شَيْئًا.

وَأَسْنَدَ أَبُو عَمْرٍو الشَّيْبَانِيُّ، وَهُوَ مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَكَانَ فِي زَمَنِ النَّبِيِّ ﷺ رَجُلًا، وَأَبُو مَعْمَرٍ عَبْدُ اللهِ بْنُ سَخْبَرَةَ، كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ، خَبَرَيْنِ.

وَأَسْنَدَ عُبَيْدُ بْنُ عُمَيْرٍ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ حَدِيثًا،

from Abû Hurairah, Ibn 'Umar and the like. Each of them narrated a chain from Ubayy bin Ka'b from the Prophet ﷺ, but we have not heard in any particular report that they saw Ubayy or heard anything from him.

Abû 'Amr Ash-Shaibânî, who was one of those who lived during the *Jâhiliyyah* and was an adult at the time of the Prophet ﷺ, and Abû Ma'mar 'Abdullâh bin Sakhbarah each narrated two chains from Abû Mas'ûd Al-Anṣârî from the Prophet ﷺ.

'Ubaid bin 'Umair narrated a chain for a *Ḥadîth* from Umm Salamah, the wife of the Prophet ﷺ, from the Prophet ﷺ, and 'Ubaid [bin 'Umair] was born during the time of the Prophet.

Qais bin Abî Ḥâzim, who lived at the time of the Prophet ﷺ, narrated three chains for reports from Abû Mas'ûd Al-Anṣârî, from the Prophet ﷺ.

'Abdur-Raḥmân bin Abî Layla - who learned from 'Umar bin Al-Khaṭṭâb and was a companion of 'Alî - narrated a chain for a *Ḥadîth* from Anas bin Mâlik from the Prophet ﷺ.

Rib'î bin Ḥirâsh narrated two *Ḥadîth* with a chain from 'Imrân bin Ḥuṣain from the Prophet ﷺ, and a *Ḥadîth* from Abû Bakrah from the Prophet ﷺ. Rib'î heard from 'Alî bin Abî Ṭâlib and narrated from him.

Nâfi' bin Jubair bin Muṭ'im

وَعُبَيْدُ [بْنُ عُمَيْرٍ] وُلِدَ فِي زَمَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ قَيْسُ بْنُ أَبِي حَازِمٍ - وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ ﷺ - عَنْ أَبِي مَسْعُودٍ هُوَ الْأَنْصَارِيُّ، عَنِ النَّبِيِّ ﷺ، ثَلَاثَةَ أَخْبَارٍ.

وَأَسْنَدَ عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي لَيْلَىٰ - وَقَدْ حَفِظَ عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَصَحِبَ عَلِيًّا - عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

وَأَسْنَدَ رِبْعِيُّ بْنُ حِرَاشٍ عَنْ عِمرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ حَدِيثَيْنِ. وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ حَدِيثًا. وَقَدْ سَمِعَ رِبْعِيٌّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَرَوَى عَنْهُ.

وَأَسْنَدَ نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

وَأَسْنَدَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ثَلَاثَةَ أَحَادِيثَ، عَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، عَنْ تَمِيمٍ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

وَأَسْنَدَ سُلَيْمَانُ بْنُ يَسَارٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

narrated a chain for a *Ḥadîth* from Abû Shuraiḥ Al-Khuzâ'î from the Prophet ﷺ.

An-Nu'mân bin Abî 'Ayyâsh narrated chain for three *Aḥâdîth* from Abû Sa'eed Al-Khudrî, from the Prophet ﷺ.

'Aṭâ' bin Yazîd Al-Laithî narrated a chain for a *Ḥadîth* from Tamîm Ad-Dârî from the Prophet ﷺ.

Sulaimân bin Yasâr narrated a chain for a *Ḥadîth* from Râfi' bin Khadîj from the Prophet ﷺ.

Ḥumaid bin 'Abdur-Raḥmân Al-Ḥimyarî narrated a chain for several *Aḥâdîth*, from Abû Hurairah from the Prophet ﷺ.

In the case of all of these *Tâbi'în* to whom we have attributed the reports from the Companions whom we have named, it has not been preserved from them that they heard what they learned from them in the particular narration, nor that they met them in the very same narration.

But these chains, according to those who are knowledgeable about the reports and the narrations in correct chains, we do not know of any one at all who considered them as feeble nor searched for evidence that they heard it one from another. Because it is possible that they heard it one from another in all cases, and it is not strange, since they all lived at the time in question.

وَأَسْنَدَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحِمْيَرِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

فَكُلُّ هَؤُلَاءِ التَّابِعِينَ الَّذِينَ نَصَبْنَا رِوَايَتَهُمْ عَنِ الصَّحَابَةِ الَّذِينَ سَمَّيْنَاهُمْ، لَمْ يُحْفَظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رِوَايَةٍ بِعَيْنِهَا وَلَا أَنَّهُمْ لَقُوهُمْ فِي نَفْسِ خَبَرٍ بِعَيْنِهِ.

وَهِيَ أَسَانِيدُ عِنْدَ ذَوِي الْمَعْرِفَةِ بِالْأَخْبَارِ وَالرِّوَايَاتِ مِنْ صِحَاحِ الْأَسَانِيدِ، لَا نَعْلَمُهُمْ وَهَّنُوا مِنْهَا شَيْئًا قَطُّ، وَلَا الْتَمَسُوا فِيهَا سَمَاعَ بَعْضِهِم مِنْ بَعْضٍ؛ إِذِ السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمْكِنٌ مِنْ صَاحِبِهِ غَيْرُ مُسْتَنْكَرٍ، لِكَوْنِهِمْ جَمِيعًا كَانُوا فِي الْعَصْرِ الَّذِي اتَّفَقُوا فِيهِ.

وَكَانَ هٰذَا الْقَوْلُ الَّذِي أَحْدَثَهُ الْقَائِلُ الَّذِي حَكَيْنَاهُ، فِي تَوْهِينِ الْحَدِيثِ بِالْعِلَّةِ الَّتِي وَصَفَ أَقَلَّ مِنْ أَنْ يُعَرَّجَ عَلَيْهِ وَيُثَارَ ذِكْرُهُ إِذْ كَانَ قَوْلًا مُحْدَثًا وَكَلَامًا خَلْفًا لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفَ، وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلَفَ، فَلَا حَاجَةَ بِنَا فِي رَدِّهِ بِأَكْثَرَ مِمَّا شَرَحْنَا، إِذْ كَانَ قَدْرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدْرَ الَّذِي وَصَفْنَا.

This view which was invented by the one whom we spoke about, the view of considering a *Ḥadîth* feeble due to the reason which we described, is too insignificant to be discussed and argued about, because it is a new idea that has been invented of late, and was never suggested by any of the scholars among the *Salaf*, and was denounced by the later scholars who came after them. So there is no need for us to refute it by saying any more than what we have already said, because this view and its proponent are of little worth. And Allâh is the One Whose help we seek in refuting that which goes against the way of the scholars, and upon Him do we rely. Praise be to Allâh alone, and may Allâh send blessings and peace upon our master Muḥammad and upon his family and Companions.

وَاللهُ الْمُسْتَعَانُ عَلَىٰ دَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ، وَعَلَيْهِ التُّكْلَانُ، وَالْحَمْدُ للهِ وَحْدَهُ وَصَلَّى اللهُ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. The Book Of Faith

١ - (المعجم ١) - كتاب الايمان (التحفة ١)

Chapter 1. Explaining *Al-Îmân* (Faith), *Al-Islâm*, And *Al-Iḥsân*, And The Obligations Of *Al-Imân* With Affirmation Of The *Qadar* Of Allâh, Glorious And Most High Is He. And Explaining The Evidence For Declaring One's Innocence Of One Who Does Not Believe In *Al-Qadar*, And Having A Harsh View Of His Case

(المعجم ١) - كتاب الإيمان، **(بَابُ بيان الإيمان والإسلام والإحسان ووجوب الإيمان بإثبات قدَر الله سبحانه وتعالى. وبَيان الدليل على التَّبرّي ممن لا يؤمن بالقدر، وإغلاظ القول في حقه)** (التحفة ١)

Imâm Abû Al-Ḥusain Muslim bin Al-Ḥajjâj Al-Qushairî (may Allâh be pleased with him) said: With the help of Allâh we begin and upon Him we rely, and our success in our task can only come from Allâh, may He be exalted:

قَالَ الْإِمَامُ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ الْقُشَيْرِيُّ - رَضِيَ الله تعالىٰ عنه -: بِعَوْنِ الله نَبْتَدِئُ، وَإِيَّاهُ نَسْتَكْفِي، وَمَا تَوْفِيقُنَا إِلَّا بِالله جَلَّ جَلَالُهُ، قَالَ:

[93] 1 - (8) It was narrated that Yaḥyâ bin Ya'mar said: "The first one who spoke about *Al-Qadar* in Al-Baṣrah was Ma'bad Al-Juhanî. Ḥumaid bin 'Abdur-Raḥmân Al-Ḥimyarî and I went for *Ḥajj* or *'Umrah* and we said: 'If we meet any of the Companions of the Messenger of Allâh ﷺ, we will ask them about what these people are saying about *Al-Qadar*. We came across

[٩٣] ١ -(٨) **حَدَّثَنِي** أَبُو خَيْثَمَةَ زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَهٰذَا حَدِيثُهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ أَوَّلَ مَنْ قَالَ بِالْقَدْرِ بِالْبَصْرَةِ مَعْبَدٌ

'Abdullâh bin 'Umar bin Al-Khaṭṭâb, entering the *Masjid*, so my companion and I came alongside him, one on his right and the other on his left. I thought that my companion would leave me to speak, so I said: 'O Abû 'Abdur-Raḥmân! There are people who have appeared in our land that read the Qur'ân and seek knowledge"' - and he spoke about them - "'and they claim that there is no *Qadar*, and that nothing is predestined.' He said: 'If you meet those people, tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom 'Abdullâh bin 'Umar swears! If one of them had gold like Uḥud, and he spent it (in charity), Allâh would not accept it from him unless he believed in *Al-Qadar*.' Then he said: 'My father, 'Umar bin Al-Khaṭṭâb, told me: "While we were with the Messenger of Allâh ﷺ one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and there were no signs of travel on him, and none of us knew who he was. He came and sat before the Prophet ﷺ, resting his knees against his and placing his hands on his thighs. He said: 'O Muḥammad, tell me about Islam.' The Messenger of Allâh ﷺ said: 'Islam means to bear

الْجُهَنِيُّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هٰؤُلَاءِ فِي الْقَدَرِ، فَوُفِّقَ لَنَا عَبْدُ اللهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ، فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي، أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ -، وَأَنَّهُمْ يَزْعُمُونَ أَنْ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أُنُفٌ قَالَ: إِذَا لَقِيتَ أُولٰئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَأَنَّهُمْ بُرَآءُ مِنِّي، وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللهِ بْنُ عُمَرَ! لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ، مَا قَبِلَ اللهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ، ثُمَّ قَالَ: حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا

witness that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh; to establish the *Ṣalât*, to pay the *Zakât*, to fast (the month of) Ramaḍân and to perform pilgrimage to the House (the Ka'bah), if you have the means.' He said: 'You have spoken the truth.''' He ('Umar) said: "It amazed us, how he questioned him and (at the same time) said that he had spoken the truth. He said: 'Tell me about faith (*Al-Îmân*). He (ﷺ) said: 'It is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in *Al-Qadar* (the divine will and decree), both the good and bad of it.' He said: 'You have spoken the truth.' He said: 'Tell me about *Al-Iḥsân*.' He (ﷺ) said: 'It is to worship Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'Tell me about the Hour.' He said: 'The one who is asked about it does not know more than the one who is asking.' He said: 'Then tell me about its signs.' He (ﷺ) said: 'When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings.''' He ('Umar) said: "Then he went away. I stayed there for a while, then he (the Prophet ﷺ) said to me: 'O 'Umar! Do you know who

مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟. فَقَالَ رَسُولُ اللهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ ﷺ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ - قَالَ -: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟. قَالَ: «أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟. قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟. قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: «أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ». قَالَ ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: «يَا عُمَرُ! أَتَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرَئِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

that questioner was?' I said: 'Allâh and His Messenger know best.' He said: 'That was Jibra'îl, who came to you to teach you your religion.'"

[94] 2 - (...) It was narrated that Yaḥyâ bin Ya'mar said: "When Ma'bad said what he said about *Al-Qadar*, we felt uneasy about that. Ḥumaid bin 'Abdur-Raḥmân Al-Ḥimyarî and I went for *Ḥajj*..." and they quoted a *Ḥadîth* which conveyed the same meaning as the *Ḥadîth* of Kahmas (the previous *Ḥadîth*) and its chain, with some additions and deletions.

[٩٤] ٢-(. . .) حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ وَأَبُو كَامِلٍ الْفُضَيْلُ بْنُ الْحُسَيْنِ الْجَحْدَرِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَبْدِاللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: لَمَّا تَكَلَّمَ مَعْبَدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدَرِ، أَنْكَرْنَا ذَلِكَ - قَالَ -: فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حَجَّةً، وَسَاقُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ، وَفِيهِ بَعْضُ زِيَادَةٍ وَنُقْصَانُ أَحْرُفٍ.

[95] 3- (...) It was narrated that Yaḥyâ bin Ya'mar and Ḥumaid bin 'Abdur-Raḥmân said: "We met 'Abdullâh bin 'Umar and we mentioned *Al-Qadar* to him and what they were saying about it..." And he narrated a *Ḥadîth* that was similar to theirs, from 'Umar, may Allâh be pleased with him, from the Prophet ﷺ, with some additions and deletions.

[٩٥] ٣-(. . .) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَا: لَقِينَا عَبْدَ اللهِ بْنَ عُمَرَ، فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ، وَاقْتَصَّ الْحَدِيثَ كَنَحْوِ حَدِيثِهِمْ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، وَفِيهِ شَيْءٌ مِنْ زِيَادَةٍ، وَقَدْ نَقَصَ مِنْهُ شَيْئًا.

[96] 4 - (...) A similar *Ḥadîth* (as no. 94) was narrated from Yaḥyâ

[٩٦] ٤-(. . .) وحَدَّثَنِي حَجَّاجُ بْنُ

bin Ya'mar, from Ibn 'Umar, from 'Umar, from the Prophet ﷺ.

Chapter: What Is *Al-Îmân* (Faith) ? Explaining Its Characteristics

[97] 5 - (9) It was narrated that Abû Hurairah said: "One day the Messenger of Allâh ﷺ appeared before the people and there came to him a man who said: 'O Messenger of Allâh, what is faith?' He said: 'To believe in Allâh, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection Hereafter.' He said: 'O Messenger of Allâh, what is Islam?' He said: 'Islam is to worship Allâh and not associate anything with Him, to establish the prescribed *Ṣalât*, to pay the obligatory *Zakât*, and to observe fast (The month of) Ramaḍân.' He said: 'O Messenger of Allâh, what is *Al-Iḥsân*?' He said: 'It is to worship Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'O Messenger of Allâh, when is the Hour?' He said: 'The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When the

الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِهِمْ.

(المعجم . .) - (الإيمان ما هو؟ وبيان خصاله) (التحفة ٢)

[٩٧] ٥-(٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ - عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ ابْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَوْمًا بَارِزًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ! مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ» قَالَ يَا رَسُولَ اللهِ! مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ اللهِ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللهِ! مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ

slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become the leaders of the people, that is one of its portents. When the herdsmen of sheep compete in the construction of lofty buildings, that is one of its portents. The Hour is one of the five things that no one knows except Allâh.' Then he recited: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)."[1]

He (Abû Hurairah) said: "Then the man went away, and the Messenger of Allâh ﷺ said: 'Bring the man back to me.' They went to bring him back, but they did not see anything. The Messenger of Allâh ﷺ said: 'That was Jibrîl, who came to teach the people their religion.'"

[98] 6 - (...) Muhammad bin Bishr narrated: "Abû Hayyân At-Taimî narrated a similar report (as no. 97) with this chain, but in his report it says: 'When the slave woman gives birth to her *Ba'l*,' meaning the concubine."[2]

سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا : إِذَا وَلَدَتِ الْأَمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا ، وَإِذَا كَانَتِ الْعُرَاةُ الْحُفَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا ، وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا ، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ» ثُمَّ تَلَا ﷺ : ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾ [لقمان: ٣٤].

قَالَ ثُمَّ أَدْبَرَ الرَّجُلُ ، فَقَالَ رَسُولُ اللهِ ﷺ : «رُدُّوا عَلَيَّ الرَّجُلَ» فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئًا ، فَقَالَ رَسُولُ اللهِ ﷺ : «هٰذَا جِبْرِيلُ ، جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ» .

[٩٨] ٦-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ : حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ : حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ بِهٰذَا الإِسْنَادِ مِثْلَهُ ، غَيْرَ أَنَّ فِي رِوَايَتِهِ : «إِذَا وَلَدَتِ الْأَمَةُ بَعْلَهَا» يَعْنِي السَّرَارِيَّ .

[1] *Luqmân* 31:34.
[2] *Ba'l* is another word for master, and the reference to concubine is an explanation of the word which was translated as "slave woman."

Chapter: What Is Islam? Explaining Its Characteristics

(المعجم . .) - (الإسلام ماهو وبيان خصاله) (التحفة ٣)

[99] 7 - (10) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Ask me.' But we were too intimidated to ask him. Then a man came and sat at his knees and said: 'O Messenger of Allâh, what is Islam?' He said: 'To not associate anything with Allâh, to establish the *Ṣalât*, to pay the *Zakât*, and to observe fast (the month of) Ramaḍân.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, what is faith?' The Messenger of Allâh ﷺ said: 'To believe in Allâh, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection, and to believe in *Al-Qadar* (the divine decree), all of it.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, what is *Al-Iḥsân*?' He said: 'To fear Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, when will the Hour begin?' He said: 'The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When you see a woman giving birth to her master,

[٩٩] ٧-(١٠) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَهُوَ ابْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَلُونِي» فَهَابُوهُ أَنْ يَسْأَلُوهُ، فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللهِ! مَا الإِسْلَامُ؟ قَالَ: «لَا تُشْرِكُ بِاللهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ». قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللهِ! مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ» قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللهِ! مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَخْشَى اللهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللهِ! مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا رَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوكَ الْأَرْضِ، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ

that is one of its portents. When you see the barefoot, naked, deaf and dumb[1] ruling the earth, that is one of its portents. When you see the herders of sheep competing in the construction of lofty buildings, that is one of its portents. (It is) among five things which no one knows except Allâh.' Then he recited: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die[2] ...' until the end of the *Sûrah*."

يَتَطَاوَلُونَ فِي الْبُنْيَانِ، فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ مِنَ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا اللهُ» ثُمَّ قَرَأَ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ﴾ إِلَىٰ آخِرِ السورة. [لقمان: ٣٤].

He said: "Then the man stood up (and left), and the Messenger of Allâh ﷺ said: 'Bring him back to me.' They looked, but they could not find him. The Messenger of Allâh ﷺ said: 'That was Jibrîl, who wanted to teach you since you did not ask.'"

[قَالَ]: ثُمَّ قَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «رُدُّوهُ عَلَيَّ» فَالْتُمِسَ، فَلَمْ يَجِدُوهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا جِبْرِيلُ أَرَادَ أَنْ تَعَلَّمُوا، إِذْ لَمْ تَسْأَلُوا».

Chapter 2. Explaining The Prayers Which Are One Of The Pillars Of Islam

(المعجم ٢) - (بَابُ بيان الصلوات التي هي أحد أركان الإسلام)

(التحفة ٤)

[100] 8 - (11) It was narrated from Abû Suhail, from his father, that he heard Ṭalḥah bin 'Ubaidullâh say: "A man from among the people of Najd, with disheveled hair, came to the

[١٠٠] ٨-(١١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللهِ الثَّقَفِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِىءَ

[1] Meaning, the foolish and ignorant.

[2] *Luqmân* 31:34.

Messenger of Allâh ﷺ, and we could hear the sound of his voice but we could not understand what he was saying, until he drew close to the Messenger of Allâh ﷺ, and he was asking about Islam. The Messenger of Allâh ﷺ said: 'Five prayers each day and night.' He said: 'Do I have to offer any (prayers) other than that?' He said: 'No, unless you do them voluntarily. And fasting the month of Ramaḍân.' He said: 'Do I have to do any (fasting) other than that?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allâh ﷺ mentioned *Zakât*, and he said: 'Do I have to do anything other than that?' He said: 'No, unless you do it voluntarily.' The man left, saying: 'By Allâh, I shall not do any more than this or any less.' The Messenger of Allâh ﷺ said: 'He will succeed if he is telling the truth.'"

عَلَيْهِ - عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرُ الرَّأْسِ، نَسْمَعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ اللهِ ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلَامِ، فَقَالَ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» فَقَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ، وَصِيَامُ شَهْرِ رَمَضَانَ» فَقَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ فَقَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ» وَذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكَاةَ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ - قَالَ -: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللهِ! لَا أَزِيدُ عَلَىٰ هٰذَا وَلَا أَنْقُصُ مِنْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

[101] 9 - (...) This *Ḥadîth* was narrated from Ṭalḥah bin 'Ubaidullâh from the Prophet ﷺ, similar to the *Ḥadîth* of Mâlik (no. 100), except that he said: "The Messenger of Allâh ﷺ said: 'He will succeed, by his father,[1]

[١٠١] ٩-(...) حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ عَنِ

[1] "By his father" — this is not intended as an oath, for swearing by anything other than Allâh is forbidden in Islam. The Arabs commonly used this phrase in their speech for emphasis, without intending it as an oath. It may also be the case that the incident described in this *Ḥadîth* occurred before the prohibition on swearing by anything other than Allâh was revealed. Similar was stated by Al-Khaṭṭâbî in *Ma'âlam As-Sunan*.

if he is speaking the truth' or, 'He will enter Paradise, by his father, if he is speaking the truth.'"

النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، نَحْوَ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ، وَأَبِيهِ! إِنْ صَدَقَ» أَوْ «دَخَلَ الْجَنَّةَ، وَأَبِيهِ! إِنْ صَدَقَ».

Chapter 3. Asking About The Pillars Of Islam

(المعجم ٣) - (بَابُ السؤال عن أركان الإسلام) (التحفة ٥)

[102] 10 - (12) It was narrated that Anas bin Mâlik said: "We were forbidden to ask the Messenger of Allâh ﷺ about anything (needlessly), so it pleased us when a man came from the desert people and said: 'O Muḥammad, your messenger has come to us telling us that you claim that Allâh has sent you.' the Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'Who created the heavens?' He said: 'Allâh.' He said: 'Who created the earth?' He said: 'Allâh.' He said: 'Who raised these mountains and created whatever there is in them?' He said: 'Allâh.' He said: 'By the One Who created the heavens and created the earth, and raised up these mountains, has Allâh sent you?' The Messenger of Allâh ﷺ said: 'Yes.' He said: 'Your messenger claimed that we have to offer five prayers each day and night.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who

[١٠٢] ١٠-(١٢) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: نُهِينَا أَنْ نَسْأَلَ رَسُولَ اللهِ ﷺ عَنْ شَيْءٍ، فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ، الْعَاقِلُ، فَيَسْأَلَهُ وَنَحْنُ نَسْمَعُ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، فَقَالَ: يَا مُحَمَّدُ! أَتَانَا رَسُولُكَ فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللهَ أَرْسَلَكَ؟ قَالَ: «صَدَقَ». قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللهُ» قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: «اللهُ» قَالَ: فَمَنْ نَصَبَ هٰذِهِ الْجِبَالَ، وَجَعَلَ فِيهَا مَا جَعَلَ؟ قَالَ: «اللهُ». قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هٰذِهِ الْجِبَالَ، آللهُ أَرْسَلَكَ؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا

has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must give *Zakât* from our wealth.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must fast the month of Ramaḍân each year.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must perform pilgrimage to the House, whoever is able to bear the journey.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He turned to leave, then he said: 'By the One Who has sent you with the truth, I shall not do more than this or less.' The Prophet ﷺ said: 'If he is speaking the truth, he will enter Paradise.'"

خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا، قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، آللهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا. قَالَ «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، آللهُ أَمَرَكَ بِهٰذَا؟ قَالَ «نَعَمْ» قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، آللهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا. قَالَ: «صَدَقَ». - قَالَ - ثُمَّ وَلَّى قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَا أَزِيدُ عَلَيْهِنَّ وَلَا أَنْقُصُ مِنْهُنَّ، فَقَالَ النَّبِيُّ ﷺ: «لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

[103] 11 - (...) It was narrated that Thâbit said: "Anas said: 'We were forbidden in the Qur'ân to ask the Messenger of Allâh ﷺ about anything (needlessly),'" and he quoted a similar *Ḥadîth* (as no. 102).

[١٠٣] ١١-(...) حَدَّثَنِي عَبْدُ اللهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: كُنَّا نُهِينَا فِي الْقُرْآنِ أَنْ نَسْأَلَ رَسُولَ اللهِ ﷺ عَنْ شَيْءٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

Chapter 4. Explaining The Faith By Means Of Which A Person Is Admitted Into Paradise, And That The One Who Adheres To What Is Enjoined Upon Him Will Enter Paradise

(المعجم ٤) - (بَابُ بيان الإيمان الذي يدخل به الجنة وأن من تمسك بما أمر به دخل الجنة) (التحفة ٦)

[104] 12 - (13) Abû Ayyûb narrated that a Bedouin came to the Messenger of Allâh ﷺ when he was on a journey, and took hold of the nose-rein or halter of his she-camel, then said: "O Messenger of Allâh" - or: "O Muhammad - tell me of something that will bring me closer to Paradise and keep me away from Hell." The Prophet ﷺ paused, then he looked at his Companions, then he said: "He has been guided." He said: "What did you say?" (The Bedouin) repeated his question, and the Prophet ﷺ said: "Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, and uphold the ties of kinship. Let go of the camel."

[١٠٤] ١٢-(١٣) حدّثنا مُحمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ، أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللهِ ﷺ وَهُوَ فِي سَفَرٍ، فَأَخَذَ بِخِطَامِ نَاقَتِهِ أَوْ بِزِمَامِهَا، ثُمَّ قَالَ: يَا رَسُولَ اللهِ!- أَوْ يَا مُحَمَّدُ!- أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ وَمَا يُبَاعِدُنِي مِنَ النَّارِ - قَالَ -: فَكَفَّ النَّبِيُّ ﷺ، ثُمَّ نَظَرَ فِي أَصْحَابِهِ، ثُمَّ قَالَ: «لَقَدْ وُفِّقَ - أَوْ لَقَدْ هُدِيَ -» قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: فَأَعَادَ، فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ، دَعِ النَّاقَةَ».

[105] 13 - (...) A similar *Ḥadîth* (as no. 104) was reported by Mûsâ bin Talḥa who narrated it from Abû Ayyûb, from the Prophet ﷺ.

[١٠٥] ١٣-(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَعَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ ابْنُ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، وَأَبُوهُ عُثْمَانُ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ هٰذَا الْحَدِيثِ.

[106] 14 - (...) It was narrated that Abû Ayyûb said: "A man came to the Prophet ﷺ and said: 'Tell me of a deed that I can do which will bring me closer to Paradise and take me away from Hell.' He said: 'Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, and uphold the ties of kinship.' When he left, the Messenger of Allâh ﷺ said: 'If he adheres to what is enjoined upon him, he will enter Paradise.'" In the narration of Ibn Abî Shaibah it is: "If he adheres to it."

[١٠٦] **١٤**-(. . .) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحٰقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ النَّبِيِّ ﷺ فَقَالَ: دُلَّنِي عَلَىٰ عَمَلٍ أَعْمَلُهُ يُدْنِينِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ «تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ ذَا رَحِمِكَ» فَلَمَّا أَدْبَرَ، قَالَ رَسُولُ اللهِ ﷺ: «إِنْ تَمَسَّكَ بِمَا أُمِرَ بِهِ دَخَلَ الْجَنَّةَ». وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ «إِنْ تَمَسَّكَ بِهِ».

[107] 15 - (14) It was narrated from Abû Hurairah that a Bedouin came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, tell me of a deed which, if I do it, I will enter Paradise." He said: "Worship Allâh and do not associate anything with Him, establish the prescribed *Ṣalât*, pay the obligatory *Zakât* and observe fast (in the month of) Ramaḍân." He said: "By the One in Whose Hand is my soul! I shall never do any more than that or any less." When he turned to leave, the Prophet ﷺ said: "Whoever

[١٠٧] **١٥**-(١٤) **وحَدَّثَني** أَبُو بَكْرِ ابْنُ إِسْحٰقَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا جَاءَ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! ﷺ دُلَّنِي عَلَىٰ عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ «تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ» قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَزِيدُ عَلَىٰ هٰذَا شَيْئًا أَبَدًا، وَلَا أَنْقُصُ مِنْهُ، فَلَمَّا وَلَّى،

would like to see a man from the people of Paradise, let him look at this man."

قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الجَنَّةِ، فَلْيَنْظُرْ إِلَىٰ هٰذَا».

[108] 16 - (15) It was narrated that Jâbir, may Allâh be pleased with him, said: "An-Nu'mân bin Qawqal came to the Prophet ﷺ and said: 'O Messenger of Allâh, do you think that if I pray the obligatory (prayers), regard as forbidden that which is unlawful and regard as permissible that which is lawful, I will enter Paradise?' The Prophet ﷺ said: 'Yes.'"

[١٠٨] ١٦-(١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ النُّعْمَانُ بْنُ قَوْقَلٍ، فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَةَ، وَحَرَّمْتُ الْحَرَامَ، وَأَحْلَلْتُ الْحَلَالَ، أَأَدْخُلُ الْجَنَّةَ؟ فقَالَ النَّبِيُّ ﷺ: «نَعَمْ».

[109] 17 - (...) It was narrated that Jâbir said: "An-Nu'mân bin Qawqal said: 'O Messenger of Allâh...'" (And he narrated) a similar *Hadîth* (as no. 108), adding the words: "I shall never do any more than that."

[١٠٩] ١٧-(...) وحَدَّثَني حَجَّاجُ ابْنُ الشَّاعِرِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ النُّعْمَانُ بْنُ قَوْقَلٍ: يَا رَسُولَ اللهِ! بِمِثْلِهِ، وَزَادَ فِيهِ: وَلَمْ أَزِدْ عَلَىٰ ذَلِكَ شَيْئًا.

[110] 18 - (...) It was narrated from Jâbir that a man asked the Messenger of Allâh ﷺ: "Do you think that if I offer the prescribed *Salât*, observe fast (the month of) Ramadân, regard as permissible that which is lawful and regard as forbidden that which is unlawful, and I do not do any more than

[١١٠] ١٨-(...) وحَدَّثَني سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ

that, I will enter Paradise?" He ﷺ said: "Yes." He said: "By Allâh, I shall not do any more than that."

الْحَلَالَ وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَىٰ ذَٰلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: «نَعَمْ» قَالَ: وَاللهِ! لَا أَزِيدُ عَلَىٰ ذَٰلِكَ شَيْئًا.

Chapter 5. Clarifying The Pillars of Islam And Its Grand Supports

(المعجم ٥) - (بَابُ بيان أركان الإسلام ودعائمه العظام) (التحفة ٧)

[111] 19 - (16) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam is built on five (pillars): Singling out Allâh,[1] establishing the *Salât*, paying the *Zakât*, fasting (during the month of) Ramadân and *Hajj*." A man said: "*Hajj* and fasting Ramadân?" He (Ibn 'Umar) said: "No; fasting Ramadân and *Hajj*. This is how I heard it from the Messenger of Allâh ﷺ."

[١١١] ١٩-(١٦) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الْأَحْمَرَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسَةٍ: عَلَىٰ أَنْ يُوَحَّدَ اللهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ» فَقَالَ رَجُلٌ: الْحَجُّ وَصِيَامُ رَمَضَانَ؟ قَالَ لَا، صِيَامِ رَمَضَانَ وَالْحَجِّ، هٰكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[112] 20 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam is built on five (pillars): Worshipping Allâh and denying all others (worshipped) besides Him, establishing the *Salât*, paying the *Zakât*, going on pilgrimage to the House, and fasting (during the month of) Ramadân."

[١١٢] ٢٠-(...) حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ قَالَ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: عَلَىٰ أَنْ يُعْبَدَ اللهُ، وَيُكْفَرَ بِمَا دُونَهُ، وَإِقَامِ الصَّلَاةِ،

[1] With all rights He is due, meaning *At-Tawhîd*.

[113] 21 - (...) 'Adullâh said: "The Messenger of Allâh ﷺ said: 'Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh and that Muḥammad is His slave and Messenger, establishing the *Ṣalât*, paying the *Zakât*, pilgrimage to the House, and fasting (during the month of) Ramaḍân."

[114] 22 - (...) Ṭâwûs narrated that a man said to 'Abdullâh bin 'Umar: "Why don't you go out to fight?" He said: "I heard the Messenger of Allâh ﷺ say: 'Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh, establishing the *Ṣalât*, paying the *Zakât*, fasting (during the month of) Ramaḍân and pilgrimage to the House."

Chapter 6. The Command To Believe In Allâh And His Messenger ﷺ And The Laws Of Islam, Calling People To It, Asking About It, Memorizing It And Conveying It To Those Who Have Not Heard The Message

[115] 23 - (17) It was narrated

وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

[١١٣] ٢١-(...) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللهِ: قَالَ رَسُولُ اللهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ، شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

[١١٤] ٢٢-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ عِكْرِمَةَ بْنَ خَالِدٍ يُحَدِّثُ طَاوُسًا، أَنَّ رَجُلًا قَالَ لِعبْدِاللهِ بْنِ عُمَرَ: أَلَا تَغْزُو؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْإِسْلَامَ بُنِيَ عَلَىٰ خَمْسَةٍ: شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَحَجِّ الْبَيْتِ».

(المعجم ٦) - (بَابُ الأمر بالإيمان بالله تعالى ورسوله ﷺ وشرائع الدين، والدعاء إليه، والسؤال عنه، وحفظه، وتبليغه من لم يبلغه).

(التحفة ٨)

[١١٥] ٢٣-(١٧) حَدَّثَنَا خَلَفُ بْنُ

that Ibn 'Abbâs said: "The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we are a tribe of Rabî'ah, and the disbelievers of Muḍar are between us and you, and we cannot come to you except during the sacred months. Tell us of something that we can do, and to which we can call those who are behind us.' He said: 'I will command you to do four things and forbid you from four. Faith in Allâh' - and he explained that to them, so he said: 'Testimony that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh, to establish the *Ṣalât*, to pay the *Zakât* and give one-fifth (*Khums*) of any spoils of war you seize. And I forbid four things for you: *Ad-Dubbâ'* (gourds), *Al-Ḥantam*, *An-Naqîr*, and *Al-Muqayyar*."[1]

هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا، هٰذَا الْحَيَّ مِنْ رَبِيعَةَ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَا نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا. قَالَ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللهِ» - ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ -: شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُقَيَّرِ» وَزَادَ خَلَفٌ فِي رِوَايَتِهِ: «شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ» وَعَقَدَ وَاحِدَةً. [انظر: ٥١٧٨]

[116] 24 - (...) It was narrated that Abû Jamrah said: "I used to translate between Ibn 'Abbâs and

[١١٦] ٢٤-(...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ

[1] These are containers that *Nabîdh*, wine, or other drinks were made in. *Ad-Dubbâ'* refers to gourds; *Al-Ḥantam* is a type of earthenware vessel the description of which they differ over, and some of that appears later; *An-Naqîr* is date-palm section or stump, or the like, which is hollowed out; and *Al-Muqayyar* is from *Al-Qâr* which is tar or pitch, meaning a vessel coated with pitch. There are other important texts dealing with these vessels. See the Book of Drinks.

the people, and a woman came to him and asked him about making *Nabîdh* in an (earthenware) container.[1] He said: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: 'Who is this delegation?' - or: 'Who are these people?' - They said: 'Rabî'ah.' He said: 'Welcome to the people' - or: 'to the delegation' - 'who were neither humiliated nor do they have any regrets.' They said: 'O Messenger of Allâh, we have come to you from a far-off land, and between us and you there is this tribe of the disbelievers of Muḍar. We can only come to you during the sacred months, so give us a clear command which we can tell to those whom we have left behind and by which we may enter Paradise.' He enjoined four things upon them and forbade them from four. He enjoined them to believe in Allâh alone and said: 'Do you know what believing in Allâh alone means?' They said: 'Allâh and His Messenger know best.' He said: 'Testimony that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh ﷺ, establishing the *Ṣalât*, paying the *Zakât*, fasting (during the month of) Ramaḍân, and giving one-

ابْنُ بَشَّارٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، وَقَالَ الْآخَرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا - شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أُتَرْجِمُ بَيْنَ يَدَي ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنِ الْوَفْدُ؟- أَوْ مَنِ الْقَوْمُ؟-» قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْقَوْمِ.- أَوْ بِالْوَفْدِ - غَيْرَ خَزَايَا وَلَا النَّدَامَى». قَالَ، فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ هٰذَا الْحَيَّ مِنْ كُفَّارِ مُضَرَ، وإِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي شَهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ. قَالَ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: قَالَ: أَمَرَهُم بِالْإِيمانِ بِاللهِ وَحْدَهُ، وَقَالَ: «هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللهِ وَحْدَهُ؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ

[1] The word used here is *Al-Jarr* or, earthenware vessel, a general term which some of them say *Al-Ḥantam* belongs to.

fifth (*Khums*) of the spoils of war.' And he forbade them from using *Ad-Dubbâ'* (gourds), *Al-Ḥantam* and *Al-Muzaffat*'"[1] - Shu'bah (one of the narrators) said: "Perhaps he said: '*An-Naqîr*'" - and he said: 'Remember this, and tell it to whom you have left behind.'" And Abû Bakr (one of the narrators) said in his narration: "Those who are behind you." And *Al-Muqayyar* is not in his narration.

تُؤَدُّوا خُمُسًا مِنَ ٱلْمَغْنَمِ» وَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ - قَالَ شُعْبَةُ-: وَرُبَّمَا قَالَ: النَّقِيرِ - قَالَ شُعْبَةُ -: وَرُبَّمَا قَالَ: الْمُقَيَّرِ. وَقَالَ: «احْفَظُوهُ وَأَخْبِرُوا بِهِ مِنْ وَرَائِكُمْ». وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «مَنْ وَرَاءَكُمْ» وَلَيْسَ فِي رِوَايَتِهِ الْمُقَيَّرِ.

[117] 25 - (...) A *Ḥadîth* similar to that of Shu'bah (the previous narration) was narrated from Ibn 'Abbâs from the Prophet ﷺ. He said: "I forbid you to make *Nabîdh* in *Ad-Dubbâ'* (gourds), *An-Naqîr*, *Al-Ḥantam* and *Al-Muzaffat*." Ibn Mu'âdh (one of the narrators) added in his *Ḥadîth*, that his father said: "And the Messenger of Allâh ﷺ said to Al-Ashajj - Ashajj 'Abdul-Qais - 'You possess two qualities that Allâh loves: Forbearance and deliberation.'"

[١١٧] ٢٥-(...) وحَدَّثَني عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: أَخْبَرَنِي أَبِي، قَالَا جَمِيعًا: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ نَحْو حَدِيثِ شُعْبَةَ، وَقَالَ أَنْهَاكُمْ عَمَّا يُنْبَذُ فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ. وَزَادَ ابْنُ مُعَاذٍ فِي حَدِيثِهِ عَنْ أَبِيهِ قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ لِلْأَشَجِّ، - أَشَجِّ عَبْدِ الْقَيْسِ -: «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالأَنَاةُ».

[118] 26 - (18) It was narrated from Sa'eed bin Abî 'Arûbah from Qatâdah, who said: "One who met the delegation of

[١١٨] ٢٦-(١٨) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ قَالَ: حَدَّثَنِي مَنْ

[1] They say that it is another name for *Al-Muqayyar*, see the previous narration.

'Abdul-Qais who came to the Messenger of Allâh ﷺ - Sa'eed said: "And Qatâdah mentioned 'Abû Naḍrah" - "narrated to me from Abû Sa'eed Al-Khudrî in this *Ḥadîth* of his, that some people from 'Abdul-Qais came to the Messenger of Allâh ﷺ and said: 'O Prophet of Allâh, we are a tribe of Rabî'ah, and between us and you are the disbelievers of Muḍar; we cannot come to you except during the sacred months. Tell us of something we can enjoin upon those whom we have left behind and by which we may enter Paradise if we adhere to it.' The Messenger of Allâh ﷺ said: 'I will enjoin four things upon you and forbid you from four things. Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, fast (during the month of) Ramaḍân, and give one-fifth (*Al-Khums*) of your spoils of war. And I forbid you from four things: *Ad-Dubbâ'* (gourds), *Al-Ḥantam*, *Al-Muzaffat* and is *An-Naqîr*.' They said: 'O Prophet of Allâh, do you know what *An-Naqîr*?' He said: 'Yes indeed. It is a tree trunk that you hollow out, then you throw in some small dates'" - Sa'eed said: "Or he said: 'Some dates"' - '"then you pour some water into it, and when it stops bubbling, you drink it, until one of you"' - or '"one of them"' - ' "strikes his cousin with a

لَقِيَ الْوَفْدَ الَّذِينَ قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ مِنْ عَبْدِ الْقَيْسِ - قَالَ سَعِيدٌ: وَذَكَرَ قَتَادَةُ أَبَا نَضْرَةَ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي حَدِيثِهِ هٰذَا، أَنَّ أُنَاسًا مِنْ عَبْدِ الْقَيْسِ قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالُوا: يَا نَبِيَّ اللهِ! إِنَّا حَيٌّ مِنْ رَبِيعَةَ، وَبَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَا نَقْدِرُ عَلَيْكَ إِلَّا فِي أَشْهُرِ الْحُرُمِ، فَمُرْنَا بِأَمْرٍ نَأْمُرُ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ، إِذَا نَحْنُ أَخَذْنَا بِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «آمُرُكُمْ بِأَرْبَعٍ: وَأَنْهَاكُمْ عَنْ أَربَعٍ، اعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا الْخُمُسَ مِنَ الْغَنَائِمِ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ وَالنَّقِيرِ». قَالُوا: يَا نَبِيَّ اللهِ! مَا عِلْمُكَ بِالنَّقِيرِ؟ قَالَ «بَلَى! جِذْعٌ تَنْقُرُونَهُ، فَتَقْذِفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ»- قَالَ سَعِيدٌ: أَوْ قَالَ «مِنَ التَّمْرِ - ثُمَّ تَصُبُّونَ فِيهِ مِنَ الْمَاءِ، حَتَّى إِذَا سَكَنَ غَلَيَانُهُ شَرِبْتُمُوهُ، حَتَّى إِنَّ أَحَدَكُمْ - أَوْ إِنَّ أَحَدَهُمْ - لَيَضْرِبُ ابْنَ عَمِّهِ بِالسَّيْفِ».- قَالَ - وَفِي الْقَومِ رَجُلٌ أَصَابَتْهُ جِرَاحَةٌ كَذَلِكَ، قَالَ وَكُنْتُ أَخْبَأُهَا حَيَاءً مِنْ رَسُولِ اللهِ ﷺ، فَقُلْتُ: فَفِيمَ

sword.' Among the people there was a man who had been wounded in this manner. He said: 'I was trying to conceal it out of shyness before the Messenger of Allâh ﷺ.' I said: 'From what should we drink, O Messenger of Allâh?' He said: 'From leather skins that are tied at the mouth.' They said: 'O Messenger of Allâh, our land is full of rats and leather skins do not last long.' The Prophet of Allâh ﷺ said: 'Even if the rats have gnawed on them, even if the rats have gnawed on them, even if the rats have gnawed on them.' And the Prophet of Allâh ﷺ said to Ashajj 'Abdul-Qais: 'You have two characteristics that Allâh loves: forbearance and deliberation.'"

نَشْرَبُ يَا رَسُولَ اللهِ؟ قَالَ: «فِي أَسْقِيَةِ الْأَدَمِ الَّتِي يُلَاثُ عَلَىٰ أَفْوَاهِهَا» قَالُوا: يَا رَسُولَ اللهِ! إِنَّ أَرْضَنَا كَثِيرَةُ الْجِرْذَانِ، وَلَا تَبْقَى بِهَا أَسْقِيَةُ الْأَدَمِ، فَقَالَ نَبِيُّ اللهِ ﷺ: «وَإِنْ أَكَلَتْهَا الْجِرْذَانُ، وَإِنْ أَكَلَتْهَا الْجِرْذَانُ، وَإِنْ أَكَلَتْهَا الْجِرْذَانُ» قَالَ: وَقَالَ نَبِيُّ اللهِ ﷺ لِأَشَجِّ عَبْدِ الْقَيْسِ «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاةُ».

[119] 27 - (...) It was narrated from Abû Sa'eed Al-Khudrî that when a delegation from 'Abdul-Qais came to the Messenger of Allâh ﷺ... and he narrated a *Hadîth* similar to that of Ibn 'Ulayyah (no. 118), but he said: "And they put small dates, dates and water in it." And he did not say: "Sa'eed said: 'Or he said: "Dates."

[١١٩] ٢٧-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: حَدَّثَنِي غَيْرُ وَاحِدٍ لَقِيَ ذَاكَ الْوَفْدَ - وَذَكَرَ أَبَا نَضْرَةَ - عَنْ أَبِي سَعِيدٍ الْخُدَرِيِّ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَىٰ رَسُولِ اللهِ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، غَيْرَ أَنَّ فِيهِ: «وَتُذِيفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ وَالتَّمْرِ وَالْمَاءِ» وَلَمْ يَقُلْ: قَالَ سَعِيدٌ: أَوْ قَالَ «مِنَ التَّمْرِ».

[120] 28 - (...) Abû Sa'eed Al-Khudrî narrated that when a

[١٢٠] ٢٨-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ بَكَّارٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ

delegation from 'Abdul-Qais came to the Prophet of Allâh ﷺ they said: "O Prophet of Allâh! May Allâh make us your ransom! What drinks are good for us?" He said: "Do not drink from *An-Naqîr*." They said: "O Prophet of Allâh! May Allâh make us your ransom! Do you know what *An-Naqîr* is?" He said: "Yes, a tree trunk which is hollowed-out in the middle. And (do not drink from) *Ad-Dubbâ'* (gourds) nor *Al-Ḥantam*, use skins that can be tied shut."

عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَاللَّفْظُ لَهُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو قَزَعَةَ؛ أَنَّ أَبَا نَضْرَةَ أَخْبَرَهُ، وَحَسَنًا أَخْبَرَهُمَا أَنَّ أَبَا سَعِيدٍ الْخُدَرِيَّ أَخْبَرَهُ؛ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوا نَبِيَّ اللهِ ﷺ قَالُوا: يَا نَبِيَّ اللهِ! جَعَلَنَا اللهُ فِدَاكَ. مَاذَا يُصْلِحُ لَنَا مِنَ الْأَشْرِبَةِ؟ فَقَالَ «لَا تَشْرَبُوا فِي النَّقِيرِ» قَالُوا: يَا نَبِيَّ اللهِ! جَعَلَنَا اللهُ فِدَاكَ. أَوَ تَدْرِي مَا النَّقِيرُ؟ قَالَ «نَعَمْ، الْجِذْعُ يُنْقَرُ وَسَطُهُ - وَلَا فِي الدُّبَّاءِ، وَلَا فِي الْحَنْتَمَةِ، وَعَلَيْكُمْ بِالْمُوكَىٰ».

Chapter 7. Calling People To The Twin Declaration Of Faith And The Laws Of Islam

(المعجم ٧) - (بَابُ الدعاء إلى الشهادتين وشرائع الإسلام)

(التحفة . . .)

[121] 29 - (19) It was narrated from Ibn 'Abbâs that Mu'â<u>dh</u> said: "The Messenger of Allâh ﷺ sent me and said: 'You are going to some of the People of the Book. Call them to bear witness that none has the right to be worshipped but Allâh, and that I am the Messenger of Allâh. If they accept that, then teach them that Allâh has enjoined on them five prayers to be offered each day and night. If they accept that, then teach them that Allâh has enjoined on them charity (*Zakât*)

[١٢١] ٢٩-(١٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ ابْنِ إِسْحٰقَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ- قَالَ أَبُو بَكْرٍ: وَرُبَّمَا قَالَ وَكِيعٌ -: عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ مُعَاذًا قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّكَ

to be taken from their rich and given to their poor. If they accept that, then beware (of taking) the best of their wealth, and protect yourself from the supplication of the one who has been wronged, for there is no barrier between it and Allâh."

تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَىٰ شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ؛ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ».

[122] 30 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ sent Mu'â<u>dh</u> to Yemen and said: "You are going to people..." and he narrated a *Ḥadî<u>th</u>* similar to that of Wakî' (no. 121).

[١٢٢] ٣٠-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ. أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّاءَ بْنِ إِسْحٰقَ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَىٰ الْيَمَنِ فَقَالَ: «إِنَّكَ سَتَأْتِي قَوْمًا» بِمِثْلِ حَدِيثِ وَكِيعٍ.

[123] 31 - (...) It was narrated from Ibn 'Abbâs that when the Messenger of Allâh ﷺ sent Mu'â<u>dh</u> to Yemen, he said: "You are going to some of the people of the Book, so let the first thing to which you call them be the worship of Allâh, the Mighty and

[١٢٣] ٣١-(...) حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ ابْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ

Sublime (alone). If they acknowledge Allâh (as One), then tell them that Allâh has enjoined upon them five prayers to be offered every day and night. If they do that, then tell them that Allâh has enjoined on them *Zakât* to be taken from their wealth and given to their poor. If they accept that, then take it from them, but beware of (taking) the best of their wealth."

عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ لَمَّا بَعَثَ مُعَاذًا إِلَىٰ الْيَمَنِ قَالَ: «إِنَّكَ تَقْدَمُ عَلَىٰ قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللهِ عَزَّ وَجَلَّ، فَإِذَا عَرَفُوا اللهَ، فَأَخْبِرْهُمْ أَنَّ اللهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَمْوَالِهِمْ فَتُرَدُّ عَلَىٰ فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِهِمْ».

Chapter 8. The Command To Fight The People Until They Say *Lâ ilâha illallâh Muḥammad Rasûl-Allâh*, And Establish *Ṣalât*, And Pay The *Zakât*, And Believe In Everything That The Prophet ﷺ Brought. Whoever Does That, His Life And His Wealth Are Protected Except By Its Right, And His Secrets Are Entrusted To Allâh, the Most High. Fighting Those Who Withhold *Zakât* Or Other Than That Is One Of The Duties Of Islam And The *Imâm* Should Be Concerned With The Laws Of Islam

(المعجم ٨) - (بَابُ الأمر بقتال الناس حتى يقولوا لا إله إلا الله محمد رسول الله، ويقيموا الصلاة ويؤتوا الزكاة، ويؤمنوا بجميع ما جاء به النبي ﷺ، وأن من فعل ذلك عصم نفسه وماله إلا بحقها، ووكلت سريرته إلى الله تعالى. وقتال من منع الزكاة أو غيرها من حقوق الإسلام، واهتمام الإمام بشعائر الإسلام)

(التحفة ٩)

[124] 32 - (20) It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ died and Abû Bakr succeeded (as *Khalifah*) after him, and some of

[١٢٤] ٣٢-(٢٠) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ

the Arabs reverted to *Kufr*, 'Umar bin Al-Khaṭṭâb said to Abû Bakr: 'How can you fight the people when the Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and whoever says *Lâ ilâha illallâh*, his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allâh"?' Abû Bakr said: 'By Allâh! I will most certainly fight those who separate *Ṣalât* and *Zakât*, for *Zakât* is what is due on wealth. By Allâh, if they withhold from me a rope that they used to give to the Messenger of Allâh ﷺ, I will fight them for withholding it.' 'Umar bin Al-Khaṭṭâb said: 'By Allâh, as soon as I saw that Allâh had opened Abû Bakr's heart to the idea of fighting, I knew that he was right.'"

عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ تَعَالَىٰ؟» فَقَالَ أَبُو بَكْرٍ: وَاللهِ! لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللهِ! لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَىٰ رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَىٰ مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[125] 33 - (21) It was narrated that Ibn Shihâb said: "Sa'eed bin Al-Mûsâyyab told me that Abû Hurairah told him, that the Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh*. Whoever says *Lâ ilâha illallâh*, his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allâh.'"

[١٢٥] ٣٣-(٢١) وحَدَّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا

اللهُ، فَمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ».

[126] 34 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and believe in me and that which I have brought. If they do that, their blood and wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh."

[١٢٦] ٣٤-(...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلَاءِ؛ وَحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ».

[127] 35 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people"... and he narrated a *Hadîth* similar to that narrated by Ibn Al-Mûsâyyab from Abû Hurairah (no. 125).

[١٢٧] ٣٥-(...) وحَدَّثنا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ - وَعَنْ أَبِي صَالِحٍ - عَنْ أَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ» بِمِثْلِ حَدِيثِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ؛

[128] It was narrated that Jâbir said: The Messenger of Allâh (ﷺ) said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh*. If

[١٢٨] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ يَعْنِي ابْنَ مَهْدِيٍّ قَالَا

they say *Lâ ilâha illallâh*, their blood and their wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh." Then he recited: "You are only one who reminds. You are not a dictator over them.[1]

جَمِيعًا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوا: لَا إِلٰهَ إِلَّا اللهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ». ثُمَّ قَرَأَ: ﴿إِنَّمَآ أَنتَ مُذَكِّرٌ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾. [الغاشية: ٢١، ٢٢].

[129] 36 - (22) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh ﷺ, and they establish the *Ṣalât* and pay *Zakât*. If they do that, then their blood and wealth are protected from me [except for a right that is due], and their reckoning with be with Allâh.'"

[١٢٩] ٣٦-(٢٢) حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ [إِلَّا بِحَقِّهَا]، وَحِسَابُهُمْ عَلَى اللهِ».

[130] 37 - (23) It was narrated from Abû Mâlik that his father said: "I heard the Messenger of Allâh ﷺ say: 'Whoever says *Lâ ilâha illallâh* and disbelieves in

[١٣٠] ٣٧-(٢٣) وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ

[1] *Al-Ghâshîyah* 88:21,22.

everything that is worshipped instead of Allâh, his wealth and his blood are protected, and his reckoning will be with Allâh.'"

قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللهِ، حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَىٰ اللهِ».

[131] 38 - (...) It was narrated from Abû Mâlik that his father heard the Messenger of Allâh ﷺ say: "Whoever singles out Allâh, (i.e. believes in the Oneness of Allâh)" then he quoted something similar (to no. 130).

[١٣١] **٣٨**-(. . .) وحَدَّثنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ، كِلَاهُمَا عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ «مَنْ وَحَّدَ اللهَ» ثُمَّ ذَكَرَ بِمِثْلِهِ.

Chapter 9. Evidence That The Islam Of One Who Becomes Muslim On His Deathbed Is Valid, So Long As The Death Throes Have Not Begun; Abrogation Of Permission To Supplicate For Forgiveness For The Idolators; Evidence That One Who Dies An Idolator Is One Of The People Of Hell And No Intervention Can Save Him From That

(المعجم ٩) - (بَابُ الدليل على صحة إسلام من حضره الموت، ما لم يشرع في النزع - وهو الغرغرة - ونسخ جواز الاستغفار للمشركين، والدليل على أن من مات على الشرك فهو مِن أصحاب الجحيم، ولا ينقذه من ذلك شيء من الوسائل)

(التحفة ١٠)

[132] 39 - (24) Sa'eed bin Al-Mûsâyyab narrated that his father said: "When Abû Ṭâlib was dying, the Messenger of Allâh ﷺ came to him and found Abû Jahl and 'Abdullâh bin Abî Umayyah bin Al-Mughîrah with him. The Messenger of Allâh ﷺ said: 'O uncle, say *Lâ ilâha illallâh*, a

[١٣٢] **٣٩**-(٢٤) وحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ، جَاءَهُ رَسُولُ اللهِ ﷺ، فَوَجَدَ عِنْدَهُ

word for which I will testify for you before Allâh.' Abû Jahl and 'Abdullâh bin Abî Umayyah said: 'O Abû Ṭâlib, will you turn away from the religion of 'Abdul-Muṭṭalib?' The Messenger of Allâh ﷺ kept calling him to Islam and he repeated this statement to him, until the last words that Abû Ṭâlib spoke indicated that he followed the religion of 'Abdul-Muṭṭâlib, and he refused to say *Lâ ilâha illallâh*. The Messenger of Allâh ﷺ said: 'By Allâh, I shall pray for forgiveness for you so long as I am not forbidden to do so.' Then Allâh, Most High revealed: "It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikûn* even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.[1] And Allâh, Most High revealed concerning Abû Ṭâlib, and said to the Messenger of Allâh ﷺ: "Verily, you (O Muḥammad) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided."[2]

أَبَا جَهْلٍ وَعَبْدَ اللهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عَمِّ! قُلْ: لَا إِلٰهَ إِلَّا اللهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللهِ» فَقَالَ أَبُو جَهْلٍ، وَعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ! أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يَعْرِضُهَا عَلَيْهِ وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَةَ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَىٰ مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَىٰ أَنْ يَقُولَ: لَا إِلٰهَ إِلَّا اللهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَ وَاللهِ! لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ» فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَىٰ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ﴾ [التوبة: ١١٣]. وَأَنْزَلَ اللهُ تَعَالَى فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ﴾. [القصص: ٥٦].

[133] 40 - (...) A similar report (as no. 132) was narrated from Az-Zuhrî with this chain, except

[١٣٣] ٤٠-(...) وحَدَّثنا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَا:

[1] *At-Tawbah* 9:113.

[2] *Al-Qaṣaṣ* 28:56.

that the *Ḥadîth* of Ṣâliḥ ended with the words, "And Allâh revealed concerning him," and he did not quote the two Verses. He said in his *Ḥadîth*: "And repeating this statement." And in the narration of Ma'mar, in place of 'this statement' is the words: 'And he did not cease.'

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: أَخْبَرَنَا أَبِي عَنْ صَالِحٍ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ حَدِيثَ صَالِحٍ انْتَهَى عِنْدَ قَوْلِهِ: فَأَنْزَلَ اللهُ فِيهِ، ولَمْ يَذْكُرِ الْآيَتَيْنِ، وَقَالَ فِي حَدِيثِهِ: وَيَعُودَانِ بِتِلْكَ الْمَقَالَةِ. وَفِي حَدِيثِ مَعْمَرٍ مَكَانَ هٰذِهِ الْمَقَالَةِ الْكَلِمَةُ، فَلَمْ يَزَالَا بِهِ.

[134] 41 - (25) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to his uncle when he was dying: 'Say *Lâ ilâha illallâh*, and I will bear witness for you on the Day of Resurrection.' But he refused. And Allâh revealed: Verily, you (O Muḥammad) guide not whom you like..."[1]

[١٣٤] ٤١-(٢٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَمِّهِ، عِنْدَ الْمَوْتِ «قُلْ: لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ» فَأَبَى. - قَالَ -: فَأَنْزَلَ اللهُ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾ الْآيَةَ. [القصص: ٥٦].

[135] 42 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to his uncle: 'Say *Lâ ilâha illallâh*, and I will bear witness for you on the

[١٣٥] ٤٢-(...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، قَالَ

[1] *Al-Qaṣaṣ* 28:56.

أَخْبَرَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَمِّهِ «قُلْ: لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ» قَالَ: لَوْلَا أَنْ تُعَيِّرَنِي قُرَيْشٌ- يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَىٰ ذٰلِكَ الْجَزَعُ - لَأَقْرَرْتُ بِهَا عَيْنَكَ، فَأَنْزَلَ اللهُ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾. [القصص: ٥٦].

Day of Resurrection.' He said: 'Were it not that Quraish would shame me, and say "It is only fear (of death) that made him do that," then I would have delighted your eyes.'[1] Then Allâh revealed: Verily, you (O Muhammad) guide not whom you like, but Allâh guides whom He wills..."[2]

(المعجم ١٠) - (بَابُ الدليل على أن من مات على التوحيد دخل الجنة قطعًا) (التحفة ١١)

Chapter 10. The Evidence That One Who Dies Believing In *Tawhîd* Will Definitely Enter Paradise

[١٣٦] ٤٣-(٢٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ - عَنْ خَالِدٍ، قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلٰهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ».

[136] 43 - (26) It was narrated that 'Uthmân said: "The Messenger of Allâh ﷺ said: 'Whoever dies knowing (and acknowledging) that there is none worthy of worship except Allâh, he will enter Paradise.'"

[١٣٧] حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنِ الْوَلِيدِ أَبِي بِشْرٍ

[137]- It was narrated that Al-Walîd Abû Bishr said: "I heard Humrân say: 'I heard 'Uthmân say: "I heard the Messenger of

[1] That is, made you happy by saying it.
[2] *Al-Qaṣaṣ* 28:56.

Allâh ﷺ say:" (and he narrated) the same thing narration (as no. 136).

[138] 44 - (27) It was narrated that Abû Hurairah said: "We were with the Prophet ﷺ on a journey and the people's provisions were about to run out, so they were thinking of slaughtering some of their mounts. 'Umar said: 'O Messenger of Allâh, why don't you collect whatever provisions the people have left, and pray to Allâh (for His blessings) over them?' So he did that. The one who had wheat brought his wheat, the one who had dates brought his dates" - and Mujâhid said: "the one who had date-stones brought his date-stones."' I said: "What did they do with date-stones?" He said: "They used to suck on them and drink water at the same time"[1] "Then he prayed over them, until the people were able to replenish their provisions.' Then he said: 'I bear witness that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh. No one meets Allâh (believing) in these two (statements) and not doubting them, but he will enter Paradise."

قَالَ: سَمِعْتُ حُمْرَانَ يَقُولُ: سَمِعْتُ عُثْمَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مِثْلَهُ سَوَاءً.

[١٣٨] ٤٤-(٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ قَالَ: فَنَفِدَتْ أَزْوَادُ الْقَوْمِ، قَالَ: حَتَّى هَمَّ بِنَحْرِ بَعْضِ حَمَائِلِهِمْ قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! لَوْ جَمَعْتَ مَا بَقِيَ مِنْ أَزْوَادِ الْقَوْمِ فَدَعَوْتَ اللهَ عَلَيْهَا قَالَ: فَفَعَلَ. قَالَ فَجَاءَ ذُو الْبُرِّ بِبُرِّهِ، وَذُو التَّمْرِ بِتَمْرِهِ قَالَ: وَقَالَ مُجَاهِدٌ ـ: وَذُو النَّوَاةِ بِنَوَاهُ قُلْتُ: وَمَا كَانُوا يَصْنَعُونَ بِالنَّوَاةِ؟ قَالَ: كانُوا يَمُصُّونَهُ وَيَشْرَبُونَ عَلَيْهِ الْمَاءَ قَالَ: فَدعا عَلَيْهَا، حَتَّى مَلأَ الْقَوْمُ أَزْوِدَتَهُمْ - قَالَ - فَقَال عِنْدَ ذَلِكَ: «أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، لَا يَلْقَى اللهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا، إِلَّا دَخَلَ الْجَنَّةَ».

[1] According to An-Nawawî, who attributed the observation to 'Abdul-Ghanî bin Sa'eed, the exchange with Mujâhid is by Ṭalḥah bin Muṣarrif, while Mujâhid is not one of the narrators mentioned in this chain.

[139] 45 - (...) It was narrated that Abû Hurairah, or Abû Sa'eed - Al-A'mash was not sure - said: "On the day of the battle of Tabûk, the people became hungry and said: 'O Messenger of Allâh, why don't you give us permission to slaughter our camels, and we will eat them and make use of their fat.' The Messenger of Allâh ﷺ said: 'Do that.' Then 'Umar came and said: 'O Messenger of Allâh, if you do that we will have few mounts. Rather call them to bring whatever provisions they have left, then pray to Allâh over them, asking Him to bless them for them, and perhaps Allâh will bless them.' The Messenger of Allâh ﷺ said: 'Yes.' He called for a leather mat and spread it out, then he called for their left-over provisions. One man brought a handful of corn, another brought a handful of dates, and another brought a piece of bread, until a little food had been collected on the leather mat. Then the Messenger of Allâh ﷺ prayed for blessing for it, then he said: 'Put it in your vessels.' They filled their vessels until there was no vessel left in the camp that was not filled. They ate until they were full, and there was plenty left over. Then the Messenger of Allâh ﷺ said: 'I bear witness that none has the

[١٣٩] ٤٥-(...) حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ - شَكَّ الْأَعْمَشُ - قَالَ: لَمَّا كَانَ يَوْمُ غَزْوَةِ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ. قَالُوا: يَا رَسُولَ اللهِ! لَوْ أَذِنْتَ لَنَا فَنَحَرْنَا نَوَاضِحَنَا، فَأَكَلْنَا وَادَّهَنَّا، فَقَالَ رَسُولُ اللهِ ﷺ: «افْعَلُوا» قَالَ فَجَاءَ عُمَرُ فَقَالَ: يَا رَسُولَ اللهِ! إِنْ فَعَلْتَ قَلَّ الظَّهْرُ، وَلَكِنِ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ، ثُمَّ ادْعُ اللهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ، لَعَلَّ اللهَ أَنْ يَجْعَلَ فِي ذَلِكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ» قَالَ فَدَعَا بِنِطَعٍ فَبَسَطَهُ، ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ قَالَ فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَةٍ قَالَ: وَجَعَلَ يَجِيءُ الْآخَرُ بِكَفِّ تَمْرٍ قَالَ وَيَجِيءُ الْآخَرُ بِكِسْرَةٍ، حَتَّى اجْتَمَعَ عَلَى النِّطَعِ مِنْ ذَلِكَ شَيْءٌ يَسِيرٌ قَالَ: فَدَعَا رَسُولُ اللهِ ﷺ عَلَيْهِ بِالْبَرَكَةِ، ثُمَّ قَالَ: «خُذُوا فِي أَوْعِيَتِكُمْ» قَالَ: فَأَخَذُوا فِي أَوْعِيَتِهِمْ، حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعَاءً إِلَّا مَلَؤُوهُ، قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا، وَفَضَلَتْ فَضْلَةٌ فَقَالَ رَسُولُ

right to be worshipped but Allâh and that I am the Messenger of Allâh. No one who meets Allâh (believing) in them and not doubting them will be kept away from Paradise.'"

[140] 46 - (28) 'Ubâdah bin Aṣ-Ṣâmit said: "The Messenger of Allâh ﷺ said: 'Whoever says: I bear witness that none has the right to be worshipped but Allâh alone [with no partner] and that Muḥammad is His slave and Messenger, and that 'Eisâ is the slave of Allâh, the son of His maidservant, a Word which He bestowed upon Mariam and a Spirit from (created by) Him, and that Paradise is true and that Hell is true," Allâh will admit him through whichever of the eight gates of Paradise he wants.'"

[141] - (...) A similar report (as no. 140) was narrated from 'Umair bin Hâni' with this chain, except that he said: "Allâh will admit him to Paradise whatever be his deeds." and he did not say, "through whichever of the eight gates of Paradise he wants."

[142] 47 - (29) It was narrated that Aṣ-Ṣunâbiḥî said: "I entered upon 'Ubâdah bin Aṣ-Ṣâmit while

اللهِ ﷺ: «أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، لَا يَلْقَى اللهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ، فَيُحْجَبَ عَنِ الْجَنَّةِ!».

[١٤٠] ٤٦-(٢٨) حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ عَنِ ابْنِ جَابِرٍ قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ. قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَنَا عُبَادَةُ بْنُ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ [لَا شَرِيكَ لَهُ]، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَىٰ عَبْدُ اللهِ وَابْنُ أَمَتِهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ، أَدْخَلَهُ اللهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[١٤١] (...) وحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ عَنِ الْأَوْزَاعِيِّ، عَنْ عُمَيْرِ بْنِ هَانِئٍ فِي هٰذَا الْإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ: «أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَىٰ مَا كَانَ مِنْ عَمَلٍ» وَلَمْ يَذْكُرْ «مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[١٤٢] ٤٧-(٢٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ عَجْلَانَ، عَنْ

he was dying, and I wept. He said: 'Take it easy, why are you weeping? By Allâh, if I am asked to bear witness, I will bear witness for you, and if I am asked to intercede I will intercede for you, and if I can, I will help you.' Then he said: 'By Allâh, there is no *Hadîth* that I heard from the Messenger of Allâh ﷺ in which there is anything good for you but I narrated it to you, except for one *Hadîth*, which I will tell you today, since I am about to die. I heard the Messenger of Allâh ﷺ say: Whoever bears witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, Allâh will forbid him to the Fire.'"

مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ، فَبَكَيْتُ. فَقَالَ: مَهْلًا، لِمَ تَبْكِي؟ فَوَاللهِ! لَئِنِ اسْتُشْهِدْتُ لَأَشْهَدَنَّ لَكَ، وَلَئِنْ شُفِّعْتُ لَأَشْفَعَنَّ لَكَ، وَلَئِنِ اسْتَطَعْتُ لَأَنْفَعَنَّكَ، ثُمَّ قَالَ: وَاللهِ! مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمُوهُ، إِلَّا حَدِيثًا وَاحِدًا، وَسَوْفَ أُحَدِّثُكُمُوهُ الْيَوْمَ وَقَدْ أُحِيطَ بِنَفْسِي، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَرَّمَ اللهُ عَلَيْهِ النَّارَ».

[143] 48 - (30) It was narrated that Mu'â<u>dh</u> bin Jabal said: "I was riding behind the Prophet ﷺ, and there was nothing between him and I but the back of the saddle. He said: 'O Mu'â<u>dh</u> bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' Then he traveled along for a while, then he said: 'O Mu'â<u>dh</u> bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' Then he traveled along for a while, then he said: 'O Mu'â<u>dh</u> bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Do you know what is the right of Allâh, the

[١٤٣] ٤٨-(٣٠) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ، ليس بَيْنِي وَبَيْنَهُ إِلَّا مُؤْخِرَةُ الرَّحْلِ. فَقَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً. ثُمَّ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ:» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ!» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ. قَالَ: «هل

Mighty and Sublime, over (His) slaves?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over (His) slaves is that they should worship Him and not associate anything with Him.' Then he traveled on for a while, then he said: 'O Mu'â<u>dh</u> bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Do you know what is the right of (His) slaves over Allâh if they do that?' I said: 'Allâh and His Messenger know best.' He said: 'That He should not punish them.'"

تَدْرِي مَا حَقُّ اللهِ عَزَّ وَجَلَّ عَلَىٰ الْعِبَادِ؟» قَالَ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللهِ عَلَىٰ الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا» ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ!» قُلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ! وَسَعْدَيْكَ. قَالَ: «هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَىٰ اللهِ إِذَا فَعَلُوا ذَلِكَ؟» قَالَ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لَا يُعَذِّبَهُمْ».

[144] 49 - (...) It was narrated that Mu'â<u>dh</u> bin Jabal said: "I was riding behind the Messenger of Allâh ﷺ on a donkey called 'Ufair, and he said: 'O Mu'â<u>dh</u>, do you know what is the right of Allâh over (His) slaves and the right of (His) slaves over Allâh?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over (His) slaves is that they should worship Allâh and not associate anything with Him, and the right of (His) slaves over Allâh [the Mighty and Sublime,] is that He should not punish the one who does not associate anything with Him.' I said: 'O Messenger of Allâh, should I not tell the people of this good news?' He said: 'Do not tell them, lest they (complacently) rely on it.'"

[١٤٤] ٤٩-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَّامُ ابْنُ سُلَيْمٍ عَنْ أَبِي إِسْحٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ رِدْفَ رَسُولِ اللهِ ﷺ عَلَىٰ حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ قَالَ: فَقَالَ: يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللهِ عَلَىٰ الْعِبَادِ وما حَقُّ العِبَادِ عَلَىٰ اللهِ؟ قَالَ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللهِ عَلَىٰ الْعِبَادِ أَنْ يَعْبُدُوا اللهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَىٰ اللهِ [عَزَّ وَجَلَّ] أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ [شَيْئًا]» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: «لَا تُبَشِّرْهُمْ فَيَتَّكِلُوا».

[145] 50 - (...) It was narrated from Abû Ḥaṣîn and Al-Ash'ath bin Sulaim that they heard Al-Aswad bin Hilâl narrating that Mu'âdh said: "The Messenger of Allâh ﷺ said: 'O Mu'âdh, do you know what is the right of Allâh over (His) slaves?' He said: 'Allâh and His Messenger know best.' He said: 'That Allâh should be worshipped and nothing should be associated with Him.' He said: 'Do you know what their right is over Him, if they do that?' He said: 'Allâh and His Messenger know best.' He said: 'That He should not punish them.'"

[١٤٥] ٥٠-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ وَالْأَشْعَثِ بْنِ سُلَيْمٍ، أَنَّهُمَا سَمِعَا الْأَسْوَدَ بْنَ هِلَالٍ يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللهِ عَلَىٰ الْعِبَادِ؟» قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «أَن يُعْبَدَ اللهُ وَلَا يُشْرَكَ بِهِ شَيئًا» قَالَ: «أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذَلِكَ؟» فَقَالَ: اللهُ وَرَسُولُهُ أَعلَمُ. قَالَ «أَنْ لَا يُعَذِّبَهُمْ».

[146] 51 - (...) It was narrated that Aswad bin Hilâl said: "I heard Mu'âdh say: 'The Messenger of Allâh ﷺ called me and I responded. He said: "Do you know what the right of Allâh is over the people?"... and he narrated a similar *Ḥadîth* (as no. 145).

[١٤٦] ٥١-(...) وَحَدَّثَنَا الْقَاسِمُ ابْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ قَالَ: سَمِعْتُ مُعَاذًا يَقُولُ: دَعَانِي رَسُولُ اللهِ ﷺ فَأَجَبْتُهُ، فَقَالَ: «هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَىٰ النَّاسِ» نَحْوَ حَدِيثِهِمْ.

[147] 52 - (31) It was narrated that Abû Hurairah said: "A group of us were sitting around the Messenger of Allâh ﷺ, and Abû Bakr and 'Umar were with us. The Messenger of Allâh ﷺ got up and left, and stayed away from us for a long time. We were afraid that he might have been

[١٤٧] ٥٢-(٣١) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: كُنَّا قُعُودًا حَوْلَ رَسُولِ اللهِ ﷺ - مَعَنَا أَبُو بَكْرٍ وَعُمَرُ - فِي نَفَرٍ، فَقَامَ رَسُولُ

harmed by some enemy (when he was on his own) so we panicked and got up, and I was the first one to do so. I went out looking for the Messenger of Allâh ﷺ, until I came to a walled garden belonging to the *Anṣâr* of Banû Najjâr. I went around it, looking for a gate, but I could not find any. There was a small stream that entered through a hole in the wall, coming from a well outside the garden, so I drew myself together [like a fox] and entered upon the Messenger of Allâh ﷺ. He said: 'Abû Hurairah?' I said: 'Yes, O Messenger of Allâh.' He said: 'What is the matter with you?' I said: 'You were among us, then you left and stayed away from us for a long time. We were afraid that you might have been harmed by some enemy (when you were on your own), so we panicked, and I was the first one to do so. I came to this garden and drew myself together like a fox, and these people are behind me.' He said: 'O Abû Hurairah, take these two sandals of mine and whoever you meet beyond this wall who bears witness that none has the right to be worshipped but Allâh, with certainty in his heart, give him the glad tidings of Paradise.' The first one whom I met was 'Umar, who said: 'What are these two sandals, O Abû Hurairah?' I said: 'These are the

اللهِ ﷺ مِنْ بَيْنِ أَظْهُرِنَا، فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا، وَفَزِعْنَا وَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَخَرَجْتُ أَبْتَغِي رَسُولَ اللهِ ﷺ، حَتَّى أَتَيْتُ حَائِطًا لِلْأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَابًا، فَلَمْ أَجِدْ، فَإِذَا رَبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَةٍ - وَالرَّبِيعُ: الْجَدْوَلُ - فَاحْتَفَزْتُ [كَمَا يَحْتَفِزُ الثَّعْلَبُ]. فَدَخَلْتُ عَلَىٰ رَسُولِ اللهِ ﷺ، فَقَالَ «أَبُو هُرَيْرَةَ؟» فَقُلْتُ: نَعَمْ، يَا رَسُولَ اللهِ! قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: كُنْتَ بَيْنَ أَظْهُرِنَا، فَقُمْتَ فَأَبْطَأْتَ عَلَيْنَا، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا، فَفَزِعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَأَتَيْتُ هٰذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهٰؤُلَاءِ النَّاسُ وَرَائِي فَقَالَ: «يَا أَبَا هُرَيْرَةَ!» وَأَعْطَانِي نَعْلَيْهِ قَالَ «اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ فَمَنْ لَقِيتَ مِنْ وَرَاءِ هٰذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، مُسْتَيْقِنًا بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ» فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرُ، فَقَالَ: مَا هَاتَانِ النَّعْلَانِ يَا أَبَا هُرَيْرَةَ؟! فَقُلْتُ: هَاتَيْنِ نَعْلَا رَسُولِ اللهِ ﷺ، بَعَثَنِي بِهِمَا، مَنْ لَقِيتُ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ، بَشَّرْتُهُ بِالْجَنَّةِ، فَضَرَبَ عُمَرُ

sandals of the Messenger of Allâh ﷺ, who sent me with them to give glad tidings of Paradise to whomever I met who bears witness that none has the right to be worshipped but Allâh with certainty in his heart.' 'Umar struck me on my chest so hard that I fell down on my backside and said: 'Go back, O Abû Hurairah!' So I went back, on the verge of tears, and 'Umar followed me closely. The Messenger of Allâh ﷺ said [to me]: 'What is the matter with you, O Abû Hurairah?' I said: 'I met 'Umar and I told him what you had sent me with, and he struck me on my chest so hard that I fell down on my back, and he said: "Go back."'' The Messenger of Allâh ﷺ said: 'O 'Umar, what made you do that?' He said: 'O Messenger of Allâh, may my father and mother be sacrificed for you, did you send Abû Hurairah with your sandals, to give glad tidings of Paradise to whomever he met who bears witness that none has the right to be worshipped but Allâh with certainty in his heart?' He said: 'Yes.' 'Umar said: 'Do not do that, for I fear that the people will (complacently) rely on that. Let them carry on striving (to do good deeds).' The Messenger of Allâh ﷺ said: 'Yes, let them.'"

بِيَدِهِ بَيْنَ ثَدْيَيَّ ضَرْبَةً. فَخَرَرْتُ لِاسْتِي، فَقَالَ: ارْجِعْ يَا أَبَا هُرَيْرَةَ! فَرَجَعْتُ إِلَىٰ رَسُولِ اللهِ ﷺ، فَأَجْهَشْتُ بُكَاءً، وَرَكِبَنِي عُمَرُ، فَإِذَا هُوَ عَلَىٰ أَثَرِي، فَقَالَ [لِي] رَسُولُ اللهِ ﷺ: «مَالَكَ يَا أَبَا هُرَيْرَةَ؟» قُلْتُ: لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثْتَنِي بِهِ، فَضَرَبَ بَيْنَ ثَدْيَيَّ ضَرْبَةً، خَرَرْتُ لِاسْتِي، قَالَ: ارْجِعْ. قَالَ رَسُولُ اللهِ ﷺ: «يَا عُمَرُ! مَا حَمَلَك على ما فَعَلْتَ؟» قَالَ: يَا رَسُولَ اللهِ! ﷺ بِأَبِي أَنْتَ وَأُمِّي، أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ، مَنْ لَقِيَ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ، بَشَّرَهُ بِالْجَنَّةِ؟ قَالَ: «نَعَمْ» قَالَ: فَلَا تَفْعَلْ؛ فَإِنِّي أَخْشَىٰ أَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا، فَخَلِّهِمْ يَعْمَلُونَ، قَالَ رَسُولُ اللهِ ﷺ: «فَخَلِّهِمْ».

[148] 53 - (32) Anas bin Mâlik

[١٤٨] ٥٣-(٣٢) حَدَّثَنِي إِسْحٰقُ بْنُ

narrated that the Prophet of Allâh ﷺ said - when Mu'âdh was riding behind him on a mount - "O Mu'âdh!" He said: "Here I am at your service, O Messenger of Allâh." He said: "O Mu'âdh!" He said: "Here I am at your service, O Messenger of Allâh." He said: "O Mu'âdh!" He said: "Here I am at your service, O Messenger of Allâh." He said: "There is no one who bears witness that none has the right to be worshipped but Allâh, and that Muhammad is His slave and Messenger, but Allâh will forbid him to the Fire." He said: "O Messenger of Allâh, should I not tell [the people] about it so that they may rejoice?" He said: "Rather they will (complacently) rely on it." So Mu'âdh narrated it when he was dying, so as to absolve himself of responsibility.

مَنْصُورٍ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ: أَنَّ نَبِيَّ اللهِ ﷺ - وَمُعَاذُ بْنُ جَبَلٍ رَدِيفُهُ عَلَى الرَّحْلِ - فَقَالَ «يَا مُعَاذُ!» قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ قَالَ: «يا مُعَاذُ!»، قَالَ: لَبَّيْكَ رَسُولَ اللهِ! وسَعْدَيْكَ. قَالَ: «يا مُعَاذُ!» قَالَ: لَبَّيْكَ رَسُولَ اللهِ! وسَعْدَيْكَ قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ اللهِ! أَفَلَا أُخْبِرُ بِهَا [النَّاسَ] فَيَسْتَبْشِرُوا؟ قَالَ: «إِذًا يَتَّكِلُوا» فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا.

[149] 54 - (33) Mahmûd bin Rabî' said: "I came to Al-Madînah and met 'Itbân (bin Mâlik). I said: 'There is a *Hadîth* that has reached me from you.' He said: 'Something happened to my eyesight, so I sent word to the Messenger of Allâh ﷺ saying: "I would like you to come to me and pray in my house, so that I may take (that spot) as a prayer place." So the Prophet ﷺ and whoever Allâh willed of his Companions came. He entered and prayed in my house, and his

[١٤٩] ٥٤-(٣٣) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةِ، قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ الرَّبِيعِ عَنْ عِتْبَانَ بْنِ مَالِكٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَلَقِيتُ عِتْبَانَ فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ. قَالَ: أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّيْءِ، فَبَعَثْتُ إِلَى رَسُولِ اللهِ ﷺ أَنِّي أُحِبُّ أَنْ تَأْتِيَنِي تُصَلِّي فِي مَنْزِلِي فَأَتَّخِذَهُ مُصَلًّى- قَالَ -: فَأَتَى النَّبِيُّ ﷺ وَمَنْ شَاءَ اللهُ مِنْ

Companions were talking among themselves. They spoke of the hypocrites and their evil, and the Muslims suffering as a result of that, and they attributed most of it to Mâlik bin Dukhshum, and they wished that (the Prophet ﷺ) would pray against him and he would die, and they wished that some calamity would befall him. The Messenger of Allâh ﷺ finished his prayer and said: "Does he not bear witness that none has the right to be worshipped but Allâh and that I am His Messenger?" They said: "He says that, but not from the heart." He said: "No one who bears witness that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh will enter Hell, nor will its flames touch him." Anas[1] said: "I liked this *Hadîth* and I said to my son: 'Write it down,' so he wrote it down."

أَصْحَابِهِ، فَدَخَلَ وَهُوَ يُصَلِّي فِي مَنْزِلِي، وَأَصْحَابُهُ يَتَحَدَّثُونَ بَيْنَهُمْ، ثُمَّ أَسْنَدُوا عُظْمَ ذَلِكَ وَكُبْرَهُ إِلَىٰ مَالِكِ ابْنِ دُخْشُمٍ قَالَ: وَدُّوا أَنَّه دَعَا عَلَيْهِ فَهَلَكَ، وَوَدُّوا أَنَّهُ أَصَابَهُ شَرٌّ، فَقَضَىٰ رَسُولُ اللهِ ﷺ الصَّلَاةَ وَقَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ؟» قَالُوا: إِنَّهُ يَقُولُ ذَلِكَ، وَمَا هُوَ فِي قَلْبِهِ. قَالَ: «لَا يَشْهَدُ أَحَدٌ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ». قَالَ أَنَسٌ: فَأَعْجَبَنِي هٰذَا الْحَدِيثُ فَقُلْتُ لِابْنِي: اكْتُبْهُ، فَكَتَبَهُ. [انظر: ١٤٩٦]

[150] 55 - (...) 'Itbân bin Mâlik narrated that he became blind, so he sent word to the Messenger of Allâh ﷺ saying: "Come and designate a place where I can pray in my house (by your praying in it)." The Messenger of Allâh ﷺ came with his people, and a man from among them called Mâlik bin Dukhaishim was absent... Then he quoted a

[١٥٠] ٥٥-(...) حَدَّثَنِي أَبُو بَكْرِ ابْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: حَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ أَنَّهُ عَمِيَ، فَأَرْسَلَ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: تَعَالَ فَخُطَّ لِي مَسْجِدًا فَجَاءَ رَسُولُ اللهِ ﷺ وَجَاءَ قَوْمُهُ، وَتَغَيَّبَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ مَالِكُ بْنُ

[1] Anas bin Mâlik narrated the *Hadîth* from Mahmûd.

Ḥadîṯh similar to (no. 149) Sulaimân bin Al-Mughîrah.

الدُّخَيْشِمِ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُلَيْمَانَ ابْنِ الْمُغِيرَةِ.

Chapter 11. Evidence That The One Who Is Content With Allâh As His Lord, Islam As His Religion And Muḥammad ﷺ As His Prophet, Then He Is A Believer, Even If He Commits Major Sins

(المعجم ١١) - (بَابُ الدليل على أن من رضي بالله ربًّا وبالإسلام دينًا وبمحمد ﷺ رسولًا، فهو مؤمن، وإن ارتكب المعاصي الكبائر) (التحفة ١٢)

[151] 56 - (34) It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭâlib that he heard the Messenger of Allâh ﷺ say: "He has found the taste of faith who is content with Allâh as his Lord, Islam as his religion and Muḥammad ﷺ as his Prophet."

[١٥١] ٥٦-(٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ، وَبِشْرُ بْنُ الْحَكَمِ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ، مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا».

Chapter 12. Clarifying The Number Of Branches Of Faith, The Best And The Least Of Them, The Virtue Of Modesty (*Al-Ḥayâ'*) And The Fact That It Is Part Of Faith

(المعجم ١٢) - (بَابُ بيان عدد شعب الإيمان وأفضلها وأدناها، وفضيلة الحياء، وكونه من الإيمان) (التحفة ١٣)

[152] 57 - (35) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Faith has seventy-odd branches, and modesty (*Al-Ḥayâ'*) is a branch of faith."

[١٥٢] ٥٧-(٣٥) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ سَعِيدٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ

بِلَالٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

[153] 58 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Faith has seventy-odd' - or 'sixty-odd - branches, the best of which is saying *Lâ ilâha illallâh*, and the least of which is removing something harmful from the road, and modesty (*Al-Ḥayâ'*) is a branch of faith.'"

[١٥٣] **٥٨**-(...) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، - أَوْ بِضْعٌ وَسِتُّونَ - شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلٰهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

[154] 59 - (36) It was narrated from Sâlim that his father said: "The Prophet ﷺ heard a man censuring his brother regarding modesty (*Al-Ḥayâ'*), and he said: 'Modesty (*Al-Ḥayâ'*) is part of faith.'"

[١٥٤] **٥٩**-(٣٦) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: «الْحَيَاءُ مِنَ الْإِيمَانِ».

[155]- (...) It was narrated from Az-Zuhrî (a similar *Ḥadîth* as no. 154) with this chain, and he said: "He passed by a man from the *Anṣâr* who was censuring his brother."

[١٥٥] (...) **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ وَقَالَ: مَرَّ بِرَجُلٍ مِنَ الْأَنْصَارِ يَعِظُ أَخَاهُ.

[156] 60 - (37) Abû Sawwâr narrated that he heard 'Imrân bin

[١٥٦] **٦٠**-(٣٧) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ

Ḥuṣain narrating that the Prophet ﷺ said: "Modesty (*Al-Ḥayâ'*) does not bring anything but goodness." Bu<u>sh</u>air bin Ka'b said: "It is written in the wisdom that it includes dignity and tranquility." 'Imrân said: "I narrate to you from the Messenger of Allâh ﷺ and you narrate to me from your books?"

الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا السَّوَّارِ يُحَدِّثُ، أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ» فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّهُ مَكْتُوبٌ فِي الْحِكْمَةِ أَنَّ مِنْهُ وَقَارًا وَمِنْهُ سَكِينَةً. فَقَالَ عِمْرَانُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتُحَدِّثُنِي عَنْ صُحُفِكَ؟.

[157] 61 - (...) Abû Qatâdah said: "We were with 'Imrân bin Ḥuṣain and among us was Bu<u>sh</u>air bin Ka'b. On that day, 'Imrân narrated to us that the Messenger of Allâh ﷺ said: 'Modesty (*Al-Ḥayâ'*) is good, all of it - or: Modesty (*Al-Ḥayâ'*) is all good.' Bu<u>sh</u>air bin Ka'b said: 'We find in some of our books or books of wisdom, that some of it is tranquility and dignity for the sake of Allâh and some of it is weakness.' 'Imrân got so angry that his eyes turned red, and he said: 'What is this? I narrate to you from the Messenger of Allâh ﷺ and you quote something to contradict it!' 'Imrân repeated the *Ḥadî<u>th</u>* and Bu<u>sh</u>air repeated his comment, and we kept saying: 'He is fine, O Abû Nujaid, there is nothing wrong with him.'"

[١٥٧] ٦١-(...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ إِسْحٰقَ وَهُوَ ابْنُ سُوَيْدٍ؛ أَنَّ أَبَا قَتَادَةَ حَدَّثَ قَالَ: كُنَّا عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ فِي رَهْطٍ مِنَّا، وَفِينَا بُشَيْرُ بْنُ كَعْبٍ، فَحَدَّثَنَا عِمْرَانُ يَوْمَئِذٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَيَاءُ خَيْرٌ كُلُّهُ» - قَالَ أَوْ قَالَ -: «الْحَيَاءُ كُلُّهُ خَيْرٌ» فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ أَوِ الْحِكْمَةِ أَنَّ مِنْهُ سَكِينَةً وَوَقَارًا لِلهِ، - قَالَ - وَمِنْهُ ضُعْفٌ، - قَالَ -: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتَا عَيْنَاهُ، وَقَالَ: أَلَا أَرَىٰ أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتُعَارِضُ فِيهِ؟ قَالَ فَأَعَادَ عِمْرَانُ الْحَدِيثَ، - قَالَ - فَأَعَادَ بُشَيْرٌ، فَغَضِبَ عِمْرَانُ - قَالَ -:

فَمَا زِلْنَا نَقُولُ [فِيهِ]: إِنَّهُ مِنَّا يَا أَبَا نُجَيْدٍ، إِنَّهُ لَا بَأْسَ بِهِ.

[١٥٨] حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا أَبُو نَعَامَةَ الْعَدَوِيُّ قَالَ: سَمِعْتُ حُجَيْرَ بْنَ الرَّبِيعِ الْعَدَوِيَّ يَقُولُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

[158] Isḥâq bin Ibrâhîm narrated... from 'Imrân bin Ḥuṣain a *Ḥadîth* similar to that of Ḥammâd bin Zaid (no. 157).

(المعجم ١٣) - (بَابُ جامع أوصاف الإسلام) (التحفة ١٤)

Chapter 13. A Phrase That Sums Up Islam

[١٥٩] **٦٢-(٣٨) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ الثَّقَفِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحدًا بَعْدَكَ - وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرَكَ قَالَ: «قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ».

[159] 62 - (38) It was narrated that Sufyân bin 'Abdullâh Ath-Thaqafî said: "I said: 'O Messenger of Allâh, tell me something about Islam that I will not need to ask anyone about after you,'" - according to the *Ḥadîth* of Abû Usâmah: "other than you" - "He said: 'Say: I believe in Allâh, then adhere firmly to that.'"

(المعجم ١٤) - (بَابُ بيان تفاضل الإسلام، وأي أموره أفضل (التحفة ١٥)

Chapter 14. Clarifying The Superiority Of Islam, And What Part Of It Is Best

[١٦٠] **٦٣-(٣٩) حَدَّثَنَا** قُتَيْبَةُ بْنُ

[160] 63 - (39) It was narrated from 'Abdullâh bin 'Amr that a

man asked the Messenger of Allâh ﷺ: "What part of Islam is best?" He said: "To feed others, and to greet with *Salâm* those whom you know and those whom you do not know."

سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَىٰ مَنْ عَرَفْتَ، وَمَنْ لَمْ تَعْرِفْ».

[161] 64 - (40) 'Abdullâh bin 'Amr bin Al-'Âs said: "A man asked the Messenger of Allâh ﷺ: 'Which of the Muslims is best?' He said: 'The one from whose tongue and hand the Muslims are safe.'"

[١٦١] **٦٤-(٤٠) وحَدَّثَني** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عمرِو بْنِ سَرْحٍ الْمِصْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ؛ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ فَقَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[162] 65 - (41) It was narrated from Abû Juraij that he heard Abû Az-Zubair saying: I heard Jâbir say: I heard the Messenger of Allâh ﷺ say: "The Muslim is the one from whose tongue and hand the Muslims are safe."

[١٦٢] **٦٥-(٤١) حَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ أَبِي عَاصِمٍ - قَالَ عَبْدٌ: أَخْبَرَنَا أَبُو عَاصِمٍ - عَنِ ابْنِ جُرَيْجٍ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[163] 66 - (42) It was narrated that Abû Mûsâ said: "I said: 'O

[١٦٣] **٦٦-(٤٢) وحَدَّثَني** سَعِيدُ بْنُ

يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

Messenger of Allâh, which (constituent of) Islam is best?' He said: 'The one from whose tongue and hand the Muslims are safe.'"

[١٦٤] وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللهِ بِهٰذَا الْإِسْنَادِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ فَذَكَرَ مِثْلَهُ.

[164] Yazîd bin 'Abdullâh narrated with this chain that the Messenger of Allâh ﷺ was asked: "Which of the Muslims is best?" And he said something similar (as no. 163).

(المعجم ١٥) - (بَابُ بيان خصال من اتصف بهنّ وجد حلاوة الإيمان)

(التحفة ١٦)

Chapter 15. Clarification Of Those Characteristics Which, If A Person Attains Them, He Will Find The Sweetness Of Faith

[١٦٥] ٦٧-(٤٣) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنِ الثَّقَفِيِّ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ، مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلّٰهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ

[165] 67 - (43) It was narrated from Anas that the Prophet ﷺ said: "There are three characteristics, whoever attains them has found the sweetness of faith: When Allâh and His Messenger are dearer to him than others than them, when he loves a man and does not love him except for the sake of Allâh, and when he would hate to return to disbelief after Allâh has saved him from it, as he would hate to be thrown into the fire."

أَنْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

[166] 68 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'There are three things, whoever attains them will find the taste of faith: When he loves a man and does not love him except for the sake of Allâh, when Allâh and His Messenger are dearer to him than others than them, and when being thrown into the fire is preferable to him than returning to disbelief after Allâh has saved him from it.'"

[١٦٦] ٦٨-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ، مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلهِ، وَمَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ».

[167] - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said..." a similar *Hadîth* (as no. 166), except that he said: "... than returning to Judaism or Christianity."

[١٦٧] (...) حَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَنْبَأَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِنَحْوِ حَدِيثِهِمْ، غَيْرَ أَنَّهُ قَالَ: «مِنْ أَنْ يَرْجِعَ يَهُودِيًّا أَوْ نَصْرَانِيًّا».

Chapter 16. The Obligation To Love The Messenger Of Allâh ﷺ More Than One's Family, Son, Father, And All Other People; And Mention Of An Absolute Absence Of Faith Regarding One Who Does Not Love Him With Such Love

(المعجم ١٦) - (بَابُ وجوب محبة رسول الله ﷺ أكثر من الأهل والولد والوالد والناس أجمعين، وإطلاق عدم الإيمان على من لم يحبه هذه المحبة) (التحفة ١٧)

[168] 69 - (44) It was narrated that Anas said: "The Messenger

[١٦٨] ٦٩-(٤٤) وحَدَّثَنِي زُهَيْرُ بْنُ

of Allâh ﷺ said: 'No person is a believer until I am dearer to him than his family, his wealth and all of mankind."

حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ - وفي حَدِيثِ عَبْدِ الْوَارِثِ الرَّجُلُ - حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ».

[169] 70 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'None of you is a believer until I am dearer to him than his son, his father and all of mankind.'"

[١٦٩] ٧٠-(. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

Chapter 17. The Evidence That One Of The Attributes Of Faith Is To Love For One's Brother Muslim What One Loves For Oneself Of Goodness

(المعجم ١٧) - (بَابُ الدليل على أن من خصال الإيمان أن يحب لأخيه المسلم ما يحب لنفسه من الخير)

(التحفة ١٨)

[170] 71 - (45) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "None of you is a believer until he loves for his brother" - or he said: "for his neighbor" - "what he loves for himself."

[١٧٠] ٧١-(٤٥) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ

لأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ».

[171] 72 - (...) It was narrated from Anas that the Prophet ﷺ said: "By the One in Whose Hand is my soul, no one believes until he loves for his neighbor" - or he said: "for his brother" - "what he loves for himself."

[١٧١] **٧٢-(...)** **وحَدَّثَني** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ - أَوْ قَالَ لأَخِيهِ - مَا يُحِبُّ لِنَفْسِهِ».

Chapter 18. Clarifying The Prohibition Of Annoying One's Neighbor

(المعجم ١٨) - (بَابُ بيان تحريم إيذاء الجار) (التحفة ١٩)

[172] 73 - (46) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "He will not enter Paradise, whose neighbor is not safe from his evil conduct."

[١٧٢] **٧٣-(٤٦)** **حَدَّثَنَا** يَحْيَى بْنُ أَيُّوبَ وقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ».

Chapter 19. Encouragement To Honor One's Neighbor And Guest, And The Obligation To Remain Silent Unless One Has Something Good To Say, And The Fact That All Of That Is Part Of Faith

(المعجم ١٩) - (بَابُ الحثّ على إكرام الجار والضيف ولزوم الصمت إلا عن الخير، وكون ذلك كله من الإيمان) (التحفة ٢٠)

[173] 74 - (47) It was narrated from Abû Hurairah that the

[١٧٣] **٧٤-(٤٧)** **حَدَّثَني** حَرْمَلَةُ بْنُ يَحْيَى: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

Messenger of Allâh ﷺ said: "Whoever believes in Allâh and the Last Day, let him speak good or else remain silent; whoever believes in Allâh and the Last Day, let him honor his neighbor; whoever believes in Allâh and the Last Day, let him honor his guest."

يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ».

[174] 75 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever believes in Allâh and the Last Day, let him not annoy his neighbor; whoever believes in Allâh and the Last Day, let him honor his guest; whoever believes in Allâh and the Last Day, let him speak good or else remain silent.'"

[١٧٤] ٧٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ».

[175] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:..." a similar *Hadîth* to that of Abû Haṣîn (no. 174), except that he said: "Let him treat his neighbor well."

[١٧٥] ٧٦-(...) وحَدَّثنا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي حَصِينٍ، غَيْرَ أَنَّهُ قَالَ: «فَلْيُحْسِنْ إِلَىٰ جَارِهِ».

[176] 77 - (48) It was narrated from 'Amr that he heard Nâfi' bin Jubair tell him, narrating from Abû Shuraiḥ Al-Khuzâ'î, that the Prophet ﷺ said:

[١٧٦] ٧٧-(٤٨) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ:

حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرٍو أَنَّهُ سَمِعَ نَافِعَ ابْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنْ إِلَىٰ جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ». [انظر: ٤٥١٣]

"Whoever believes in Allâh and the Last Day, let him treat his neighbor well; whoever believes in Allâh and the Last Day, let him honor his guest; whoever believes in Allâh and the Last Day, let him speak good or else remain silent."

(المعجم ٢٠) - (بَابُ بيان كون النهي عن المنكر من الإيمان، وأن الإيمان يزيد وينقص، وأن الأمر بالمعروف والنهي عن المنكر واجبان) (التحفة ٢١)

Chapter 20. Clarifying That Forbidding Evil Is Part Of Faith; Faith Increases And Decreases; Enjoining What Is Good And Forbidding What Is Evil Are Obligatory

[١٧٧] ٧٨-(٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ كِلَاهُمَا عَنْ قَيْسِ ابْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، وَهٰذَا حَدِيثُ أَبِي بَكْرٍ قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ، مَرْوَانُ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: الصَّلَاةُ قَبْلَ الْخُطْبَةِ؟. فَقَالَ: قَدْ تُرِكَ مَا هُنَالِكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَىٰ مَا عَلَيْهِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ

[177] 78 - (49) It was narrated that Țâriq bin Shihâb - and this is the *Hadîth* of Abû Bakr (one of the narrators) - said: "The first one to start with the *Khuṭbah* on the day of *'Eid*, before the prayer, was Marwân. A man stood up and said: '(Shouldn't) the prayer (come) before the *Khuṭbah*?' He said: 'What was there has been left.' Abû Sa'eed said: 'This man has done his duty. I heard the Messenger of Allâh ﷺ say: "Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart

(by hating it and feeling it is wrong), and that is the weakest of faith."

يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ».

[178] 79 - (...) A similar *Hadîth* (as no. 177) was narrated concerning the story of Marwân, and the *Hadîth* of Abû Sa'eed from the Prophet ﷺ.

[١٧٨] **٧٩**-(...) **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدَرِيِّ - وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - فِي قِصَّةِ مَرْوَانَ، وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

[179] 80 - (50) It was narrated from Abû Râfi', from 'Abdullâh bin Mas'ûd that the Messenger of Allâh ﷺ said: "There is no Prophet whom Allâh sent to any nation before me, but he had disciples and Companions among his nation who followed his path and obeyed his commands. Then after them came generations who said what they did not do, and did what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer. Beyond that there is not even a mustard-seed's worth of faith."

Abû Râfi' said: "I narrated this to 'Abdullâh bin 'Umar and he questioned it. Then Ibn Mas'ûd

[١٧٩] **٨٠**-(٥٠) **حَدَّثَنِي** عَمْرٌو النَّاقِدُ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالُوا: حَدَّثَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْحَارِثِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي، إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ، يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ،

came and stayed in Qanâh. 'Abdullâh bin 'Umar wanted me to go with him to visit him (as Ibn Mas'ûd was sick), so I went with him. When we sat down, I asked Ibn Mas'ûd about this *Hadîth* and he narrated it to me as I had told it to Ibn 'Umar."

Şâliḥ (one of the narrators) said: "A similar *Hadîth* was narrated from Abû Râfi'."

وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ. وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ».

قَالَ أَبُو رَافِعٍ: فَحَدَّثْتُ عَبْدَ اللهِ بْنَ عُمَرَ فَأَنْكَرَهُ عَلَيَّ، فَقَدِمَ ابْنُ مَسْعُودٍ فَنَزَلَ بِقَنَاةَ، فَاسْتَتْبَعَنِي إِلَيْهِ عَبْدُ اللهِ بْنُ عُمَرَ يَعُودُهُ، فَانْطَلَقْتُ مَعَهُ، فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هٰذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثْتُهُ ابْنَ عُمَرَ.

قَالَ صَالِحٌ: وَقَدْ تُحُدِّثَ بِنَحْوِ ذَلِكَ عَنْ أَبِي رَافِعٍ.

[180] **(...)** It was narrated from Abû Râfi', the freed slave of the Prophet ﷺ, from 'Abdullâh bin Mas'ûd, that the Messenger of Allâh ﷺ said: "There was no Prophet who did not have disciples who followed his guidance and his path," similar to the *Hadîth* of Şâliḥ (no. 179), but he did not mention the coming of Ibn Mas'ûd or Ibn 'Umar's meeting with him.

[١٨٠] (...) **وحَدَّثَنِيهِ** أَبُو بَكْرِ بْنُ إِسْحٰقَ بْنِ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ الْفُضَيْلِ الْخَطْمِيُّ عَنْ جَعْفَرِ ابْنِ عَبْدِ اللهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ ﷺ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا كَانَ مِنْ نَبِيٍّ إِلَّا وَ[قَدْ] كَانَ لَهُ حَوَارِيُّونَ يَهْتَدُونَ بِهَدْيِهِ وَيَسْتَنُّونَ بِسُنَّتِهِ» مِثْلَ حَدِيثِ صَالِحٍ، وَلَمْ يَذْكُرْ قُدُومَ ابْنِ مَسْعُودٍ، وَاجْتِمَاعَ ابْنِ عُمَرَ مَعَهُ.

Chapter 21. People Excel Over One Another In Faith, And The Superiority Of The People Of Yemen In Faith

(المعجم ٢١) - (بَابُ تفاضل أهل الإيمان فيه، ورجحان أهل اليمن فيه) (التحفة ٢٢)

[181] 81 - (51) It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ pointed with his hand towards Yemen and said: 'Faith is there, and harshness and hard heartedness are found among the uncouth owners of camels, where the horns of the *Shaitân* rise, Rabî'ah and Mudar."

[١٨١] ٨١-(٥١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا مُعْتَمِرٌ عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسًا يَرْوِي عَنْ أَبِي مَسْعُودٍ قَالَ: أَشَارَ النَّبِيُّ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ: «أَلَا إِنَّ الْإِيمَانَ هٰهُنَا، وَإِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أُصُولِ أَذْنَابِ الْإِبِلِ؛ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ، فِي رَبِيعَةَ وَمُضَرَ».

[182] 82 - (52) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The people of Yemen have come, they are tender-hearted and (true) faith is that of the Yemenis, (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis.'"

[١٨٢] ٨٢-(٥٢) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً، الْإِيمَانُ يَمَانٍ، وَالْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

[183] 83 - (...) It was narrated that Abû Hurairah said: "The

[١٨٣] ٨٣-(. . .) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي

Messenger of Allâh ﷺ said:..." a similar *Hadîth* (as no. 182).

عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْحٰقُ بْنُ يُوسُفَ الْأَزْرَقُ، كِلَاهُمَا عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِمِثْلِهِ.

[184] 84 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There have come to you the people of Yemen. They are kind and tender-hearted; (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis.'"

[١٨٤] ٨٤-(. . .) وحَدَّثَنِي عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ ﷺ «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَضْعَفُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً، الْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

[185] 85 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The head of disbelief is in the east, and self-admiration and arrogance are among the people of horses and camels - the uncouth people who dwell in tents - and tranquility is among the people of sheep."

[١٨٥] ٨٥-(. . .) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ - الْفَدَّادِينَ، أَهْلِ الْوَبَرِ - وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[186] 86 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "(True) faith is that of the Yemenis, disbelief is towards the east, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of horses and tents."

[١٨٦] ٨٦-(. . .) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْإِيمَانُ يَمَانٍ، وَالْكُفْرُ قِبَلَ الْمَشْرِقِ،

وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْخَيْلِ والْوَبَرِ».

[187] 87 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Pride and arrogance are among the uncouth people of tents, and tranquility is among the people of sheep.'"

[١٨٧] **٨٧**-(...) **وحَدَّثني** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْفَخْرُ وَالْخُيَلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[188] 88 - (...) A similar *Ḥadîth* (as no. 87) was narrated from Az-Zuhrî with this chain, and he added: "(True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis."

[١٨٨] **٨٨**-(...) **وحَدَّثنا** عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ «الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

[189] 89 - (...) It was narrated from Az-Zuhrî: "Sa'eed bin Al-Mûsâyyab told me that Abû Hurairah said: 'I heard the Prophet ﷺ say: "The people of Yemen have come, and they are kind and tenderhearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of tents, in the direction of the sunrise."

[١٨٩] **٨٩**-(...) **حَدَّثَنَا** عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وَأَضْعَفُ قُلُوبًا، الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالْخُيَلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ قِبَلَ مَطْلِعِ الشَّمْسِ».

[190] 90 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There have come to you the people of Yemen, who are kind and tender-hearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis. The head of disbelief is towards the east.'"

[١٩٠] **٩٠**-(. . .) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَلْيَنُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً: الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ. رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

[191] (...) Jarîr narrated from Al-'Amash (a *Hadîth* similar to no. 189) with this chain, but he did not mention: "The head of disbelief is towards the east."

[١٩١] (. . .) **وحَدَّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ وَلَمْ يَذْكُرْ: «رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

[192] (...) A *Hadîth* similar to that of Jarîr (above) was narrated from Al-A'mash with this chain, and he added: "Pride and arrogance are among the keepers of camels, and tranquility and dignity are among the keepers of sheep."

[١٩٢] (. . .) **وحَدَّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ مِثْلَ حَدِيثِ جَرِيرٍ. وَزَادَ: «وَالْفَخْرُ وَالْخُيَلَاءُ فِي أَصْحَابِ الْإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَصْحَابِ الشَّاءِ».

[193] 92 - (53) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: Hard-heartedness and sternness are in the east, and faith is among the people of the Hijâz.'"

[١٩٣] **٩٢**-(٥٣) **حَدَّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «غِلَظُ الْقُلُوبِ

وَالْجَفَاءُ فِي الْمَشْرِقِ، وَالْإِيمَانُ فِي أَهْلِ الْحِجَازِ».

Chapter 22. Clarifying That No One Will Enter Paradise But The Believers; Loving The Believers Is Part Of Faith And Spreading *Salâm* Is A Means Of Attaining That

(المعجم ٢٢) - **(بَابُ بيان أنه لا يدخل الجنة إلا المؤمنون، وأن محبة المؤمنين من الإيمان، وأن إفشاء السلام سبب لحصولها)** (التحفة ٢٣)

[194] 93 - (54) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'You will not enter Paradise until you (truly) believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) *Salâm* amongst you.'"

[١٩٤] **٩٣**-(٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَىٰ شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

[195] 94 - (...) It was narrated from Al-A'mash with this chain that he said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, you will not enter Paradise until you (truly) believe...'" a *Hadîth* similar to that of Abû Mu'âwiyah and Wakî' (as no.194).

[١٩٥] **٩٤**-(. . .) **وحَدَّثَني** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَٰذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا» بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ وَوَكِيعٍ.

Chapter 23. Clarifying That The Religion Is Sincerity

(المعجم ٢٣) - **(بَابُ بيان أن الدين النصيحة)** (التحفة . . .)

[196] 95 - (55) It was narrated from Tamîm Ad-Dârî that the Prophet ﷺ said: "Religion is

[١٩٦] **٩٥**-(٥٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ

sincerity." We said: "To whom?" He said: "To Allâh, to His Book, to His Messenger, and to the *A'imma* of the Muslims and their common folk."

لِسُهَيْلٍ: إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ - قَالَ: وَرَجَوْتُ أَنْ يُسْقِطَ عَنِّي رَجُلًا - قَالَ - فَقَالَ: سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي، كَانَ صَدِيقًا لَهُ بِالشَّامِ. ثُم حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِلهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

[197] 96 - (...) A similar *Hadîth* (as no. 196) was narrated from 'Atâ' bin Yazîd Al-Laithî, from Tamîm Ad-Dârî, from the Prophet ﷺ.

[١٩٧] ٩٦-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ تَمِيمٍ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[198] (...) A similar *Hadîth* (as no. 197) was narrated from Tamîm Ad-Dârî, from the Messenger of Allâh ﷺ.

[١٩٨] (...) وحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ: حَدَّثَنَا سُهَيْلٌ عَنْ عَطَاءِ بْنِ يَزِيدَ سَمِعَهُ وَهُوَ يُحَدِّثُ أَبَا صَالِحٍ عَنْ تَمِيمٍ الدَّارِيِّ عَنْ رَسُولِ اللهِ ﷺ، بِمِثْلِهِ.

[199] 97 - (56) It was narrated that Jarîr said: "I gave my pledge of allegiance to the Messenger of Allâh ﷺ, to establish the *Salât*, pay the *Zakât* and be sincere towards every Muslim."

[١٩٩] ٩٧-(٥٦) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ

اللهِ ﷺ عَلَىٰ إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[٢٠٠] ٩٨-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلَاقَةَ، سَمِعَ جَرِيرَ بْنَ عَبْدِ اللهِ يَقُولُ: بَايَعْتُ النَّبِيَّ ﷺ عَلى النُّصْحِ لِكُلِّ مُسْلِمٍ.

[200] 98 - (...) It was narrated from Ziyâd bin 'Ilâqah that he heard Jarîr bin 'Abdullâh say: "I gave my pledge of allegiance to the Prophet ﷺ, to be sincere towards every Muslim."

[٢٠١] ٩٩-(...) حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَىٰ السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي «فِيمَا اسْتَطَعْتَ» وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. قَالَ يَعْقُوبُ فِي رِوَايَتِهِ: قَالَ: حَدَّثَنَا سَيَّارٌ.

[201] 99 - (...) It was narrated that Jarîr said: "I gave my pledge of allegiance to the Prophet ﷺ, to hear and obey, and he prompted to me say: 'In as much as I can.' (And I pledged) to be sincere towards every Muslim."

(المعجم ٢٤) - (بَابُ بيان نقصان الإيمان بالمعاصي ونفيه عن المتلبس بالمعصية، على إرادة نفي كماله) (التحفة ...)

Chapter 24. Clarifying That Faith Decreases Because Of Disobedience And Negating It From The One Committing The Act Of Disobedience, With The Meaning Of Negating Its Completion

[٢٠٢] ١٠٠-(٥٧) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ وَسَعِيدَ بْنَ الْمُسَيَّبِ يَقُولَانِ: قَالَ

[202] 100 - (57) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No adulterer is a believer at the time he is committing adultery; no thief is a believer at the time he is stealing; no drinker of wine is a believer at the time he is drinking it."

أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ».

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الْمَلِكِ ابْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُمْ هٰؤُلَاءِ عَنْ أَبِي هُرَيْرَةَ، ثُمَّ يَقُولُ: وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ: «وَلَا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ، حِينَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ».

It was narrated that Abû Hurairah used to add to these words: "No plunderer who takes that which is precious while people are looking on is a believer at the time he is plundering."

[٢٠٣] ١٠١-(...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي» واقْتَصَّ الْحَدِيثَ بِمِثْلِهِ. مَعَ ذِكْرِ النُّهْبَةِ، وَلَمْ يَذْكُرْ ذَاتَ شَرَفٍ.

[203] 101 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No adulterer...'" and he narrated a similar *Ḥadîth* (as no. 202), mentioning plunder but not mentioning that which is precious.

وَقَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِ حَدِيثِ أَبِي بَكْرٍ هٰذَا. إِلَّا النُّهْبَةَ.

A *Ḥadîth* similar to that of Abû Bakr (no. 202) (one of the narrators) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ, without (mention of) plunder.

[204] 102 - (...) A *Hadîth* similar to that of 'Uqail bin Az-Zuhrî (no. 202) was narrated from Abû Hurairah from the Prophet ﷺ (in which) he mentioned "plunder" but he did not mention "that which is precious."

[٢٠٤] ١٠٢-(...) وحَدَّثني مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ قَالَ: أَخْبَرَنا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ عَبْدِالرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ وَذَكَرَ: «النُّهْبَةَ». وَلَمْ يَقُلْ: «ذَاتَ شَرَفٍ».

[205] 103 - (...) Humaid bin 'Abdur-Rahmân narrated from Abû Hurairah, from the Prophet ﷺ (the same as no. 202).

[٢٠٥] ١٠٣-(...) وحَدَّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ الْمُطَّلِبِ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ مَوْلَى مَيْمُونَةَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[206] Al-'Alâ' bin 'Abdul-Rahmân said (the same as no. 202) narrating from Abû Hurairah, from the Prophet ﷺ.

[٢٠٦] (...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

[207](...) (The same as no. 202) was narrated from Abû Hurairah, from the Prophet ﷺ. All of these are like the *Hadîth* of Az-Zuhrî, except that Al-'Alâ' and Safwân

[٢٠٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا عَبدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ

bin Sulaim do not mention in their *Ḥadîth* "while the people are looking on". In the *Ḥadîth* of Hammâm it says: "He is not a believer when he is plundering while the believers are looking on" and he added: "And none of you is a believer when he steals from the spoils of war. So beware of these evils, beware of these evils."

النَّبِيِّ ﷺ. كُلُّ هٰؤُلاءِ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ، غَيْرَ أَنَّ الْعَلَاءَ وَصَفْوَانَ بْنَ سُلَيْمٍ لَيْسَ فِي حَدِيثِهِمَا «يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ» وَفِي حَدِيثِ هَمَّامٍ «يَرْفَعُ إِلَيْهِ الْمُؤمِنُونَ أَعْيُنَهُمْ فِيهَا، وَهُوَ - حِينَ يَنْتَهِبُهَا - مُؤْمِنٌ» وَزَادَ: «وَلَا يَغُلُّ أَحَدُكُمْ حِينَ يَغُلُّ وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ إِيَّاكُمْ».

[208] 104 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No adulterer is a believer at the time he is committing adultery; no thief is a believer at the time he is stealing; no drinker of wine is a believer at the time he is drinking it; but repentance may be accepted afterwards."

[٢٠٨] ١٠٤-(. . .) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

[209] 105 - (...) It was narrated from Abû Hurairah and attributed to the Prophet ﷺ: "No adulterer is a believer at the time he is committing adultery," then he mentioned a *Ḥadîth* similar to that of Shu'bah (no. 208).

[٢٠٩] ١٠٥-(. . .) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ - رَفَعَهُ - قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ شُعْبَةَ.

Chapter 25. The Characteristics Of The Hypocrite

(المعجم ٢٥) - (بَابُ خصال المنافق)

(التحفة ٢٤)

[210] 106 - (58) It was narrated

[٢١٠] ١٠٦-(٥٨) حَدَّثَنَا أَبُو بَكْرِ

that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'There are four characteristics, whoever has them all is a pure hypocrite, and whoever has one of its characteristics, he has one of the characteristics of hypocrisy, until he gives it up: When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech.'" In the narration of Sufyân (one of the narrators) it is: "And if he has one of them, he has one of the characteristics of hypocrisy,"

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ، حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ» غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ «وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ».

[211] 107 - (59) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The signs of the hypocrite are three: When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust."

[٢١١] ١٠٧-(٥٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

[212] 108 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٢١٢] ١٠٨-(. . .) حَدَّثَنَا أَبُو بَكْرِ ابْنُ إِسْحٰقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ:

'There are three signs of the hypocrite: "When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.'"

أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ - مَوْلَى الْحُرَقَةِ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنْ عَلَامَاتِ الْمُنَافِقِ ثَلَاثَةٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ».

[213] 109 - (...) 'Alâ' bin 'Abdur-Raḥmân narrated it with this chain and said: "The signs of the hypocrite are three, even if he fasts, prays and claims to be a Muslim."

[٢١٣] **١٠٩-(...) حَدَّثَنَاهُ** عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ أَبُو زُكَيْرٍ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ بِهٰذَا الْإِسْنَادِ وَقَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ، وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

[214] 110 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Ḥadîth* similar to that of Yaḥyâ bin Muḥammad from Al-'Alâ' (as no. 213), and he mentioned therein: "Even if he fasts, prays and claims to be a Muslim."

[٢١٤] **١١٠-(...) وحَدَّثَنِي** أَبُو نَصْرٍ التَّمَّارُ وَعَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى بْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ. وَ ذَكَرَ فِيهِ «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

Chapter 26. Clarifying The Condition Of Faith For One Who Says To His Muslim Brother: "O *Kâfir* (Disbeliever)."

(المعجم ٢٦) - (بَابُ بيان حال إيمان من قال لأخيه المسلم: يا كافر!

(التحفة ٢٥)

[215] 111 - (60) It was narrated

[٢١٥] **١١١-(٦٠) حَدَّثَنِي** أَبُو بَكْرٍ

from Ibn 'Umar that the Prophet ﷺ said: "If a man declares his brother to be a disbeliever, it will apply to one of them."

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَعَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَكْفَرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

[216] (...) Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Any man who says to his brother: "O disbeliever," it will apply to one of them. Either it is as he said, otherwise it will come back to him.'"

[٢١٦] (...) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرِىءٍ قَالَ لأَخِيهِ: [يَا] كَافِرُ! فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ».

[217] 112 - (61) It was narrated from Abû Dharr that he heard the Messenger of Allâh ﷺ say: "Any man who knowingly attributes himself to someone other than his father is guilty of disbelief. Whoever claims something that does not belong to him is not one of us; let him take his place in Hell. Whoever calls a man a disbeliever (*Kâfir*) or says to him: 'O enemy of Allâh!' when he is not like that, it will rebound upon him."

[٢١٧] **١١٢**-(٦١) **وحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمُرَ أَنَّ أَبَا الْأَسْوَدِ حَدَّثَهُ عَنْ أَبِي ذَرٍّ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ، إِلَّا كَفَرَ، وَمَنِ ادَّعَىٰ مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَا رَجُلًا

بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ اللهِ! وَلَيْسَ كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ».

Chapter 27. Clarifying The Condition Of The Faith Of One Who Knowingly Denies His Father

(المعجم ٢٧) - (بَابُ بيان حال إيمان من رغب عن أبيه وهو يعلم)

(التحفة ٢٦)

[218] 113 - (62) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not deny your fathers, for whoever denies his father is guilty of disbelief.'"

[٢١٨] ١١٣-(٦٢) حَدَّثَنِي هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ».

[219] 114 - (63) It was narrated that Abû 'Uthmân said: "When Ziyâd was attributed (to someone who was not his father), I met Abû Bakrah and said to him: 'What is this that you have done? I heard Sa'd bin Abî Waqqâṣ say: 'My own two ears heard the Messenger of Allâh ﷺ say: 'Whoever claims after having become Muslim to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him.' Abû Bakrah said: 'I also heard it from the Messenger of Allâh ﷺ.'"

[٢١٩] ١١٤-(٦٣) حَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي عُثْمَانَ قَالَ: لَمَّا ادُّعِيَ زِيَادٌ، لَقِيتُ أَبَا بَكْرَةَ فَقُلْتُ لَهُ: مَا هٰذَا الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعَ أُذُنَايَ مِنْ رَسُولِ اللهِ ﷺ وَهُوَ يَقُولُ: «مَنِ ادَّعَى أَبًا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ» فَقَالَ أَبُو بَكْرَةَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[220] 115 - (...) It was narrated that Sa'd and Abû Bakrah both

[٢٢٠] ١١٥-(...) حَدَّثَنَا أَبُو بَكْرِ

said: "My two ears heard - and my heart understood - Muḥammad ﷺ say: 'Whoever claims to belong to someone other than his father, knowing that he is not his father, Paradise will be forbidden to him.'"

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدٍ وَأَبِي بَكْرَةَ كِلَاهُمَا يَقُولُ: سَمِعَتْهُ أُذُنَايَ - وَوَعَاهُ قَلْبِي - مُحَمَّدًا ﷺ يَقُولُ: «مَنِ ادَّعَى إِلَىٰ غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ».

Chapter 28. Clarifying The Words Of The Prophet ﷺ: "Insulting A Muslim Is An Evil Action And Fighting Him Is Disbelief (*Kufr*)"

(المعجم ٢٨) - (بَابُ بيان قول النبيّ ﷺ: «سباب المسلم فسوق وقتاله كفر») (التحفة ٢٧)

[221] 116 - (64) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Insulting a Muslim is an evil action and fighting (*Qitâl*) him is disbelief (*Kufr*).'"

[٢٢١] ١١٦-(٦٤) حَدَّثَنَا مُحَمَّدُ ابْنُ بَكَّارِ بْنِ الرَّيَّانِ وَعَوْنُ بْنُ سَلَّامٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ كُلُّهُمْ عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» قَالَ زُبَيْدٌ: فَقُلْتُ لِأَبِي وَائِلٍ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللهِ يَرْوِيهِ عَنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

وَلَيْسَ فِي حَدِيثِ شُعْبَةَ قَوْلُ زُبَيْدٍ لِأَبِي وَائِلٍ.

[222] 117 - (...) A similar *Hadîth* (no. 221) was narrated from Abû Wâ'il, from 'Abdullâh, from the Prophet ﷺ.

[٢٢٢] ١١٧-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، كِلَاهُمَا عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 29. Clarifying The Meaning Of The Statement Of The Prophet ﷺ: "Do Not Revert To Disbelievers (*Kuffâr*) After I Am Gone, Striking One Another's Necks"

(المعجم ٢٩) - (بَابُ بيان معنى قول النبي ﷺ: «لا ترجعوا بعدي كفارًا يضرب بعضكم رقاب بعض»)

(التحفة ٢٨)

[223] 118 - (65) It was narrated from 'Alî bin Mudrik that he heard Abû Zur'ah narrating that his grandfather Jarîr said: "The Prophet ﷺ said to me during the Farewell Pilgrimage: 'Tell the people to be quiet.' Then he said: 'Do not revert to disbelievers (*Kuffâr*) after I am gone, striking one another's necks.'"

[٢٢٣] ١١٨-(٦٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، سَمِعَ أَبَا زُرْعَةَ يُحَدِّثُ عَنْ جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ» ثُمَّ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[224] 119 - (66) A similar *Hadîth* (no. 223) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٢٢٤] ١١٩-(٦٦) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[225] 120 - (...) It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said during the Farewell Pilgrimage: "Woe to you! Do not revert to disbelievers (*Kuffâr*) after I am gone, striking one another's necks."

[٢٢٥] ١٢٠-(...) وحَدَّثَني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ: «وَيْحَكُمْ -! أَوْ قَالَ: وَيْلَكُمْ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[226] (...) A *Hadîth* similar to that narrated by Shu'bah from Wâqid (no. 225) was narrated from Ibn 'Umar from the Messenger of Allâh ﷺ.

[٢٢٦] (...) حَدَّثَني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ شُعْبَةَ عَنْ وَاقِدٍ.

Chapter 30. Use Of The Word *Kufr* With Regard To Slandering People's Lineage And Wailing

(المعجم ٣٠) - (بَابُ إطلاق اسم الكفر على الطعن في النسب والنياحة) (التحفة ٢٩)

[227] 121 - (67) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two things that are common among people that are disbelief (*Kufr*): Slandering people's lineage and wailing for the deceased.'"

[٢٢٧] ١٢١-(٦٧) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُبَيْدٍ كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا

بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَىٰ الْمَيِّتِ».

Chapter 31. Calling A Runaway Slave A *Kâfir*

(المعجم ٣١) - (بَابُ تسمية العبد الآبق كافرًا) (التحفة ٣٠)

[228] 122 - (68) It was narrated from Jarîr that he heard Ash-Sha'bî say: "Any slave who runs away from his masters is guilty of *Kufr*, until he goes back to them." Manṣûr (one of the narrators) said: "By Allâh, it was narrated from the Prophet ﷺ, but I would not like it to be narrated from me here in Al-Baṣrah."

[٢٢٨] **١٢٢ -(٦٨) حَدَّثَنِي** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ أَنَّهُ سَمِعَهُ يَقُولُ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ، حَتَّى يَرْجِعَ إِلَيْهِمْ».

قَالَ مَنْصُورٌ: قَدْ وَاللهِ، رُوِيَ عَنِ النَّبِيِّ ﷺ، وَلٰكِنِّي أَكْرَهُ أَنْ يُرْوَى عَنِّي هٰهُنَا بِالْبَصْرَةِ.

[229] 123 - (69) It was narrated that Jarîr said: "The Messenger of Allâh ﷺ said: 'Any slave who runs away has forfeited protection.'"

[٢٢٩] **١٢٣ -(٦٩) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ».

[230] 124 - (70) It was narrated that Ash-Sha'bî said: "Jarîr bin 'Abdullâh used to narrate that the Prophet ﷺ said: 'If a slave runs away, no *Ṣalât* will be accepted from him.'"

[٢٣٠] **١٢٤ -(٧٠) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرُ بْنُ عَبْدِ اللهِ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ».

Chapter 32. Clarifying The *Kufr* Of One Who Says: "We Got Rain Because Of The Stars."

[231] 125 - (71) It was narrated that Zaid bin Khâlid Al-Juhanî said: "The Messenger of Allâh ﷺ led us in *Ṣalât Aṣ-Ṣubḥ* at Al-Ḥudaybiyah, after it had rained during the night. When he finished, he turned to the people and said: 'Do you know what your Lord said?' They said: 'Allâh and His Messenger know best.' He said: 'He said, "This morning some of My slaves believe in Me and some disbelieve. As for the one who said: 'We got rain by the bounty and mercy of Allâh,' he is a believer in Me and a disbeliever in the stars. But as for the one who said, 'We got rain by virtue of such and such a star,' he is a disbeliever in Me and a believer in the stars."

[232] 126 - (72) It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you not know what your Lord, the Mighty and Sublime, said? He said: "I do not bestow any blessing upon My slaves but [some of them] become disbelievers and say: 'The star, it is by virtue of the stars.'"

(المعجم ٣٢) - (بَابُ بيان كفر من قال مطرنا بالنوء) (التحفة ٣١)

[٢٣١] ١٢٥-(٧١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي إِثْرِ السَّمَاءِ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَىٰ النَّاسِ فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ».

[٢٣٢] ١٢٦-(٧٢) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ - قَالَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ يُونُسَ، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ

ابْنِ عُتْبَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَمْ تَرَوْا إِلَىٰ مَا قَالَ رَبُّكُمْ عَزَّ وَجَلَّ؟ قَالَ: مَا أَنْعَمْتُ عَلَىٰ عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ فَرِيقٌ [مِنْهُمْ] بِهَا كَافِرِينَ، يَقُولُونَ: الْكَوْكَبُ وَبِالْكَوَاكِبِ».

[233] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh does not send down any blessing from heaven but some of the people become disbelievers thereby. Allâh sends down rain and they say: 'Such and such a star.'" According to the *Hadîth* of Al-Murâdî: "...by virtue of such and such a star."

[٢٣٣] (...) وحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ وَحَدَّثَنِي عَمْرُو ابْنُ سَوَّادٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَا أَنْزَلَ اللهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ؛ يُنْزِلُ اللهُ الْغَيْثَ فَيَقُولُونَ: الْكَوْكَبُ كَذَا وَكَذَا»، وَفِي حَدِيثِ الْمُرَادِيِّ: «بِكَوْكَبِ كَذَا وَكَذَا».

[234] 127 - (73) Ibn 'Abbâs said: "Rain fell at the time of the Messenger of Allâh (ﷺ) and the Prophet (ﷺ) said: 'Some of the people have become grateful and some have become disbelievers. They said: "This is the mercy of Allâh," but some said: "The fulfillment of such and such a star." Then these Verses were revealed: "So I swear by the setting of the stars" until he reached: "And instead (of

[٢٣٤] ١٢٧-(٧٣) حَدَّثَنِي عَبَّاسُ ابْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: مُطِرَ النَّاسُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ وَمِنْهُمْ كَافِرٌ، قَالُوا: هٰذِهِ رَحْمَةُ اللهِ، وَقَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءُ

thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!"[1]

كَذَا وَكَذَا» قَالَ: فَنَزَلَتْ هٰذِهِ الْآيَةُ: ﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ﴾، حَتَّى بَلَغَ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾ [الواقعة: ٧٥-٨٢].

Chapter 33. Evidence That Love Of The *Anṣâr* And 'Alî ﷺ Is A Part Of Faith And A Sign Thereof; Hating Them Is A Sign Of Hypocrisy

(المعجم ٣٣) - (بَابُ الدليل على أن حب الأنصار وعليّ رضي الله عنهم من الإيمان وعلاماته، وبغضهم من علامات النفاق) (التحفة ٣٢)

[235] 128 - (74) It was narrated that 'Abdullâh bin 'Abdullâh bin Jabr said: "I heard Anas say: 'The Messenger of Allâh ﷺ said: "The sign of the hypocrite is hatred of the *Anṣâr*, and the sign of the believer is love of the *Anṣâr*."

[٢٣٥] ١٢٨-(٧٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «آيَةُ الْمُنَافِقِ: بُغْضُ الْأَنْصَارِ، وَآيَةُ الْمُؤْمِنِ: حُبُّ الْأَنْصَارِ».

[236] (...) It was narrated from Anas that the Prophet ﷺ said: "Love of the *Anṣâr* is a sign of faith, and hatred of them is a sign of hypocrisy."

[٢٣٦] (. . .) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ. حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «حُبُّ الْأَنْصَارِ آيَةُ الْإِيمَانِ، وَبُغْضُهُمْ آيَةُ النِّفَاقِ».

[237] 129 - (75) It was narrated that 'Adiyy bin Thâbit said: "I heard Al-Barâ' narrate that the Prophet ﷺ said concerning the

[٢٣٧] ١٢٩-(٧٥) وحَدَّثَني زُهَيْرُ ابْنُ حَرْبٍ قَالَ: حَدَّثَنِي مُعَاذُ بْنُ مُعَاذٍ؛

[1] *Al-Wâqi'ah* 56:75-82.

Anṣâr: 'No one loves them but a believer, and no one hates them but a hypocrite. Whoever loves them, Allâh will love him, and whoever hates them, Allâh will hate him.'"

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْأَنْصَارِ: «لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللهُ».

قَالَ شُعْبَةُ: قُلْتُ لِعَدِيٍّ. سَمِعْتَهُ مِنَ الْبَرَاءِ؟ قَالَ: إِيَّايَ حَدَّثَ!.

[238] 130 - (76) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No man who believes in Allâh and the Last Day hates the *Anṣâr*."

[٢٣٨] ١٣٠-(٧٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ».

[239] - (77) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'No man who believes in Allâh and the Last Day hates the *Anṣâr*.'"

[٢٣٩] -(٧٧) وحَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ».

[240] 131 - (78) It was narrated that Zirr said: " 'Alî said: 'By the One Who split the seed and

[٢٤٠] ١٣١-(٧٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ

created the soul, the [unlettered] Prophet ﷺ affirmed to me: "No one loves me except a believer and no one hates me except a hypocrite."

عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرٍّ قَالَ: قَالَ عَلِيٌّ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهِدَ النَّبِيُّ [الْأُمِّيُّ] ﷺ إِلَيَّ: «أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ».

Chapter 34. Clarifying That Faith Decreases With Shortcomings In Obedience, And The Word *Kufr* May Be Used With Regard To Matters Other Than Disbelief In Allâh, Such As Ingratitude For Blessings And Not Fulfilling One's Duties

(المعجم ٣٤) - (بَابُ بيان نقصان الإيمان بنقص الطاعات، وبيان إطلاق لفظ الكفر على غير الكفر بالله، ككفر النعمة والحقوق)

(التحفة ٣٣)

[241] 132 - (79) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "O women, give in charity and pray a great deal for forgiveness, for I have seen that you are the majority of the people of the Fire." A wise woman among them said: "Why is it, O Messenger of Allâh, that we are the majority of the people of the Fire?" He said: "You curse a great deal and are ungrateful (*Takfurna*) to your husbands. I have never seen anyone so deficient in intellect and religion, more overwhelming to a man of wisdom and reason

[٢٤١] ١٣٢-(٧٩) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ! تَصَدَّقْنَ وَأَكْثِرْنَ الْاِسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا يَا رَسُولَ اللهِ أَكْثَرَ أَهْلِ النَّارِ! قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ» قَالَتْ: يَا

than you." She said: "O Messenger of Allâh, what does deficient in intellect and religion mean?" He said: "As for lacking in intellect, the testimony of two women is equivalent to the testimony of one man - this is deficiency in intellect. And (a woman) does not perform *Ṣalât* for several days, and she does not fast (during her menses) in Ramaḍân - this is deficiency in religion."

رَسُولَ اللهِ! وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهٰذَا نُقْصَانُ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي، وَتُفْطِرُ فِي رَمَضَانَ، فَهٰذَا نُقْصَانُ الدِّينِ».

[242] A similar report (no. 241) was narrated from Ibn Al-Hâd with this chain.

[٢٤٢] وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ بَكْرِ بْنِ مُضَرَ، عَنِ ابْنِ الْهَادِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[243] (80) A similar *Ḥadîth* (no. 241) was narrated from Abû Hurairah from the Prophet ﷺ.

[٢٤٣] (٨٠) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عِيَاضِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَمْرِو ابْنِ أَبِي عَمْرٍو، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

Chapter 35. Clarifying The Usage Of The Word *Kâfir* For One Who Abandons *Ṣalât*

(المعجم ٣٥) - (بَابُ بيان إطلاق اسم الكفر على من ترك الصلاة)

(التحفة ٣٤)

[244] 133 - (81) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the son of Âdam recites a Verse of prostration and prostrates, the *Shaiṭân* withdraws, weeping and saying: "Woe unto him" - and according to the report of Abû Kuraib: "Woe unto me - the son of Âdam was commanded to prostrate and he prostrated, so Paradise will be his; I was commanded to prostrate and I refused, so the Fire is mine."

[٢٤٤] **١٣٣**-(٨١) **حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ - وَفِي رِوَايَةِ أَبِي كُرَيْبٍ يَا وَيْلِي!- أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ».

[245] - (...) Al-A'mash narrated a similar report (as no. 244) with this chain, except that he said: "I disobeyed, so the Fire is mine."

[٢٤٥] (...) **وحَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «فَعَصَيْتُ فَلِيَ النَّارُ».

[246] 134 - (82) It was narrated that Abû Sufyân said: "I heard Jâbir say: 'I heard the Prophet ﷺ say: "Between a man and *Shirk* and *Kufr* there stands his giving up the *Ṣalât*.' "

[٢٤٦] **١٣٤**-(٨٢) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ جَرِيرٍ- قَالَ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ».

[247] (...) Jâbir bin 'Abdullâh

[٢٤٧] (...) **حَدَّثَنَا** أَبُو غَسَّانَ

said: "I heard the Messenger of Allâh ﷺ say: 'Between a man and *Shirk* and *Kufr* there stands his giving up the *Ṣalât*.'"

الْمِسْمَعِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ».

Chapter 36. Clarifying That Faith In Allâh Most High Is The Best Of Deeds

(المعجم ٣٦) - (بَابُ بيان كون الإيمان بالله تعالى أفضل الأعمال)

(التحفة ٣٥)

[248] 135 - (83) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ was asked: 'Which deed is best?' He said: 'Faith in Allâh, the Mighty and Sublime.' It was said: 'Then what?' He said: '*Jihâd* in the cause of Allâh.'" It was said: 'Then what?' He said: '*Ḥajjun Mabrûr*.'"[1] According to the report of Muḥammad bin Ja'far, the Messenger of Allâh ﷺ said: "Faith in Allâh and His Messenger."

[٢٤٨] ١٣٥-(٨٣) حَدَّثَنَا مَنْصُورُ ابْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللهِ عَزَّ وَجَلَّ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ». وَفِي رِوَايَةِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: «إِيمَانٌ بِاللهِ وَرَسُولِهِ».

[249] A similar report (no. 248) was narrated from Az-Zuhrî with this chain.

[٢٤٩] وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

[1] They say it is the accepted *Ḥajj*, or the one free of sin.

[250] 136 - (84) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, which deed is best?' He said: 'Faith in Allâh and *Jihâd* in His cause.' I said: 'Which slaves are the best (to set free)?' He said: 'Those who are most valuable to their masters and whose price is the highest.' I said: 'What if I cannot do that?' He said: 'Then help the one who is skilled, or do something for the one who is unskilled.' I said: 'O Messenger of Allâh, what do you think if I am unable to do any good deeds?' He said: 'Refrain from doing evil to people, for that is an act of charity on your part.'"

[٢٥٠] **١٣٦-(٨٤)** **حَدَّثَنِي** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللهِ وَالْجِهَادُ فِي سَبِيلِهِ» قَالَ قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَنًا» قَالَ قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ، فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَىٰ نَفْسِكَ».

[251] (...) A similar *Hadîth* (no. 250) was narrated from Abû Dharr from the Prop

[٢٥١] (...) **وَحَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، غَيْرَ أَنَّهُ قَالَ: «فَتُعِينُ الصَّانِعَ أَوْ تَصْنَعُ لِأَخْرَقَ».

[252] 137 - (85) It was narrated that 'Abdullâh bin Mas'ûd said: "I asked the Messenger of Allâh ﷺ: 'Which deed is best?' He said: 'The *Ṣalât* offered on time.' I said: 'Then what?' He said: 'Honoring one's parents.' I said: 'Then what?' He said: '*Jihâd* in the cause of Allâh.' And I did not ask any more out of consideration for him."

[٢٥٢] ١٣٧-(٨٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ سَعْدِ بْنِ إِيَاسٍ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِوَقْتِهَا» قَالَ قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قَالَ قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» فَمَا تَرَكْتُ أَسْتَزِيدُهُ إِلَّا إِرْعَاءً عَلَيْهِ.

[253] 138 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "I said: 'O Prophet of Allâh, which deeds will bring me closer to Paradise?' He said: 'The *Ṣalât* on time.' I said: 'What else, O Prophet of Allâh?' He said: 'Honoring one's parents.' I said: 'What else, O Prophet of Allâh?' He said: '*Jihâd* in the cause of Allâh.'"

[٢٥٣] ١٣٨-(...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا أَبُو يَعْفُورٍ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ قُلْتُ: يَا نَبِيَّ اللهِ! أَيُّ الْأَعْمَالِ أَقْرَبُ إِلَى الْجَنَّةِ؟ قَالَ: «الصَّلَاةُ عَلَى مَوَاقِيتِهَا» قُلْتُ: وَمَاذَا يَا نَبِيَّ اللهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: وَمَاذَا يَا نَبِيَّ اللهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ».

[254] 139 - (...) It was narrated from Al-Walîd bin Al-'Ayzâr that he heard Abû 'Amr Ash-Shaibânî say: "The owner of this house" - and he pointed to the house of 'Abdullâh - "told me: 'I asked the

[٢٥٤] ١٣٩-(...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ أَنَّهُ سَمِعَ أَبَا عَمْرٍو الشَّيْبَانِيَّ قَالَ: حَدَّثَنِي صَاحِبُ هٰذِهِ

Messenger of Allâh ﷺ: "Which deed is dearest to Allâh?" He said: "The *Ṣalât* offered on time." I said: "Then what?" He said: "Then honoring one's parents." I said: "Then what?" He said: "Then *Jihâd* in the cause of Allâh.'" He said: 'He told me this, and if I had asked more, he would have told me more.'"

الدَّارِ - وَأَشَارَ إِلَىٰ دَارِ عَبْدِ اللهِ - قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّ الأَعْمَالِ أَحَبُّ إِلَىٰ اللهِ؟ قَالَ: «الصَّلَاةُ عَلَىٰ وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ «ثُمَّ بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللهِ» قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

[255] (...) Shu'bah narrated something similar (as no. 259) with this chain, and added: "and he pointed to the house of 'Abdullâh, but he did not mention his name."

[٢٥٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ: وَأَشَارَ إِلَىٰ دَارِ عَبْدِ اللهِ، وَمَا سَمَّاهُ لَنَا.

[256] 140 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ said: "The best of deeds are the *Ṣalât* offered on time and honoring one's parents."

[٢٥٦] ١٤٠-(...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ ابْنِ عُبَيْدِ اللهِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ الْأَعْمَالِ - أَوِ الْعَمَلِ - الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ».

Chapter 37. Clarifying That *Shirk* Is The Worst Of Sins, And The Worst Sins After *Shirk*

(المعجم ٣٧) - (بَابُ بيان كون الشرك أقبح الذنوب وبيان أعظمها بعده) (التحفة ٣٦)

[257] 141 - (86) It was narrated that 'Abdullâh said: "I asked the Messenger of Allâh ﷺ: 'Which sin is the worst before Allâh?' He said: 'Attributing a partner to Allâh when He (is the One Who)

[٢٥٧] ١٤١-(٨٦) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا جَرِيرٌ، وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ أَبِي

has created you.' I said to him: 'That is indeed grievous.' I said: 'Then what?' He said: 'Then killing your child for fear that he may share you food.' I said: 'Then what?' He said: 'Then committing adultery with your neighbor's wife.'"

وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللهِ؟ قَالَ: «أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ» قَالَ قُلْتُ لَهُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قَالَ قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ» - قَالَ - قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ».

[258] 142 - (...) It was narrated that 'Amr bin Shuraḥbîl said: "Abdullâh said: 'A man said: "O Messenger of Allâh, which sin is worst before Allâh?" He said: "Ascribing a partner to Allâh when He (is the One Who) has created you." He said: "Then what?" He said: "Killing your child for fear that he may share your food." He said: "Then what?" He said: "Committing adultery with your neighbor's wife." Then Allâh, the Mighty and Sublime, revealed the following words confirming that: "And those who invoke not any other *Ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.[1]

[٢٥٨] ١٤٢-(...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قَالَ قَالَ عَبْدُ اللهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللهِ؟ قَالَ: «أَنْ تَدْعُوَ للهِ نِدًّا وَهُوَ خَلَقَكَ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ» فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقَهَا: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨].

[1] *Al-Furqân* 25:68.

Chapter 38. The Major Sins And The Most Serious Of Them

(المعجم ٣٨) - (بَابُ الكبائر وأكبرها) (التحفة ٣٧)

[259] 143 - (87) 'Abdur-Raḥmân bin Abî Bakrah narrated that his father said: "We were with the Messenger of Allâh ﷺ and he said: 'Shall I not tell you of the worst of major sins?' - (and the Prophet ﷺ repeated it) three times - 'Associating others with Allâh, disobeying one's parents, and bearing false witness - or false speech.' The Messenger of Allâh ﷺ was lying down, then he sat up and kept repeating it until we said: 'Would that he might fall silent.'"

[٢٥٩] ١٤٣-(٨٧) حَدَّثَنِي عَمْرُو ابْنُ مُحَمَّدِ بْنِ بُكَيرِ بْنِ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟- ثَلَاثًا -: الْإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، - أَوْ قَوْلُ الزُّورِ-» وَكَانَ رَسُولُ اللهِ ﷺ مُتَّكِئًا فَجَلَسَ، فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ!

[260] 144 - (88) It was narrated from Anas that the Prophet ﷺ said concerning major sins: "Associating others with Allâh, disobeying one's parents, murder and false speech."

[٢٦٠] ١٤٤-(٨٨) وحَدَّثَنِي يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ فِي الْكَبَائِرِ قَالَ: «الشِّرْكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ».

[261] (...) 'Ubaidullâh bin Abî Bakrah narrated: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ mentioned major sins' - or 'Prophet ﷺ was asked about major sins' - and he said: "Associating others with Allâh,

[٢٦١] (...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ

murder and disobeying one's parents." And he said: "Shall I not tell you of the worst of major sins?" He said: "False speech" - or "false testimony." Shu'bah said: "I think he probably said false testimony."

مَالِكٍ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الْكَبَائِرَ - أَوْ سُئِلَ عَنِ الْكَبَائِرِ - فَقَالَ: «الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ» وَقَالَ: «أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قَالَ: «قَوْلُ الزُّورِ - أَوْ قَالَ شَهَادَةُ الزُّورِ -» قَالَ شُعْبَةُ: وَأَكْبَرُ ظَنِّي أَنَّهُ شَهَادَةُ الزُّورِ.

[262] 145 - (89) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Avoid the seven destroyers." It was said: "What are they, O Messenger of Allâh?" He said: "Associating others with Allâh (*Shirk*); witchcraft; killing a soul whom Allâh has forbidden us to kill, except for a right that is due; consuming orphans' wealth; consuming *Ribâ*; fleeing from the battlefield; and slandering chaste, innocent women."

[٢٦٢] ١٤٥-(٨٩) حَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قِيلَ: يَا رَسُولَ اللهِ! وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ».

[263] 146 - (90) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said: "One of the major sins is a man's insulting his parents." They said: "O Messenger of Allâh, would a man insult his parents?" He said: "Yes, when he insults the father of another man, who then insults his father, or he insults (the other man's) mother,

[٢٦٣] ١٤٦-(٩٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ» قَالُوا: يَا رَسُولَ اللهِ! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟

and he (the other man) then insults his mother."

قَالَ: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ».

[264] **(...)** A similar report (as no. 263) was narrated from Sa'd bin Ibrâhîm with this chain.

[٢٦٤] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 39. The Prohibition Of Pride And Definition Of It

(المعجم ٣٩) - (بَابُ تحريم الكبر وبيانه) (التحفة ٣٨)

[265] 147 - (91) It was narrated from 'Abdullâh bin Mas'ûd that the Prophet ﷺ said: "No one who has an atom's-weight of pride in his heart will enter Paradise." A man said: "What if a man likes his clothes to look good and his shoes to look good?" He said: "Allâh is Beautiful and loves beauty. Pride means rejecting the truth and looking down on people."

[٢٦٥] ١٤٧-(٩١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعًا عَنْ يَحْيَى بْنِ حَمَّادٍ. - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ - أَخْبَرَنَا شُعْبَةُ عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلِ بْنِ عَمْرٍو الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ» قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً. قَالَ: «إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ: بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ».

[266] 148 - (...) It was narrated

[٢٦٦] ١٤٨-(...) حَدَّثَنَا مِنْجَابُ

that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'No one in whose heart is faith the weight of a mustard-seed will enter the Fire, and no one in whose heart is arrogance the weight of a mustard-seed will enter Paradise.'"

ابْنُ الْحَارِثِ التَّمِيمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَلِيِّ بْنِ مُسْهِرٍ - قَالَ مِنْجَابٌ: أَخْبَرَنَا ابْنُ مُسْهِرٍ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَاءَ».

[267] 149 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ said: "No one in whose heart is pride the weight of a speck will enter Paradise."

[٢٦٧] ١٤٩-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

Chapter 40. The Evidence That The One Who Dies Not Associating Anything With Allâh Will Enter Paradise, And The One Who Dies An Idolator Will Enter The Fire

(المعجم ٤٠) - (بَابُ الدليل على من مات لا يشرك بالله شيئًا دخل الجنة، وإن مَنْ مات مشركًا دخل النار)

(التحفة ٣٩)

[268] 150 - (92) It was narrated from Shafîq, from 'Abdullâh - (one of the narrators) Wakî' said: "That the Messenger of Allâh ﷺ said;" (one of the narrators) Ibn Numair said: "I heard the Messenger of Allâh ﷺ say" - "Whoever dies associating anything with Allâh will enter the

[٢٦٨] ١٥٠-(٩٢) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ - قَالَ وَكِيعٌ: قَالَ رَسُولُ اللهِ ﷺ، وَقَالَ ابْنُ نُمَيْرٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ - يَقُولُ: «مَنْ مَاتَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ

Fire." I said: "And whoever dies not associating anything with Allâh will enter Paradise."

النَّارَ» وَقُلْتُ أَنَا: وَمَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ.

[269] 151 - (93) It was narrated that Jâbir said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, what are the two things that decide a person's end?' He said: 'Whoever dies not associating anything with Allâh will enter Paradise, and whoever dies associating anything with Allâh will enter the Fire.'"

[٢٦٩] ١٥١ -(٩٣) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! مَا الْمُوجِبَتَانِ؟ قَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ النَّارَ».

[270] 152 - (...) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'Whoever meets Allâh not associating anything with Him will enter Paradise, and whoever meets Him associating anything with Him will enter the Fire.'"

[٢٧٠] ١٥٢ -(...) وحَدَّثَنِي أَبُو أَيُّوبَ الْغَيْلَانِيُّ سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا قُرَّةُ عَنْ أَبِي الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ».

قَالَ أَبُو أَيُّوبَ، قَالَ أَبُو الزُّبَيْرِ: عَنْ جَابِرٍ.

[271] (...) It was narrated from Jâbir that the Prophet of Allâh ﷺ said something similar (as no. 270).

[٢٧١] (...) وحَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ - قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ، بِمِثْلِهِ.

[272] 153 - (94) Al-Ma'rûr bin Suwaid said: "I heard Abû Dharr narrating that the Prophet ﷺ said: 'Jibrâ'îl, ﷺ, came to me and gave me the glad tidings that anyone among your *Ummah* who dies not associating anything with Allâh will enter Paradise. I said: "Even if he commits adultery or theft?" He said: "Even if he commits adultery or theft."

[٢٧٢] ١٥٣-(٩٤) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ الْأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَتَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ». [انظر: ٢٣٠٤].

[273] 154 - (...) Abû Dharr said: "I came to the Prophet ﷺ and he was sleeping, covered with a white garment. Then I came back and he was (still) sleeping. Then I came back and he had awakened. I sat down with him and he said: 'There is no person who says *Lâ ilâha illallâh* and dies believing in that, but he will enter Paradise.' I said: 'Even if he commits adultery and theft?' He said: 'Even if he commits adultery and theft,' (and he said it) three times, and the fourth time he said: 'In spite of Abû Dharr.'" Abû Dharr went out saying: "In spite of Abû Dharr."

[٢٧٣] ١٥٤-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَحْمَدُ بْنُ خِرَاشٍ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنِي حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ؛ أَنَّ يَحْيَى بْنَ يَعْمَرَ حَدَّثَهُ؛ أَنَّ أَبَا الْأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ؛ أَنَّ أَبَا ذَرٍّ حَدَّثَهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ نَائِمٌ، عَلَيْهِ ثَوْبٌ أَبْيَضُ، ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدِ اسْتَيْقَظَ، فَجَلَسْتُ إِلَيْهِ فَقَالَ: «مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللهُ ثُمَّ مَاتَ عَلَىٰ ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ» قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ» قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَىٰ وَإِنْ سَرَقَ»،

ثلاثًا، ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَىٰ رَغْمِ أَنْفِ أَبِي ذَرٍّ» قَالَ، فَخَرَجَ أَبُو ذَرٍّ، وَهُوَ يَقُولُ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ.

Chapter 41. The Prohibition Of Killing A Disbeliever After He Says *Lâ ilâha illallâh*

(المعجم ٤١) - (بَابُ تحريم قتل الكافر بعد قوله: لا إله إلا الله)

(التحفة ٤٠)

[274] 155 - (95) It was narrated that Al-Miqdâd bin Al-Aswad said: "O Messenger of Allâh, what do you think if I meet a man from among the disbelievers, and he fights me and cuts off one of my hands with the sword, then he takes shelter from me behind a tree and says, 'I submit to Allâh.' Should I kill him, O Messenger of Allâh, after he says that?" The Messenger of Allâh ﷺ said: "Do not kill him." I said: 'O Messenger of Allâh, he cut off my hand, then he said that after cutting it off! Should I kill him?' The Messenger of Allâh ﷺ said: "Do not kill him, for if you kill him he will be in the position that you were in before you killed him, and you will be in the position that he was in before he said what he said.'"

[٢٧٤] ١٥٥-(٩٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رُمْحٍ - وَاللَّفْظُ مُتَقَارِبٌ -: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ أَنَّهُ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ، فَقَاتَلَنِي، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَاذَ مِنِّي بِشَجَرَةٍ فَقَالَ: أَسْلَمْتُ للهِ، أَفَأَقْتُلُهُ يَا رَسُولَ اللهِ! بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقْتُلْهُ» قَالَ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُ قَدْ قَطَعَ يَدِي، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ».

[275] 156 - (...) It was narrated

[٢٧٥] ١٥٦-(...) وَحَدَّثَنَا إِسْحٰقَ

from Az-Zuhrî (the same *Ḥadîth*, no. 274) with this chain. According to the *Ḥadîth* of Al-Awzâ'î and Ibn Juraij the Prophet ﷺ said: "I submit to Allâh," as in the *Ḥadîth* of Al-Laith (a narrator). In the *Ḥadîth* of Ma'mar (another narrator) it says: "When I knelt down to kill him he said: '*Lâ ilâha illallâh*.'"

ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ مُوسىٰ الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعًا عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، أَمَّا الْأَوْزَاعِيُّ وَابْنُ جُرَيْجٍ فَفِي حَدِيثِهِمَا قَالَ: أَسْلَمْتُ لِلّٰهِ - كَمَا قَالَ اللَّيْثُ [فِي حَدِيثِهِ] - وَأَمَّا مَعْمَرٌ - فَفِي حَدِيثِهِ: فَلَمَّا أَهْوَيْتُ لِأَقْتُلَهُ قَالَ: لَا إِلٰهَ إِلَّا اللهُ.

[276] 157 - (...) 'Ubaidullâh bin 'Adiyy bin Al-Khiyâr narrated that Al-Miqdâd bin 'Amr - bin Al-Aswad - Al-Kindî, who was an ally of Banû Zuhrah and was one of those who had been present at (battle of) Badr with the Messenger of Allâh ﷺ, said: "O Messenger of Allâh ﷺ, what do you think if I meet a man from among the disbelievers?" Then he mentioned a *Ḥadîth* similar to that of Al-Laith (no. 275).

[٢٧٦] ١٥٧-(...) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ ثُمَّ الْجُنْدَعِيُّ أَنَّ عُبَيْدَ اللهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ أَخْبَرَهُ؛ أَنَّ الْمِقْدَادَ بْنَ عَمْرٍو - ابْنَ الْأَسْوَدِ - الْكِنْدِيَّ، وَكَانَ حَلِيفًا لِبَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ.

[277] 158 - (96) It was narrated that Usâmah bin Zaid - and this is the *Ḥadîth* of Ibn Abî Shaibah

[٢٧٧] ١٥٨-(٩٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛

- said: "The Messenger of Allâh ﷺ sent us on a campaign, and in the morning we attacked Al-Ḥuruqât of Juhainah. I caught up with a man and he said: '*Lâ ilâha illallâh*,' but I stabbed him. Then I felt troubled by that, and I told the Prophet ﷺ about it. The Messenger of Allâh ﷺ said: 'Did he say *Lâ ilâha illallâh* and you killed him?' I said: 'O Messenger of Allâh, he only said it for fear of the weapon.' He said: 'Did you open his heart to find out whether he said it (out of fear) or not?' And he kept repeating it until I wished that I had become Muslim on that day." Sa'd said: "By Allâh, I will not kill a Muslim until the one with the belly - meaning Usâmah - approves of killing him." A man said: "Doesn't Allâh say: "And fight them until there is no more *Fitnah* and the religion will all be for Allâh[1] Sa'd said: "We fought them so that there would be no *Fitnah* but you and your companions want to fight them so that there will be *Fitnah*."

وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنِ أَبِي ظَبْيَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، وَهٰذَا حَدِيثُ ابْنِ أَبِي شَيْبَةَ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ فِي سَرِيَّةٍ، فَصَبَّحْنَا الْحُرُقَاتِ مِنْ جُهَيْنَةَ فَأَدْرَكْتُ رَجُلًا فَقَالَ: لَا إِلٰهَ إِلَّا اللهُ، فَطَعَنْتُهُ فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ، فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَقَالَ: لَا إِلٰهَ إِلَّا اللهُ وَقَتَلْتَهُ؟» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا قَالَهَا خَوْفًا مِنَ السِّلَاحِ. قَالَ: «أَفَلَا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ: أَقَالَها أَمْ لَا»، فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ. قَالَ فَقَالَ سَعْدٌ: وأَنَا وَاللهِ! لَا أَقْتُلُ مُسْلِمًا حَتَّى يَقْتُلَهُ ذُو الْبُطَيْنِ يَعْني أُسَامَةَ - قَالَ -: قَالَ رَجُلٌ: أَلَمْ يَقُلِ اللهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال: ٣٩] فَقَالَ سَعْدٌ: قَدْ قَاتَلْنَا حَتَّى لَا تَكُونَ فِتْنَةٌ، وَأَنْتَ وَأَصْحَابُكَ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةٌ.

[278] 159 - (...) Usâmah bin Zaid bin Ḥâri<u>th</u>ah narrated: "The

[٢٧٨] ١٥٩ -(. . .) **حَدَّثَنَا** يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ:

[1] *Al-Anfâl* 8:39.

Messenger of Allâh ﷺ sent us to Al-Ḥuraqah of Juhainah, where we attacked the people in the morning and defeated them. A man from among the *Anṣâr* and I caught one of their men, and when we overpowered him, he said: *Lâ ilâha illallâh*. The *Anṣârî* left him alone but I stabbed him with my spear and killed him. When we came back, news of that reached the Prophet ﷺ and he said to me: 'O Usâmah, did you kill him after he said *Lâ ilâha illallâh*?' I said: 'O Messenger of Allâh, he was only trying to protect himself.' He said: 'Did you kill him after he said *Lâ ilâha illallâh*?' and he kept repeating it until I wished that I had not become Muslim before that day."

حَدَّثَنَا أَبُو ظِبْيَانَ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ يُحَدِّثُ، قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، قال: وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُم، فَلَمَّا غَشِّينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللهُ، قال: فَكَفَّ عَنْهُ الْأَنْصَارِيُّ وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ. قَالَ فَلَمَّا قَدِمْنَا، بَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ لِي «يَا أُسَامَةُ! أَقَتَلْتَهُ بَعْدَ مَا قَال لَا إِلَهَ إِلَّا اللهُ؟» قَالَ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا كَانَ مُتعوِّذًا. قَالَ، فَقَالَ «أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللهُ؟» قَالَ فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

[279] 160 - (97) It was narrated from Ṣafwân bin Muḥriz that Jundab bin 'Abdullâh Al-Bajalî sent word to 'As'as bin Sulâmah at the time of the *Fitnah* of Ibn Az-Zubair, saying: "Gather together a number of your brothers for me so that I may talk to them." He sent a messenger to them (his brothers), and when they had gathered, Jundab came, wearing a yellow *Burnus*, and said: "Tell me what you were talking about." They spoke, and when it was his turn he lowered the hood of the *Burnus* from his

[٢٧٩] ١٦٠ -(٩٧) حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ أَنَّ خَالِدًا الْأَثْبَجَ ابْنَ أَخِي صَفْوَانَ بْنِ مُحْرِزٍ، حدَّثَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ أَنَّهُ حَدَّثَ أَنَّ جُنْدُبَ بْنَ عَبْدِ اللهِ الْبَجَلِيَّ بَعَثَ إِلَىٰ عَسْعَسِ بْنِ سُلَامَةَ، زَمَنَ فِتْنَةِ ابْنِ الزُّبَيْرِ، فَقَالَ: اجْمَعْ لِي نَفَرًا مِنْ إِخْوَانِكَ حَتَّى أُحَدِّثَهُمْ، فَبَعَثَ رَسُولًا إِلَيْهِمْ، فَلَمَّا اجْتَمَعُوا جَاءَ جُنْدَبٌ

head and said: "I have come to you, and I shall narrate to you from your Prophet ﷺ. The Messenger of Allâh ﷺ sent a party of Muslims to some of the idolators and they met in battle. There was one man among the idolators who, whenever he decided to attack a man among the Muslims, would attack him and kill him. There was a man among the Muslims who was waiting for him to drop his guard, and we used to say among ourselves that he was Usâmah bin Zaid. When he raised his sword, (that idolator) said *Lâ ilâha illallâh*, but he killed him. The harbinger of glad tidings went to the Prophet ﷺ, who asked him (about the battle) and he told him, including the story of what had happened to that man. The Prophet ﷺ called him and asked him: 'Why did you kill him?' He said: 'O Messenger of Allâh, he had caused a great deal of harm to the Muslims, and he killed so-and-so and so-and-so' - naming a number of men - 'and when he saw the sword he said *Lâ ilâha illallâh*.' The Messenger of Allâh ﷺ said: 'Did you kill him?' He said: 'Yes.' He said: 'What will you do with *Lâ ilâha illallâh* when it comes on the Day of Resurrection?' He said: 'O Messenger of Allâh, pray for forgiveness for me.' He said: 'What will you do with *Lâ ilâha*

وَعَلَيْهِ بُرْنُسٌ أَصْفَرُ فقَالَ: تَحَدَّثُوا بِمَا كُنْتُم تَحَدَّثُونَ بِهِ، حَتَّى دَارَ الْحَدِيثُ، فَلَمَّا دَارَ الْحَدِيثُ إِلَيْهِ حَسَرَ الْبُرْنُسَ عَنْ رَأْسِهِ، فَقَالَ: إِنِّي أَتَيْتُكُمْ وَلَا أُرِيدُ أَنْ أُخْبِرَكُمْ عَنْ نَبِيِّكُمْ ﷺ، إِنَّ رَسُولَ اللهِ ﷺ بَعَثَ بَعْثًا مِنَ الْمُسْلِمِينَ إِلَىٰ قَوْمٍ مِنَ الْمُشْرِكِينَ، وَإِنَّهُمُ الْتَقَوْا فَكَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَىٰ رَجُلٍ مِنَ الْمُسْلِمِينَ قَصَدَ لَهُ فَقَتَلَهُ، وَإِنَّ رَجُلًا مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ قَالَ: وَكُنَّا نُحَدِّثُ أَنَّهُ أُسَامَةُ بْنُ زَيْدٍ، فَلَمَّا رَفَعَ عَلَيْهِ السَّيْفَ قَالَ: لَا إِلَٰهَ إِلَّا اللهُ، فَقَتَلَهُ، فَجَاءَ الْبَشِيرُ إِلَىٰ النَّبِيِّ ﷺ، فَسَأَلَهُ فَأَخْبَرَهُ، حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ، فَدَعَاهُ فَسَأَلَهُ، فَقَالَ «لِمَ قَتَلْتَهُ؟» قَالَ: يَا رَسُولَ اللهِ! أَوْجَعَ فِي الْمُسْلِمِينَ، وَقَتلَ فُلَانًا وَفُلَانًا وَسَمَّى لَهُ نَفَرًا، وَإِنِّي حَمَلْتُ عَلَيْهِ، فَلَمَّا رَأَى السَّيْفَ قَالَ: لَا إِلَٰهَ إِلَّا اللهُ، قَالَ رَسُولُ اللهِ ﷺ «أَقَتَلْتَهُ؟» قَالَ: نَعَمْ قَالَ «فَكَيْفَ تَصْنَعُ بِلَا إِلَٰهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: يَا رَسُولَ اللهِ! اسْتَغْفِرْ لِي، قَالَ: «فَكَيْفَ تَصْنَعُ بِلَا إِلَٰهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» فَقَالَ: فَجَعَلَ لَا

illallâh when it comes on the Day of Resurrection?' And he said no more than 'What will you do with *Lâ ilâha illallâh* when it comes on the Day of Resurrection?'"

يَزِيدُهُ عَلَىٰ أَنْ يَقُولَ: «كَيْفَ تَصْنَعُ بِلَا إِلَٰهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟».

Chapter 42. The Saying Of The Prophet ﷺ: "Whoever Bears Weapons Against Us Is Not One Of Us."

(المعجم ٤٢) - (بَابُ قول النبيّ ﷺ: «من حمل علينا السلاح فليس منا»)

(التحفة ٤١)

[280] 161 - (98) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever bears weapons against us is not one of us."

[٢٨٠] **١٦١-(٩٨) وَحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ عُبَيْدِاللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَاللَّفْظُ لَهُ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا».

[281] 162 - (99) It was narrated from Iyâs bin Salamah, from his father, that the Prophet ﷺ said: "Whoever draws his sword against us is not one of us."

[٢٨١] **١٦٢-(٩٩) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُصْعَبٌ وَهُو ابْنُ الْمِقْدَامِ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَلَّ عَلَيْنَا السَّيْفَ فَلَيْسَ مِنَّا».

[282] 163 - (100) It was narrated from Abû Mûsâ that the

[٢٨٢] **١٦٣-(١٠٠) حَدَّثَنَا** أَبُو بَكْرِ

Prophet ﷺ said: "Whoever bears weapons against us is not one of us."

ابْنُ أَبِي شَيْبَةَ وَعَبْدُ اللهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا».

Chapter 43. The Saying Of The Prophet ﷺ: "Whoever Deceives Us Is Not One Of Us."

(المعجم ٤٣) - (بَابُ قول النبيّ ﷺ: «من غشّنا فليس منا») (التحفة ٤٢)

[283] 164 - (101) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever bears weapons against us is not one of us, and whoever deceives us is not one of us."

[٢٨٣] ١٦٤-(١٠١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ؛ وحَدَّثَنَا أَبُو الْأَحْوَصِ مُحَمَّدُ بْنُ حَيَّانَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، كِلَاهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا».

[284] - (102) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ passed by a pile of foodstuff; he put his hand (deep) in it and found that it had gotten wet. He said: 'What is this, O seller of the foodstuff?' He said: 'It got rained on, O Messenger of Allâh.' He said: 'Why don't you put it on top of the food so that people can see it? Whoever deceives (people) does not belong to me.'"

[٢٨٤] -(١٠٢) وحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَىٰ صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا. فَقَالَ: «مَا هٰذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ:

أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللهِ! قَالَ: «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّي».

Chapter 44. The Prohibition Of Striking One's Cheeks, Tearing One's Garment And Calling With The Calls Of *Jâhiliyyah*

(المعجم ٤٤) - (بَابُ تحريم ضرب الخدود وشق الجيوب والدعاء بدعوى الجاهلية) (التحفة ٤٣)

[285] 165 - (103) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'He is not one of us who strikes his cheeks, tears his garment, or cries with the cry of the *Jâhiliyyah*.'"

[٢٨٥] ١٦٥-(١٠٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى أَهْلِ الْجَاهِلِيَّةِ».

هٰذَا حَدِيثُ يَحْيَىٰ، وَأَمَّا ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ فَقَالَا «وَشَقَّ وَدَعَا» بِغَيْرِ أَلِفٍ.

[286] 166 - (...) A similar *Hadîth* (no. 285) was narrated from Al-A'mash with this chain, but he said: "And tears and cries."

[٢٨٦] ١٦٦-(...) وحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، وَقَالَا: «وَشَقَّ وَدَعَا».

[287] 167 - (104) Abû Burdah bin Abî Mûsâ said: "Abû Mûsâ was stricken with pain and lost consciousness, and his head was in the lap of a woman of his household. A woman of his household began to wail and he was unable to stop her. When he regained consciousness he said: 'I disavow myself of that of which the Messenger of Allâh ﷺ disavowed himself, for the Messenger of Allâh ﷺ disavowed himself of any woman who wails, shaves her head or tears her garment.'"

[٢٨٧] **١٦٧-(١٠٤) حَدَّثَنَا** الْحَكَمُ ابْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ: أَنَّ الْقَاسِمَ بْنَ مُخَيمِرَةَ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَىٰ قَالَ: وَجِعَ أَبُو مُوسَىٰ وَجَعًا فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَصَاحَتِ امْرَأَةٌ مِنْ أَهْلِهِ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّا بَرِىءَ مِنْهُ رَسُولُ اللهِ ﷺ، فَإِنَّ رَسُولَ اللهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ.

[288] - (...) It was narrated that 'Abdur-Raḥmân bin Yazîd and Abû Burdah bin Abî Mûsâ said: "Abû Mûsâ lost consciousness and his wife, Umm 'Abdullâh, wailed loudly. Then he woke up and said: 'Do you not know that the Messenger of Allâh ﷺ said: "I disavow myself of the one who shaves his head, wails and tears (his garment)?"

[٢٨٨] (...) **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ وَإِسْحٰقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَا: أَخْبَرَنَا أَبُو عُمَيْسٍ قَالَ: سَمِعْتُ أَبَا صَخْرَةَ يَذْكُرُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ وَأَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ، قَالَا أُغْمِيَ عَلَىٰ أَبِي مُوسَىٰ وَأَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللهِ تَصِيحُ بِرَنَّةٍ قَالَا: ثُمَّ أَفَاقَ، فَقَالَ: أَلَمْ تَعْلَمِي - وَكَانَ يُحَدِّثُهَا - أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ».

[289] (...) This *Ḥadîth* was also narrated from Rib'î bin Ḥirâsh, from Abû Mûsâ, from the Prophet ﷺ, but in the *Ḥadîth* of 'Iyâd Al-Ash'arî (a narrator) it says: "He is not one of us..." and not, "I disavow myself..."

[٢٨٩] (...) **وَحَدَّثَنِي** عَبْدُ اللهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ عِيَاضٍ الْأَشْعَرِيِّ، عَنِ امْرَأَةِ أَبِي مُوسَىٰ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ وَحَدَّثَنِيهِ

حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا دَاوُدُ - يَعْنِي ابْنَ أَبِي هِنْدٍ -: حَدَّثَنَا عَاصِمٌ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسَىٰ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، غَيْرَ أَنَّ فِي حَدِيثِ عِيَاضٍ الْأَشْعَرِيِّ قَالَ: «لَيْسَ مِنَّا» وَلَمْ يَقُلْ: «بَرِيءٌ».

Chapter 45. Clarifying The Emphatic Prohibition Of *An-Namîmah* (Malicious Gossip)

(المعجم ٤٥) - (بَابُ بيان غلظ تحريم النميمة) (التحفة ٤٤)

[290] 168 - (105) It was narrated from Hudhaifah that he heard that a man was spreading malicious gossip. Hudhaifah said: "I heard the Messenger of Allâh ﷺ say: 'No one who spreads malicious gossip will enter Paradise.'"

[٢٩٠] ١٦٨-(١٠٥) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ قَالَا: حَدَّثَنَا مَهْدِيٌّ وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ الْأَحْدَبُ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ بَلَغَهُ أَنَّ رَجُلًا يَنُمُّ الْحَدِيثَ فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ».

[291] 169 - (...) It was narrated that Hammâm bin Al-Hârith said: "A man used to tell tales to the governor. We were sitting in the *Masjid* and the people said: 'This is one of those who tell tales to the governor.' He came

[٢٩١] ١٦٩-(...) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: كَانَ رَجُلٌ يَنْقُلُ الْحَدِيثَ إِلَىٰ الْأَمِيرِ، فَكُنَّا

and sat with us, and Ḥudhaifah said: 'I heard the Messenger of Allâh ﷺ say: No one who tells malicious tales will enter Paradise.' "

جُلُوسًا فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ: هٰذَا مِمَّنْ يَنْقُلُ الْحَدِيثَ إِلَى الْأَمِيرِ، قَالَ فَجَاءَ حَتَّى جَلَسَ إِلَيْنَا، فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

[292] 170 - (...) It was narrated that Hammâm bin Al-Ḥârith said: "We were sitting with Ḥudhaifah in the *Masjid* when a man came and sat with us, and it was said to Ḥudhaifah: 'This man tells things to the ruler.' Ḥudhaifah said - wanting the man to hear him - I heard the Messenger of Allâh ﷺ say: 'No one who tells malicious tales will enter Paradise.' "

[٢٩٢] ١٧٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ:- وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: كُنَّا جُلُوسًا مَعَ حُذَيْفَةَ فِي الْمَسْجِدِ، فَجَاءَ رَجُلٌ حَتَّى جَلَسَ إِلَيْنَا، فَقِيلَ لِحُذَيْفَةَ: إِنَّ هٰذَا يَرْفَعُ إِلَى السُّلْطَانِ أَشْيَاءَ، فَقَالَ حُذَيْفَةُ - إِرَادَةَ أَنْ يُسْمِعَهُ -: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

Chapter 46. Clarifying The Emphatic Prohibition Of Letting One's Garment Hang Below The Ankles (*Isbâl*), Reminding Others Of One's Gift And Selling Goods By Means Of A False Oath ; Mention Of The Three To Whom Allâh, Most High, Will Not Speak On The Day Of Resurrection, Nor Look At Them, Nor Sanctify Them, And Theirs Will Be A Painful Torment

(المعجم ٤٦) - (بَابُ بيان غلظ تحريم إسبال الإزار والمن بالعطية، وتنفيق السلعة بالحلف، وبيان الثلاثة الذين لا يكلمهم الله تعالى يوم القيامة، ولا ينظر إليهم ولا يزكيهم ولهم عذاب أليم) (التحفة ٤٥)

[293] 171 - (106) It was

[٢٩٣] ١٧١-(١٠٦) حَدَّثَنَا أَبُو

narrated from Abû Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them nor sanctify them, and theirs will be a painful torment." The Messenger of Allâh ﷺ repeated it three times. Abû Dharr said: "May they be lost and doomed; who are they, O Messenger of Allâh?" He said: "The one who lets his *Izâr* (lower garment) hang below his ankles, the one who reminds others (of his gifts), and the one who sells his product by means of a false oath."

بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ فَقَرَأَهَا رَسُولُ اللهِ ﷺ ثَلَاثَ مَرَّاتٍ - قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللهِ؟ قَالَ: «الْمُسْبِلُ [إِزَارَهُ] وَالْمَنَّانُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

[294] (...) It was narrated from Abû Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection: The one who does not give a gift but he reminds the recipient (of his generosity); the one who sells his product by means of a false oath; and the one who lets his *Izâr* hang below his ankles."

[٢٩٤] (...) **وحَدَّثَنِي** أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ: الْمَنَّانُ الَّذِي لَا يُعْطِي شَيْئًا إِلَّا مَنَّهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْفَاجِرِ، وَالْمُسْبِلُ إِزَارَهُ».

[295] It was narrated that Shu'bah said: "I heard Sulaimân (narrate) with this chain, and he said: 'Three to whom Allâh will not speak, nor will He look at

[٢٩٥] **وحَدَّثَنِيهِ** بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ بِهٰذَا الْإِسْنَادِ، وَقَالَ:

them nor sanctify them, and theirs will be a painful torment.'"

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ».

[296] 172 - (107) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh will not speak on the Day of Resurrection, nor will He sanctify them' - Abû Mu'âwiyah (one of the narrators) said: 'nor will He look at them' - 'and theirs will be a painful torment: An old man who commits unlawful sexual relations, a king who tells lies, and a poor man who is arrogant.'"

[٢٩٦] ١٧٢-(١٠٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ» - قَالَ أَبُو مُعَاوِيَةَ: «وَلَا يَنْظُرُ إِلَيْهِمْ - وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ».

[297] 173 - (108) It was narrated that Abû Hurairah said - and this is the *Hadîth* of Abû Bakr[1] -: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them or sanctify them, and theirs will be a painful torment: A man who has surplus water in the desert which he withholds from a wayfarer; a man who sells his goods to a man after *'Asr*, swearing by Allâh that he bought it for such-and-such a price, and (the other man) believes him although that is not the case; and a man who only swears allegiance to a ruler for

[٢٩٧] ١٧٣-(١٠٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهٰذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَىٰ فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللهِ لَأَخَذَهَا بِكَذَا وَكَذَا فَصَدَّقَهُ وَهُوَ عَلَىٰ غَيْرِ ذٰلِكَ، وَرَجُلٌ بَايَعَ

[1] Abû Bakr Ibn Abî Shaibah, the famous *Hadîth* scholar, one of the two from whom Imâm Muslim heard this narration.

the sake of worldly gain, and if he gives him something of that, he is loyal to him, and if he does not give him anything, he is not loyal.'"

إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَىٰ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ».

[298] **(...)** A similar report was narrated from Al-A'mash (No. 297) with this chain, except that he said: "A man who offers to sell his goods to another man..."

[٢٩٨] (...) **وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ «وَرَجُلٌ سَاوَمَ رَجُلًا بِسِلْعَةٍ».

[299] **174** - **(...)** It was narrated that Abû Hurairah said - and I (the narrator) think he attributed it to the Prophet ﷺ -: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them, and theirs will be a painful torment: A man who swears an oath after *'Asr* prayer in order to unlawfully take the property of another Muslim" - and the rest of his *Hadîth* is similar to the *Hadîth* of Al-A'mash (no. 297).

[٢٩٩] **١٧٤**-(...) **وحَدَّثَني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - قَالَ أُرَاهُ مَرْفُوعًا - قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ حَلَفَ عَلَىٰ يَمِينٍ بَعْدَ صَلَاةِ الْعَصْرِ عَلَىٰ مَالِ مُسْلِمٍ فَاقْتَطَعَهُ» وَبَاقِي حَدِيثِهِ نَحْوَ حَدِيثِ الْأَعْمَشِ.

Chapter 47. Clarifying The Emphatic Prohibition Against Killing Oneself; The One Who Kills Himself With Something Will Be Punished With It In The Fire; And That No One Will Enter Paradise But A Muslim

(المعجم ٤٧) - (بَابُ بيان غلظ تحريم قتل الإنسان نفسه وأن من قتل نفسه بشيء عُذِّب به في النار وأنه لا يدخل الجنة إلا نفس مسلمة)

(التحفة ٤٦)

[300] **175** - **(109)** It was

[٣٠٠] **١٧٥**-(١٠٩) حَدَّثَنَا أَبُو بَكْرِ

narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever kills himself with a piece of iron will have that iron in his hand, thrusting it into his belly in the Fire of Hell forever and ever. Whoever drinks poison and kills himself will be sipping it in the Fire of Hell forever and ever. Whoever throws himself down from a mountain and kills himself will be throwing himself down in the Fire of Hell forever and ever.'"

ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ شَرِبَ سُمًّا فَقَتَلَ نَفْسَهُ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ وَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّىٰ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

[301] (...) Shu'bah narrated a similar *Hadîth* (no. 300) with this chain.

[٣٠١] (...) **وحَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا عَبْثَرٌ هُوَ ابْنُ الْقَاسِمِ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ كُلُّهُمْ بِهٰذَا الْإِسْنَادِ مِثْلَهُ، وَفِي رِوَايَةِ شُعْبَةَ - عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكْوَانَ.

[302] 176 - (110) Thâbit bin Adh-Dhahhâk narrated that he swore allegiance to the Messenger of Allâh ﷺ beneath the tree, and the Messenger of Allâh ﷺ said: "Whoever swears falsely that he belongs to a religion (*Millat*) other than Islam,

[٣٠٢] **١٧٦-(١١٠) حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلَّامِ بْنِ أَبِي سَلَّامٍ الدِّمَشْقِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ؛ أَنَّ أَبَا قِلَابَةَ أَخْبَرَهُ أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ أَنَّهُ بَايَعَ رَسُولَ اللهِ ﷺ

he is as he said;[1] whoever kills himself with something, he will be punished with it on the Day of Resurrection; and no man is bound by a vow concerning something that he does not possess."

تَحْتَ الشَّجَرَةِ، وَأَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَىٰ رَجُلٍ نَذْرٌ فِي شيءٍ لَا يَمْلِكُهُ».

[303] **(...)** It was narrated from T͟hâbit bin Ad͟h-D͟haḥḥâk that the Prophet ﷺ said: "No man is bound by a vow concerning something that he does not possess; and cursing a believer is like killing him; and whoever kills himself with something in this world will be punished with it on the Day of Resurrection; and whoever makes a false claim in order to appear to have more than he has, Allâh will only cause him to have less; (and the same applies to) the one who is demanded and swears a false oath."

[٣٠٣] (...) **حَدَّثَنِي** أَبُو غَسَّانَ الْمِسمَعِيُّ: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَىٰ رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنِ ادَّعَى دَعْوَىٰ كَاذِبَةً لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللهُ إِلَّا قِلَّةً، وَمَنْ حَلَفَ عَلَىٰ يَمِينِ صَبْرٍ فَاجِرَةٍ».

[304] 177 - (...) It was narrated that T͟hâbit bin Ad͟h-D͟haḥḥâk said: "The Prophet ﷺ said: 'Whoever swears deliberately and falsely that he belongs to a religion (*Millat*) other than Islam is as he said; and whoever kills himself with something, Allâh will punish him with it in the Fire of Hell." This is the *Ḥadît͟h* of Sufyân. According to the *Ḥadît͟h*

[٣٠٤] ١٧٧-(...) **حَدَّثَنَا** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَإِسْحٰقُ بْنُ مَنْصُورٍ وَعَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، كُلُّهُمْ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ عَنْ شُعْبَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ الْأَنْصَارِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ، عَنْ

[1] They say that it is when one says something like: "If it is not so, then I am a Christian" etc.

of Shu'bah, the Messenger of Allâh ﷺ said: "Whoever swears falsely that he belongs to a religion (*Millat*) other than Islam is as he said, and whoever slaughters himself with something, he will be slaughtered with it on the Day of Resurrection."

خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ ابْنِ الضَّحَّاكِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللهُ بِهِ فِي نَارِ جَهَنَّمَ» - هٰذَا حَدِيثُ سُفْيَانَ، وَأَمَّا شُعْبَةُ فَحَدِيثُهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ ذَبَحَ نَفْسَهُ بِشَيْءٍ ذُبِحَ بِهِ يَوْمَ الْقِيَامَةِ».

[305] 178 - (111) It was narrated that Abû Hurairah said: "We were present at (the battle of) Hunain with the Messenger of Allâh ﷺ, and he said of a man who claimed to be a Muslim: 'This is one of the people of the Fire.' When the fighting began, that man fought fiercely, then he was wounded and it was said: 'O Messenger of Allâh, the man of whom you said that he is one of the people of the Fire fought fiercely today, and he has died.' The Messenger of Allâh ﷺ said: 'To the Fire.' Some of the Muslims could hardly believe it,[1] and while they were like that, it was said: 'He has not died, but he is badly wounded.' That night, he could no longer bear the pain, so he killed

[٣٠٥] ١٧٨-(١١١) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللهِ ﷺ حُنَيْنًا، فَقَالَ لِرَجُلٍ مِمَّنْ يُدْعَىٰ بِالْإِسْلَامِ «هٰذَا مِنْ أَهْلِ النَّارِ» فَلَمَّا حَضَرْنَا الْقِتَالَ قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا فَأَصَابَتْهُ جِرَاحَةٌ، فَقِيلَ: يَا رَسُولَ اللهِ! الرَّجُلُ الَّذِي قُلْتَ لَهُ آنِفًا: «إِنَّهُ مِنْ أَهْلِ النَّارِ» فَإِنَّهُ قَاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا، وَقَدْ مَاتَ، فَقَالَ النَّبِيُّ ﷺ: «إِلَى النَّارِ» فَكَادَ بَعْضُ الْمُسْلِمِينَ أَنْ يَرْتَابَ، فَبَيْنَمَا هُمْ عَلَىٰ

[1] Literally: "Were on the verge of doubting."

himself. The Prophet ﷺ was informed of that and he said: '*Allâhu Akbar*! I bear witness that I am the Allâh's slave and His Messenger.' Then he ordered Bilâl to call out to the people: 'No one will enter Paradise but a Muslim soul, and Allâh will support this religion even by means of an evildoer.'"

[306] 179 - (112) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ and the idolators met in battle and fought. When the Messenger of Allâh ﷺ went back to his camp and the others went back to their camp, there was among the Companions of the Messenger of Allâh ﷺ a man who killed anyone (of the enemy) who got in his way. They said: "No one has done better today than so-and-so." The Messenger of Allâh ﷺ said: "Rather he is one of the people of Hell." A man said: 'I am going to follow him.' So he went out with him; every time that man stopped, he stopped with him, and when he hastened, he hastened with him." He said: "The man was badly wounded, so he sought to hasten his death. He put [the handle of] his sword on the ground and its tip in the middle of his chest, then he leaned [on his sword]

ذَلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُتْ، وَلٰكِنَّ بِهِ جِرَاحًا شَدِيدًا، فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَىٰ الْجِرَاحِ فَقَتَلَ نَفْسَهُ، فَأُخْبِرَ النَّبِيُّ ﷺ بِذَلِكَ فَقَالَ: «اللهُ أَكْبَرُ! أَشْهَدُ أَنِّي عَبْدُ اللهِ وَرَسُولُهُ» ثُمَّ أَمَرَ بِلَالًا فَنَادَىٰ فِي النَّاسِ: «إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللهَ يُؤَيِّدُ هٰذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ».

[٣٠٦] ١٧٩-(١١٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ - حَيٌّ مِنَ الْعَرَبِ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللهِ ﷺ الْتَقَىٰ هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللهِ ﷺ إِلَىٰ عَسْكَرِهِ، وَمَالَ الْآخَرُونَ إِلَىٰ عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللهِ ﷺ رَجُلٌ لَا يَدَعُ لَهُمْ شَاذَّةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقَالُوا: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ أَبَدًا - قَالَ - فَخَرَجَ مَعَهُ، كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ،- قَالَ - فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ [نَصْلَ]

and killed himself. The man went to the Messenger of Allâh ﷺ and said: 'I bear witness that you are the Messenger of Allâh ﷺ.' He said: 'Why is that?' He said: '(Regarding) the man who you said was one of the people of the Fire, and the people were astounded by that. I said: 'I will find out about him for you.' So I followed him until he was badly wounded (in the battle), then he sought to hasten his death. He put the handle of his sword on the ground and its tip in the middle of his chest, then he leaned on it and killed himself.' The Messenger of Allâh ﷺ said: 'A man may do the deeds of [the people of] Paradise, or so it seems to the people, although he is one of the people of the Fire, and a man may do the deeds of [the people of] the Fire, or so it seems to the people, although he is one of the people of Paradise.'"

سَيْفِهِ بِالْأَرْضِ، وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ [عَلَى سَيْفِهِ] فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] النَّارِ فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٦٧٤١]

[307] 180 - (113) Shaibân said: "I heard Al-Ḥasan say: 'A man among those who came before you was afflicted with a boil. When it hurt him too much, he took an arrow from his quiver and pierced it, and the bleeding did not stop until he died. Your Lord, the Mighty and Sublime, said: "I have forbidden Paradise to him."' Then he (Al-Ḥasan) stretched out his hand (and pointed) towards the *Masjid* and

[٣٠٧] ١٨٠-(١١٣) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا الزُّبَيْرِيُّ وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا شَيْبَانُ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: «إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ خَرَجَتْ بِهِ قَرْحَةٌ، فَلَمَّا آذَتْهُ انْتَزَعَ سَهْمًا مِنْ كِنَانَتِهِ، فَنَكَأَهَا فَلَمْ يَرْقَإِ الدَّمُ حَتَّىٰ مَاتَ، قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: قَدْ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ». ثُمَّ مَدَّ يَدَهُ إِلَىٰ

said: 'By Allâh, Jundab narrated this *Hadîth* to me - from the Messenger of Allâh ﷺ - in this *Masjid*.'"

الْمَسْجِدِ فَقَالَ: إِي وَاللهِ! لَقَدْ حَدَّثَنِي بِهٰذَا الْحَدِيثِ جُنْدَبٌ - عَنْ رَسُولِ اللهِ ﷺ - فِي هٰذَا الْمَسْجِدِ.

[308] 181 - (...) Wahb bin Jarîr narrated: "My father narrated to us, saying: 'I heard Al-Hasan say: "Jundab bin 'Abdullâh Al-Bajalî narrated to us in this *Masjid*, and we have not forgotten, and we do not fear that [Jundab] was telling lies about the Messenger of Allâh ﷺ. He said: 'The Messenger of Allâh ﷺ said: 'A man among those who came before you was afflicted with a boil," and he narrated a similar *Hadîth* (no. 307).

[٣٠٨] ١٨١-(...) وحَدَّثنا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جُنْدَبُ بْنُ عَبْدِ اللهِ الْبَجَلِيُّ فِي هٰذَا الْمَسْجِدِ، فَمَا نَسِينَا، وَمَا نَخْشَىٰ أَنْ يَكُونَ [جُنْدَبٌ] كَذَبَ عَلَىٰ رَسُولِ اللهِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَرَجَ بِرَجُلٍ فِيمَنْ كَانَ قَبْلَكُمْ خُرَاجٌ» فَذَكَرَ نَحْوَهُ.

Chapter 48. Emphatic Prohibition Against Stealing From The Spoils Of War; And That No One Will Enter Paradise Except The Believers

(المعجم ٤٨) - (بَابُ غلظ تحريم الغلول وأنه لا يدخل الجنة إلا المؤمنون) (التحفة ٤٧)

[309] 182 - (114) 'Abdullâh bin 'Abbâs said: "Umar bin Al-Khattâb told me: 'On the day of (the battle of) Khaibar, a group of the Companions of the Prophet came and said: "So-and-so has been martyred, so-and-so has been martyred," until they came to a man and said: "so-and-so has been martyred," but the Messenger of Allâh ﷺ said: "No. I saw him in the Fire wearing a *Burdah* or *'Abâ'ah* that he stole from the spoils of war." Then the

[٣٠٩] ١٨٢-(١١٤) حَدَّثني زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي سِمَاكٌ أَبُو زُمَيْلٍ الْحَنَفِيُّ. قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ ﷺ فَقَالُوا: فُلَانٌ شَهِيدٌ وَ فُلَانٌ شَهِيدٌ، حَتَّىٰ مَرُّوا عَلَىٰ

Messenger of Allâh ﷺ said: "O son of Al-Khaṭṭâb, go and call out to the people that no one will enter Paradise except the believers." So I went out and called to them, saying: "No one will enter Paradise except the believers."

رَجُلٍ فَقَالُوا: فُلَانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا، أَوْ عَبَاءَةٍ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «يَا ابْنَ الْخَطَّابِ! اذْهَبْ فَنَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» قَالَ فَخَرَجْتُ فَنَادَيْتُ: «أَلَا! إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ».

[310] 183 - (115) It was narrated that Abû Hurairah said: "We went out with the Prophet ﷺ to Khaibar, and Allâh granted victory to us. We did not seize any gold or silver as spoils of war, rather we seized goods, food and clothing. Then we went to the valley, and there was with the Messenger of Allâh ﷺ a slave who had been given to him by a man from Judhâm who was called Rifâ'ah bin Zaid, from Banû Aḍ-Ḍubaib. When we camped in the valley, the slave of the Messenger of Allâh ﷺ went to unpack the luggage, and was struck by an arrow and died. We said: 'Congratulations to him, he is a martyr, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'No. By the One in Whose hand is the soul of Muḥammad, the cloak that he took from the spoils of war on the day of Khaibar before its distribution is burning him with fire.' The people panicked, and a

[٣١٠] ١٨٣-(١١٥) حَدَّثَنِي أَبُو الطَّاهِرِ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ سَالِمٍ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَهٰذَا حَدِيثُهُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَىٰ خَيْبَرَ، فَفَتَحَ اللهُ عَلَيْنَا، فَلَمْ نَغْنَمْ ذَهَبًا وَلَا وَرِقًا؛ غَنِمْنَا الْمَتَاعَ وَالطَّعَامَ وَالثِّيَابَ، ثُمَّ انْطَلَقْنَا إِلَىٰ الْوَادِي، وَمَعَ رَسُولِ اللهِ ﷺ عَبْدٌ لَهُ، وَهَبَهُ لَهُ رَجُلٌ مِنْ جُذَامٍ، يُدْعَىٰ رِفَاعَةَ بْنَ زَيْدٍ مِنْ بَنِي الضُّبَيْبِ، فَلَمَّا نَزَلْنَا الْوَادِيَ قَامَ عَبْدُ رَسُولِ اللهِ ﷺ يَحُلُّ رَحْلَهُ فَرُمِيَ بِسَهْمٍ، فَكَانَ فِيهِ حَتْفُهُ، فَقُلْنَا: هَنِيئًا لَهُ الشَّهَادَةُ يَا رَسُولَ اللهِ! قَالَ رَسُولُ اللهِ ﷺ:

man brought one strap or two straps,[1] and said: 'O Messenger of Allâh, I took this on the day of Khaibar.' The Messenger of Allâh ﷺ said: 'A strap of fire, or two straps of fire.'"

«كَلَّا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ الشَّمْلَةَ لَتَلْتَهِبُ عَلَيْهِ نَارًا أَخَذَهَا مِنَ الْغَنَائِمِ يَوْمَ خَيْبَرَ لَمْ تُصِبْهَا الْمَقَاسِمُ» قَالَ فَفَزِعَ النَّاسُ، فَجَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ، فَقَالَ: يَا رَسُولَ اللهِ! أَصَبْتُ يَوْمَ خَيْبَرَ، فَقَالَ رَسُولُ اللهِ ﷺ: «شِرَاكٌ مِنْ نَارٍ أَوْ شِرَاكَانِ مِنْ نَارٍ».

Chapter 49. The Evidence That The One Who Kills Himself Is Not Considered A Disbeliever

(المعجم ٤٩) - (بَابُ الدليل على أن قاتل نفسه لا يكفر) (التحفة ٤٨)

[311] 184 - (116) It was narrated from Jâbir that Aṭ-Ṭufail bin 'Amr Ad-Dawsee came to the Prophet ﷺ and said: "O Messenger of Allâh, do you need strong, fortified protection?" - referring to a fortress that had belonged to Daws during the *Jâhiliyyah*. The Prophet ﷺ refused that because Allâh had already granted that (the role of protecting the Prophet) to the *Anṣâr*. When the Prophet ﷺ emigrated to Al-Madînah, Aṭ-Ṭufail bin 'Amr emigrated to join him, and another man from among his people emigrated with him, but the climate of Al-Madînah did not suit them and he fell sick. He was unhappy, so he took an iron arrowhead and

[٣١١] ١٨٤-(١١٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُلَيْمَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ -: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو الدَّوْسِيَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! هَلْ لَكَ فِي حِصْنٍ حَصِينٍ وَمَنْعَةٍ؟- قَالَ: حِصْنٌ كَانَ لِدَوْسٍ فِي الْجَاهِلِيَّةِ - فَأَبَىٰ ذَلِكَ النَّبِيُّ ﷺ، لِلَّذِي ذَخَرَ اللهُ لِلْأَنْصَارِ، فَلَمَّا هَاجَرَ النَّبِيُّ ﷺ إِلَىٰ الْمَدِينَةِ، هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو، وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ، فَاجْتَوَوُا

[1] Straps used for sandals.

cut his finger joints, and his hands bled until he died. Aṭ-Ṭufail bin 'Amr saw him in his dream, looking good but with his hands bandaged. He said to him: "What did your Lord do with you?" He said: "He forgave me because I had emigrated to join His Prophet ﷺ." He said: "Why do I see your hands bandaged?" He said: "It was said to me: 'We will not set right anything of yours that you damaged yourself.'" Aṭ-Ṭufail told this dream to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: "O Allâh, forgive his hands too."

الْمَدِينَةَ، فَمَرِضَ، فَجَزِعَ، فَأَخَذَ مَشَاقِصَ لَهُ، فَقَطَعَ بِهَا بَرَاجِمَهُ، فَشَخَبَتْ يَدَاهُ حَتَّىٰ مَاتَ، فَرَآهُ الطُّفَيْلُ بْنُ عَمْرٍو فِي مَنَامِهِ، فَرَآهُ وَهَيْئَتُهُ حَسَنَةٌ، وَرَآهُ مُغَطِّيًا يَدَيْهِ، فَقَالَ لَهُ: مَا صَنَعَ بِكَ رَبُّكَ؟ فَقَالَ: غَفَرَ لِي بِهِجْرَتِي إِلَىٰ نَبِيِّهِ ﷺ. فَقَالَ لَهُ: مَا لِي أَرَاكَ مُغَطِّيًا يَدَيْكَ؟ قَالَ قِيلَ لِي: لَنْ نُصْلِحَ مِنْكَ مَا أَفْسَدْتَ، فَقَصَّهَا الطُّفَيْلُ عَلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «اللّٰهُمَّ! وَلِيَدَيْهِ فَاغْفِرْ».

Chapter 50. Regarding The Wind Which Will Come Just Before The Resurrection And Take The Soul Of Anyone Who Has Any Faith In His Heart

(المعجم ٥٠) - (بَابٌ فِي الرِّيحِ الَّتِي تَكُونُ فِي قُرْبِ الْقِيَامَةِ تَقْبِضُ مَنْ فِي قَلْبِهِ شَيْءٌ مِنَ الْإِيمَانِ) (التحفة ٤٩)

[312] 185 - (117) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Indeed Allâh, the Mighty and Sublime, will send a wind from Yemen, softer than silk, which will not leave anyone in whose heart there is faith' - (one of the narrators) Abû 'Alqamah said: 'the weight of a grain;' (another narrator) 'Abdul-'Azîz said: 'the weight of a speck' - 'but it will take his soul.'"

[٣١٢] ١٨٥-(١١٧) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَأَبُو عَلْقَمَةَ الْفَرْوِيُّ قَالَا: حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللهِ بْنِ سَلْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَبْعَثُ رِيحًا مِنَ الْيَمَنِ، أَلْيَنَ مِنَ الْحَرِيرِ، فَلَا تَدَعُ أَحَدًا فِي قَلْبِهِ - قَالَ أَبُو عَلْقَمَةَ: مِثْقَالُ حَبَّةٍ، وَقَالَ عَبْدُ الْعَزِيزِ: مِثْقَالُ ذَرَّةٍ - مِنْ إِيمَانٍ إِلَّا قَبَضَتْهُ».

Chapter 51. Encouragement To Hasten To Do Good Deeds Before The Emergence Of The *Fitnah*

(المعجم ٥١) - (بَابُ الحث على المبادرة بالأعمال قبل تظاهر الفتن)
(التحفة ٥٠)

[313] 186 - (118) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Hasten to do good deeds before there emerges *Fitnah* like a piece of black night, when a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning, and he will sell his religion for worldly gain."

[٣١٣] ١٨٦-(١١٨) حَدَّثَنِي يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

Chapter 52. The Believer's Fear That His Good Deeds May Be Lost

(المعجم ٥٢) - (بَابُ مخافة المؤمن أن يحبط عمله) (التحفة ٥١)

[314] 187 - (119) It was narrated that Anas bin Mâlik said: "When this Verse was revealed - "O you who believe! Raise not your voices above the voice of the Prophet,.." until the end of the Verse[1] - Thâbit [bin Qais] stayed in his house and said: 'I am one of the people of the Fire.' [Thâbit bin Qais] kept away from the Prophet ﷺ. The Prophet ﷺ asked Sa'd bin Mu'âdh: 'O Abû 'Amr, what is

[٣١٤] ١٨٧-(١١٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾ [الحجرات: ٢] إِلَىٰ آخِرِ الْآيَةِ. جَلَسَ ثَابِتُ [بْنُ قَيْسٍ] فِي بَيْتِهِ وَقَالَ: أَنَا مِنْ

[1] *Al-Ḥujurât* 49:2.

the matter with Thâbit? Is he sick?' Sa'd said: 'He is my neighbor and I do not know anything about him being sick.' So Sa'd went to him, and told him what the Messenger of Allâh ﷺ had said. Thâbit said: This Verse has been revealed, and you know that I have one of the loudest voices when speaking to the Messenger of Allâh ﷺ, so I am one of the people of the Fire.' Sa'd told the Prophet ﷺ about that, and the Messenger of Allâh ﷺ said: 'Rather he is one of the people of Paradise.'"

أَهْلِ النَّارِ، وَاحْتَبَسَ [ثَابِتُ بْنُ قَيْسٍ] عَنِ النَّبِيِّ ﷺ، فَسَأَلَ النَّبِيُّ ﷺ سَعْدَ بْنَ مُعَاذٍ فَقَالَ: «يَا أَبَا عَمْرٍو! مَا شَأْنُ ثَابِتٍ؟ أَشْتَكَىٰ؟» قَالَ سَعْدٌ: إِنَّهُ لَجَارِي وَمَا عَلِمْتُ لَهُ بِشَكْوَىٰ، قَالَ فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللهِ ﷺ فَقَالَ ثَابِتٌ: أُنْزِلَتْ هٰذِهِ الْآيَةُ وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتًا عَلَىٰ رَسُولِ اللهِ ﷺ، فَأَنَا مِنْ أَهْلِ النَّارِ، فَذَكَرَ ذَٰلِكَ سَعْدٌ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ».

[315] 188 - (...) It was narrated that Anas bin Mâlik said: "Thâbit bin Qais bin Shammâs was the *Khatîb* of the *Ansâr*. When this Verse was revealed..." (narrating) a *Hadîth* similar to that of Hammâd (no. 315), but there is no mention of Sa'd bin Mu'âdh in his *Hadîth*.

[٣١٥] ١٨٨-(...) وحَدَّثَنَا قَطَنُ ابْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ خَطِيبَ الْأَنْصَارِ، فَلَمَّا أُنْزِلَتْ هٰذِهِ الْآيَةُ، بِنَحْوِ حَدِيثِ حَمَّادٍ، وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ سَعْدِ ابْنِ مُعَاذٍ.

[316] It was narrated that Anas bin Mâlik said: "When: "O you who believe! Raise not your voices above the voice of the Prophet..."[1] was revealed..." but he did not mention Sa'd bin Mu'âdh in the *Hadîth*.

[٣١٦] وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: لَمَّا نَزَلَتْ ﴿لَا تَرْفَعُوا

[1] *Al-Hujurât* 49:2.

أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ [الحجرات: ٢] وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ فِي الْحَدِيثِ.

[317] (...) It was narrated that Anas said: "When this Verse was revealed" - and he narrated the *Hadîth* (as no. 314), but he did not mention Sa'd bin Mu'âdh. He added: "We used to see him walking among us, one of the people of Paradise."

[٣١٧] (...) وحَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الْأَعْلَىٰ الْأَسَدِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ - وَاقْتَصَّ الْحَدِيثَ - وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ وَزَادَ: قَالَ فَكُنَّا نَرَاهُ يَمْشِي بَيْنَ أَظْهُرِنَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ.

Chapter 53. Will A Person Be Punished For His Actions During The *Jâhiliyyah*?

(المعجم ٥٣) - (بَابُ هل يؤاخذ بأعمال الجاهلية)؟ (التحفة ٥٢)

[318] 189 - (120) It was narrated that 'Abdullâh said: "Some people said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, will we be punished for what we did during the *Jâhiliyyah*?' He ﷺ said: 'As for whoever among you does good in Islam, then he will not be punished for it, but whoever does evil, he will be held punishable for his actions during the *Jâhiliyyah* and in Islam.'"

[٣١٨] **١٨٩-(١٢٠) حَدَّثَنَا** عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ أُنَاسٌ لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ فَلَا يُؤَاخَذُ بِهَا وَمَنْ أَسَاءَ أُخِذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ».

[319] 190 - (...) It was narrated that 'Abdullâh said: "We said: 'O Messenger of Allâh, will we be punished for what we did during the *Jâhiliyyah*?' He said: 'Whoever does good in Islam, he will not be punished for what he

[٣١٩] **١٩٠-(...) حَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ

did during the *Jâhiliyyah*, but whoever does evil in Islam, he will be punished for the former and the latter.'"

أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ فَقَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ».

[320] 191 - (...) A similar *Hadîth* (no. 319) was narrated from Al-A'mash with this chain.

[٣٢٠] **١٩١**-(. . .) حَدَّثَنَا مِنْجَابُ ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا [عَلِيُّ] بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 54. Islam Destroys That Which Came Before It, As Do *Hijrah* (Emigration) And *Hajj*

(المعجم ٥٤) - (بَابُ كون الإسلام يهدم ما قبله وكذا الهجرة والحج) (التحفة ٥٣)

[321] 192 - (121) It was narrated that Ibn Shumâsah Al-Mahrî said: "We were with 'Amr bin Al-'Âs when he was about to die; he wept for a long time and turned his face towards the wall. His son said: 'O my father, didn't the Messenger of Allâh ﷺ give you the glad tidings of such-and-such? Didn't the Messenger of Allâh ﷺ give you the glad tidings of such-and-such?' He turned to face him and said: 'The best that we can count on is the testimony that none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh ﷺ. I went through three stages. I remember when no one

[٣٢١] **١٩٢**-(١٢١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحٰقُ بْنُ مَنْصُورٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ قَالَ: أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنِ ابْنِ شُمَاسَةَ الْمَهْرِيِّ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ يَبْكِي طَوِيلًا وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُولُ اللهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللهِ ﷺ بِكَذَا؟ قَالَ فَأَقْبَلَ بِوَجْهِهِ

was more hated to me than the Messenger of Allâh ﷺ, and there was nothing I wanted more than to overpower him and kill him. If I had died at that time, I would have been one of the people of the Fire. But when Allâh put Islam in my heart, I came to the Prophet ﷺ and said: "Hold out your right hand so that I might swear allegiance to you." So he held out his right hand, but I withdrew my hand. He said: "What is the matter, O 'Amr?" I said: "I want to stipulate a condition." He said: "What do you want to stipulate?" I said: "That I will be forgiven." He said: "Do you not know, O 'Amr, that Islam destroys whatever came before it, and that *Hijrah* destroys whatever came before it, and that *Hajj* destroys whatever came before it?" Then no one was more beloved to me than the Messenger of Allâh ﷺ, and no one was dearer in my eyes. I could not look him in the eye because of awe. If I were to be asked to describe him, I would not be able to, because I could not look him in the eye. If I had died in that state, I hope that I would have been one of the people of Paradise. Then (came the stage when) we were appointed to positions in which I do not know what my status is. If I die, do not let any wailing woman or fire accompany me.

وَقَال: إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، إِنِّي قَدْ كُنْتُ عَلَىٰ أَطْبَاقٍ ثَلَاثٍ، لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدِ اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ مِنْهُ، فَلَوْ مُتُّ عَلَىٰ تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلأُبَايِعْكَ فَبَسَطَ يَمِينَهُ، قَالَ فَقَبَضْتُ يَدِي، قَالَ: «مَا لَكَ يَا عَمْرُو؟» قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ، قَالَ: «تَشْتَرِطُ بِمَاذَا؟» قُلْتُ: أَنْ يُغْفَرَ لِي، قَالَ: «أَمَا عَلِمْتَ يا عَمْرُو! أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ»؟ وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللهِ ﷺ وَلَا أَجَلَّ فِي عَيْنَيَّ مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنَيَّ مِنْهُ إِجْلَالًا لَهُ، وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لأَنِّي لَمْ أَكُنْ أَمْلأُ عَيْنَيَّ مِنْهُ، وَلَوْ مُتُّ عَلَىٰ تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ، ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا، فَإِذَا أَنَا مُتُّ فَلَا تَصْحَبْنِي نَائِحَةٌ وَلَا نَارٌ فَإِذَا دَفَنْتُمُونِي فَسُنُّوا عَلَيَّ التُّرَابَ سَنًّا.

When you bury me, fill the grave well with earth over me, then stay around my grave for the length of time it takes to slaughter a camel and distribute its meat, so that I may be comforted by you, and see how I will answer the messengers of my Lord (the angels).'"

ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ وَيُقْسَمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي.

[322] 193 - (122) It was narrated from Ibn 'Abbâs that some of the people of *Shirk* killed (others), and did it a great deal, and they committed *Zinâ* and did it a great deal. Then they came to Muhammad ﷺ and said: "What you are saying and are calling to is good, if only you could tell us that there is any expiation for what we have done." Then the following was revealed: "And those who invoke not any other *Ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.[1] and: O *'Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh."[2]

[٣٢٢] ١٩٣-(١٢٢) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ، وَإِبْرَاهِيمُ ابْنُ دِينَارٍ - وَاللَّفْظُ لِإِبْرَاهِيمَ - قَالَا: حَدَّثَنَا حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ نَاسًا مِنْ أَهْلِ الشِّرْكِ قَتَلُوا فَأَكْثَرُوا، وَزَنَوْا فَأَكْثَرُوا، ثُمَّ أَتَوْا مُحَمَّدًا ﷺ فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو لَحَسَنٌ، وَلَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً؟ فَنَزَلَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨] وَنَزَلَ: ﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾ [الزمر: ٥٣].

[1] *Al-Furqân* 25:68.

[2] *Az-Zumar* 39:53.

Chapter 55. Clarifying The Ruling On The Actions Of A Disbeliever If He Accepts Islam After That

[323] 194 - (123) Hakîm bin Hizâm narrated that he said to the Messenger of Allâh ﷺ: "What do you think of things that I did as acts of worship during the *Jâhiliyyah*, will I get anything (any reward) for them?" The Messenger of Allâh ﷺ said to him: "You have accepted Islam with all your preceding good (deeds)."

[324] 195 - (...) Hakîm bin Hizâm narrated that he said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, what do you think of things that I did as acts of worship during the *Jâhiliyyah* such as giving charity, freeing slaves and upholding the ties of kinship - is there any reward for them?" The Messenger of Allâh ﷺ said: "You have accepted Islam with all your preceding good (deeds)."

(المعجم ٥٥) - **(بَابُ بيان حكم عمل الكافر إذا أسلم بعده)** (التحفة ٥٤)

[٣٢٣] ١٩٤-(١٢٣) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ، هَلْ لِي فِيهَا مِنْ شَيْءٍ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَسْلَمْتَ عَلَىٰ مَا أَسْلَفْتَ مِنْ خَيْرٍ».

وَالتَّحَنُّثُ: التَّعَبُّدُ.

[٣٢٤] ١٩٥-(...) وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ الْحُلْوَانِيُّ: حَدَّثَنَا، وَقَالَ عَبْدٌ: حَدَّثَنِي - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ، أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: أَيْ رَسُولَ اللهِ! أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ: مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ أَوْ صِلَةِ رَحِمٍ، أَفِيهَا أَجْرٌ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَسْلَمْتَ عَلَىٰ مَا أَسْلَفْتَ مِنْ خَيْرٍ».

[325] (...) It was narrated that Ḥakîm bin Ḥizâm said: "I said: 'O Messenger of Allâh, there are things that I used to do during the *Jâhiliyyah*"' - (one of the narrators) Hishâm said: "Meaning, as acts of righteousness." "The Messenger of Allâh ﷺ said: 'You have accepted Islam with all your preceding good (deeds).' I said: 'By Allâh, I will not give up anything that I did during the *Jâhiliyyah* but I will do likewise in Islam.'"

[٣٢٥] (...) وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وعبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهٰذَا الْإِسْنَادِ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَشْيَاءَ كُنْتُ أَفْعَلُهَا فِي الْجَاهِلِيَّةِ - قَالَ هِشَامٌ: يَعْنِي أَتَبَرَّرُ بِهَا - فَقَالَ رَسُولُ اللهِ ﷺ: «أَسْلَمْتَ عَلَىٰ مَا أَسْلَفْتَ لَكَ مِنَ الْخَيْرِ» قُلْتُ: فَوَاللهِ! لَا أَدَعُ شَيْئًا صَنَعْتُهُ فِي الْجَاهِلِيَّةِ إِلَّا فَعَلْتُ فِي الْإِسْلَامِ مِثْلَهُ.

[326] 196 - (...) It was narrated from Hishâm bin 'Urwah, from his father, that Ḥakîm bin Ḥizâm freed one hundred slaves during the *Jâhiliyyah* and donated one hundred camels as mounts. Then he came to the Prophet ﷺ - and he narrated a *Ḥadîth* similar to theirs (no. 325).

[٣٢٦] **١٩٦**-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ حَكِيمَ ابْنَ حِزَامٍ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ وَحَمَلَ عَلَىٰ مِائَةِ بَعِيرٍ، ثُمَّ أَعْتَقَ فِي الْإِسْلَامِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَىٰ مِائَةِ بَعِيرٍ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

Chapter 56. Sincerity Of Faith And Its Purity

(المعجم ٥٦) - (بَابُ صدق الإيمان وإخلاصه (التحفة ٥٥)

[327] 197 - **(124)** It was

[٣٢٧] **١٩٧**-(١٢٤) حَدَّثَنَا أَبُو

narrated that 'Abdullâh said: "When the following was revealed: It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong),[1] the Companions of the Messenger of Allâh ﷺ were distressed by that and said: 'Who among us has not wronged himself?' The Messenger of Allâh ﷺ said: 'It is not as you think; rather it is as Luqmân said to his son: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Zulm* (wrong) indeed.' "[2]

بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ [الأنعام: ٨٢] شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ ﷺ وَقَالُوا: أَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ هُوَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[328] 198 - (...) Ibn Idrîs said: "My father narrated it to me first from Abân bin Taghlib, from Al-A'mash, then I heard it from him (Al-A'mash)."

[٣٢٨] ١٩٨-(...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ قَالَ أَبُو كُرَيْبٍ: قَالَ ابْنُ إِدْرِيسَ: حَدَّثَنِيهِ أَوَّلًا أَبِي عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنِ الْأَعْمَشِ، ثُمَّ سَمِعْتُهُ مِنْهُ.

[1] *Al-An'âm* 6:82.

[2] *Luqmân* 31:13.

Chapter 57. Clarification That Allâh, Most High Allows A Person's Thoughts And Whatever Occurs In His Heart, So Long As They Do Not Become Established, And The Clarification That He, Glorious Is He And Most High, Does Not Burden Anyone With More Than He Can Bear, And Clarifying The Ruling On Thinking Of Doing Good And Bad Deeds

(المعجم ٥٧) - (بَابُ بيان تجاوز الله تعالى عن حديث النفس والخواطر بالقلب إذا لم تستقر وبيان أنه سبحانه وتعالى لم يكلف إلَّا ما يطاق وبيان حكم الهم بالحسنة وبالسيئة)

(التحفة ٥٦)

[329] 199 - (125) It was narrated that Abû Hurairah said: "When the following was revealed to the Messenger of Allâh ﷺ: "To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.",[1] the Companions of the Messenger of Allâh (ﷺ) were distressed by that. They came to the Messenger of Allâh (ﷺ) and knelt down, then they said: 'O Messenger of Allâh, we have been enjoined to do deeds that we are able to do, such as *Salât*, fasting, *Jihâd* and charity. But now this Verse has been revealed

[٣٢٩] ١٩٩-(١٢٥) حَدَّثَنِي مُحَمَّدُ ابْنُ مِنْهَالٍ الضَّرِيرُ وَأُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، وَاللَّفْظُ لِأُمَيَّةَ قَالَا: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا أُنْزِلَتْ عَلَىٰ رَسُولِ اللهِ ﷺ: ﴿لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾ [البقرة: ٢٨٤] قَالَ فَاشْتَدَّ ذَلِكَ عَلَىٰ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالَ فَأَتَوْا رَسُولَ اللهِ ﷺ ثُمَّ بَرَكُوا عَلَىٰ الرُّكَبِ فَقَالُوا: أَيْ رَسُولَ اللهِ! كُلِّفْنَا مِنَ

[1] *Al-Baqarah* 2:284.

to you, and we cannot (control our thoughts). The Messenger of Allâh (ﷺ) said: 'Do you mean to say what the people of the two Books said before you: "We hear and disobey?" Rather say: "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' " They said: 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' When the people said that, and it began to flow easily on their tongues, Allâh, the Mighty and Sublime, revealed: "The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."[1] When they did that, Allâh, the Most High, abrogated it (the first Verse). So He, [the Mighty and Sublime] revealed: "Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord!

الْأَعْمَالِ مَا نُطِيقُ: الصَّلَاةُ وَالصِّيَامُ وَالْجِهَادُ وَالصَّدَقَةُ وَقَدْ أُنْزِلَتْ عَلَيْكَ هٰذِهِ الْآيَةُ وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللهِ ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ، فَلَمَّا اقْتَرَأَهَا الْقَوْمُ ذَلَّتْ بِهَا أَلْسِنَتُهُمْ. أَنْزَلَ اللهُ عَزَّ وَجَلَّ فِي إِثْرِهَا: ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٍ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ﴾ [البقرة: ٢٨٥] فَلَمَّا فَعَلُوا ذٰلِكَ نَسَخَهَا اللهُ تَعَالَى، فَأَنْزَلَ اللهُ [عَزَّ وَجَلَّ]: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرًا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ﴾ قَالَ: نَعَمْ ﴿وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ

[1] *Al-Baqarah* 2:285.

Punish us not if we forget or fall into error." Allâh said: 'Yes.' "Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)." Allâh said: 'Yes.' "Our Lord! Put not on us a burden greater than we have strength to bear." Allâh said: 'Yes.' "Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawlâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people." Allâh said: "Yes."[1]

أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾ قَالَ: نَعَمْ. [البقرة: ٢٨٦].

[330] 200 - (126) It was narrated that Ibn 'Abbâs said: "When this Verse was revealed - "...And whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it."[2] - there entered their hearts something that had never entered them before. The Prophet (ﷺ) said: 'Say: "We hear and we obey and we submit.' " Then Allâh put faith in their hearts and Allâh, Most High revealed: "Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error..." Allâh said: 'I have granted that.' "...Our Lord! Lay

[٣٣٠] ٢٠٠-(١٢٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكِيعٌ عَنْ سُفْيَانَ، عَنْ آدَمَ بْنِ سُلَيْمَانَ مَوْلَىٰ خَالِدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ﴾ [البقرة: ٢٨٤] قَالَ، دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا» قَالَ، فَأَلْقَى اللهُ الْإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿لَا يُكَلِّفُ

[1] *Al-Baqarah* 2:286. The meaning of, "Yes" is "I accept your supplication and grant what you have asked."

[2] *Al-Baqarah* 2:284.

not on us a burden like that which You did lay on those before us (Jews and Christians)..." Allâh said: 'I have granted that.' "...Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawlâ* (Patron, Supporter and Protector)." [1] Allâh said: 'I have granted that.'"

ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾ قَالَ: قَدْ فَعَلْتُ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾ قَالَ: قَدْ فَعَلْتُ ﴿وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا﴾ قَالَ: قَدْ فَعَلْتُ [البقرة: ٢٨٦].

Chapter 58. Allâh Allows A Person's Thoughts And Whatever Occurs In His Heart So Long As They Do Not Become Established

(المعجم ٥٨) - (بَابُ تجاوز الله عن حديث النفس والخواطر بالقلب إذا لم تستقر) (التحفة ٥٧)

[331] 201 - (127) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh has allowed for my *Ummah* whatever occurs in themselves (crosses their mind), so long as they do not speak of it - or act upon it.'"

[٣٣١] **٢٠١**-(١٢٧) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ يَتَكَلَّمُوا - أَوْ يَعْمَلُوا بِهِ -».

[332] 202 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, allows my *Ummah* whatever occurs in themselves (crosses their minds) so long as they do not act upon it or speak of it."

[٣٣٢] **٢٠٢**-(...) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدَةُ ابْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ

[1] *Al-Baqarah* 2:286.

عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنَّ اللهَ عَزَّ وَجَلَّ تَجَاوَزَ لأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ بِهِ».

[333] A similar report (as *Ḥadîth* no. 332) was narrated from Qatâdah with this chain.

[٣٣٣] وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَهِشَامٌ، وَحَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ شَيْبَانَ، جَمِيعًا عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 59. If A Person Thinks Of Doing A Good Deed It Will Be Recorded For Him, And If He Thinks Of Doing A Bad Deed It Will Not Be Recorded For Him

(المعجم ٥٩) - (بَابُ إِذا همّ العبد بحسنة كتبت وإذا همّ بسيئة لم تكتب)

(التحفة ٥٨)

[334] 203 - (128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, said: If My slave thinks of doing a bad deed, then do not write it down for him. Then if he does it, write it down as one bad deed. If he thinks of doing a good deed then he does not do it, write it down as one good deed, and if he does it, write it down tenfold.' "

[٣٣٤] ٢٠٣-(١٢٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ إِسْحٰقُ: أَخْبَرَنَا سُفْيَانُ، وَقَالَ الْآخَرَانِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «قَالَ اللهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْرًا».

[335] 204 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, said: 'If My slave thinks of doing a good deed and does not do it, I will write it down as one good deed. If he does it, I will write it down for him between ten and seven-hundred fold. If he thinks of doing a bad deed and does not do it, I will not write it down, and if he does it, I will write it down as one bad deed.'"

[336] 205 - (129) Abû Hurairah narrated that Muḥammad the Messenger of Allâh ﷺ said: "Allâh, the Most High, said: 'If it occurs to My slave to do a good deed, I will write down one good deed for him if he does not do it. If he does it, I will write it down tenfold. If it occurs to him to do a bad deed, I will forgive him for that if he does not do it and if he does it, I will write it down as one bad deed.'"

The Messenger of Allâh ﷺ said: "The angels said: 'O Lord, there is Your slave who wants to do a bad deed,' although He had more knowledge about him. He said: 'Watch him; if he does it then write it down as one bad deed, and if he does not do it, then write down one good deed for him, for he gave it up for My sake.'"

[٣٣٥] ٢٠٤-(. . .) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كَتَبْتُهَا لَهُ عَشْرَ حَسَنَاتٍ إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ، وَإِذَا هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ، فَإِنْ عَمِلَهَا كَتَبْتُهَا سَيِّئَةً وَاحِدَةً».

[٣٣٦] ٢٠٥-(١٢٩) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ [فَذَكَرَ أَحَادِيثَ مِنْهَا] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَعَالَىٰ: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا، وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا».

وَقَالَ رَسُولُ اللهِ ﷺ: «قَالَتِ الْمَلَائِكَةُ: رَبِّ! ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً وَهُوَ أَبْصَرُ بِهِ فَقَالَ: ارْقُبُوهُ، فَإِنْ

The Messenger of Allâh ﷺ said: "When the Islam of one of you is good, every good deed that he does is recorded for him between tenfold and seven-hundred fold, and every bad deed that he does is recorded as one bad deed, until he meets Allâh."

عَمِلَهَا فَاكْتُبُوهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جَرَّايَ».

وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا حَتَّىٰ يَلْقَى اللهَ».

[337] 206 - (130) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever thinks of doing a good deed and does not do it, one good deed will be written down for him. Whoever thinks of doing a good deed and does it, it will be written down between ten and seven-hundred fold. Whoever thinks of doing a bad deed and does not do it, it will not be written down, and if he does it, it will be written down.'"

[٣٣٧] ٢٠٦-(١٣٠) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ، وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كُتِبَتْ لَهُ [عَشْرٌ] إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ، وَإِنْ عَمِلَهَا كُتِبَتْ».

[338] 207 - (131) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said, relating from his Lord, the Mighty and Sublime: "Allâh decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allâh will write it down as one complete good deed. If he thinks of doing a good deed and then

[٣٣٨] ٢٠٧-(١٣١) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حدّثنا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ - فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ- قَالَ: «إِنَّ اللهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا

does it, Allâh [the Mighty and Sublime] will write it down between ten and seven-hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allâh will write it down as one complete good deed, and if he thinks of it then does it, Allâh will write it down as one bad deed."

فَعَمِلَهَا كَتَبَهَا اللهُ [عَزَّ وَجَلَّ] عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ إِلَىٰ أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً».

[339] 208 - (...) A *Hadîth* similar to that of 'Abdul-Wârith (no. 338) was narrated from Al-Ja'd Abû 'Uthmân with this chain, but he added: "Or Allâh will erase it, therefore no one will be damned except the one who is truly doomed."

[٣٣٩] **٢٠٨-(. . .) وحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْجَعْدِ أَبِي عُثْمَانَ فِي هٰذَا الْإِسْنَادِ بِمَعْنَىٰ حَدِيثِ عَبْدِ الْوَارِثِ، وَزَادَ: «أَوْ مَحَاهَا اللهُ، وَلَا يَهْلِكُ عَلَى اللهِ إِلَّا هَالِكٌ».

Chapter 60. Clarifying The *Waswasah* (Whispers, Bad Thoughts) With Regard To Faith, And What The One Who Experiences That Should Say

(المعجم ٦٠) - (بَابُ بيان الوسوسة في الإيمان وما يقوله من وجدها)

(التحفة ٥٩)

[340] 209 - (132) It was narrated that Abû Hurairah said: "Some of the Companions of the Prophet ﷺ came and asked him: 'We find in ourselves something that is too awful for any of us to speak of it.' He said: 'Do you really find that?' They said: 'Yes.' He said: 'That is clear faith.'"

[٣٤٠] **٢٠٩-(١٣٢) حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ، قَالَ: «أَوَ قَدْ وَجَدْتُمُوهُ؟» قَالُوا: نَعَمْ. قَالَ: «ذَاكَ صَرِيحُ الْإِيمَانِ».

[341] 210 - (...) This *Hadîth* (a similar *Hadîth* as no. 340) was also narrated from Abû Hurairah

[٣٤١] **٢١٠-(. . .) وحَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ

from the Prophet ﷺ (Through Al-A'mash, a narrator).

شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ ابْنِ أَبِي رَوَّادٍ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ قَالَا: حَدَّثَنَا أَبُو الْجَوَّابِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ.

[342] 211 - (133) It was narrated that 'Abdullâh said: The Prophet ﷺ was asked about *Waswasah* (whispers, bad thoughts) and he said: 'That is pure faith.'"

[٣٤٢] ٢١١-(١٣٣) حَدَّثَنَا يُوسُفُ ابْنُ يَعْقُوبَ الصَّفَّارُ: حَدَّثَنِي عَلِيُّ بْنُ عَثَّامٍ عَنْ سُعَيْرِ بْنِ الْخِمْسِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْوَسْوَسَةِ، قَالَ: «تِلْكَ مَحْضُ الْإِيمَانِ».

[343] 212 - (134) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: The people will keep wondering until it is said: "Allâh created all things, but who created Allâh?" Whoever experiences any of that, let him say: "I believe in Allâh."

[٣٤٣] ٢١٢-(١٣٤) حَدَّثَنَا هٰرُونُ ابْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ لِهَارُونَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّىٰ يُقَالَ: هٰذَا، خَلَقَ اللهُ الْخَلْقَ، فَمَنْ خَلَقَ اللهَ؟ فَمَنْ وَجَدَ مِنْ ذَٰلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللهِ».

[344] 213 - (...) It was narrated from Hishâm bin 'Urwah with this chain that the Messenger of Allâh ﷺ said: "The *Shaitân* may come to one of you and say: 'Who created the heavens? Who created

[٣٤٤] ٢١٣-(...) وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو سَعِيدٍ الْمُؤَدِّبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، أَنَّ رَسُولَ اللهِ ﷺ

the earth?' And he will say: 'Allâh.'" Then he mentioned a similar *Hadîth* (no. 343), and added: "...and His Messengers."[1]

قَالَ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ السَّمَاءَ؟ مَنْ خَلَقَ الْأَرْضَ؟ فَيَقُولُ: اللهُ» ثُمَّ ذَكَرَ بِمِثْلِهِ، وَزَادَ «وَرُسُلِهِ».

[345] 214 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Shaitân* may come to one of you and say: "Who created such and such?" Until he says to him: "Who created your Lord?" If it goes that far, let him seek refuge with Allâh and stop (such thoughts).'"

[٣٤٥] ٢١٤-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ - قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ -: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتَّىٰ يَقُولَ لَهُ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذَٰلِكَ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ».

[346] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Shaitân* may come to a person and say: "Who created such and such?" Until he says to him: "Who created your Lord?" If it goes that far, let him seek refuge with Allâh and stop (such thoughts),'" - like the *Hadîth* (no. 345) of the nephew of Ibn Shihâb.

[٣٤٦] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «يَأْتِي الْعَبْدَ الشَّيْطَانُ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتَّىٰ يَقُولَ لَهُ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذَٰلِكَ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ» بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ.

[347] 215 - (135) It was

[٣٤٧] ٢١٥-(١٣٥) حَدَّثَنَا عَبْدُ

[1] That is: "Let him say: 'I believe in Allâh and His Messengers.'"

narrated from Abû Hurairah that the Prophet ﷺ said: "The people will keep asking you about issues of knowledge until they say: 'Allâh created us, but who created Allâh?'"

(Abû Hurairah) said, holding a man's hand: "Allâh and His Messenger spoke the truth. Two (people) have asked me that and this is the third" - or he said: "One (person) asked me that, and this is the second."

الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ يَسْأَلُونَكُمْ عَنِ الْعِلْمِ، حَتَّى يَقُولُوا: هٰذَا، اللهُ خَلَقَنَا، فَمَنْ خَلَقَ اللهَ؟».

قَالَ، وَهُوَ آخِذٌ بِيَدِ رَجُلٍ فَقَالَ: صَدَقَ اللهُ وَرَسُولُهُ، قَدْ سَأَلَنِي اثْنَانِ وَهٰذَا الثَّالِثُ - أَوْ قَالَ -: سَأَلَنِي وَاحِدٌ وَهٰذَا الثَّانِي.

[348] It was narrated that Muhammad said: Abû Hurairah said: "The people will keep asking..." a *Hadîth* similar to that of 'Abdul-Wârith, (no. 347) except that he did not mention the Prophet ﷺ in the chain, but he said at the end of the *Hadîth*: "Allâh and His Messenger spoke the truth."

[٣٤٨] وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قَالَ أَبو هُرَيْرَةَ «لَا يَزَالُ النَّاسُ» بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الإِسْنَادِ، وَلٰكِنْ قَدْ قَالَ فِي آخِرِ الْحَدِيثِ: صَدَقَ اللهُ وَرَسُولُهُ.

[349] **(...)** It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to me: 'They will keep on asking you, O Abû Hurairah, until they say: This is Allâh, but who created Allâh?' " He (Abû Hurairah) said: "While I was in the *Masjid*, some Bedouin people came to me and said: 'O Abû

[٣٤٩] (...) **وحَدَّثَنِي** عَبْدُ اللهِ بْنُ الرُّومِيِّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «لَا يَزَالُونَ يَسْأَلُونَكَ يَا أَبَا هُرَيْرَةَ! حَتَّى يَقُولُوا: هٰذَا اللهُ،

Hurairah, this is Allâh, but who created Allâh?'" He took some pebbles in his hand and threw at them, then he said: "Go away, go away! My close friend ﷺ spoke the truth."

فَمَنْ خَلَقَ اللهَ؟» قَالَ: فَبَيْنَا أَنَا فِي الْمَسْجِدِ إِذْ جَاءَنِي نَاسٌ مِنَ الْأَعْرَابِ فَقَالُوا: يَا أَبَا هُرَيْرَةَ! هٰذَا اللهُ، فَمَنْ خَلَقَ اللهَ؟ قَالَ: فَأَخَذَ حَصىً بِكَفِّهِ فَرَمَاهُمْ بِهِ. ثُمَّ قَالَ: قُومُوا قُومُوا، صَدَقَ خَلِيلِي ﷺ.

[350] 216 - (...) Yazîd bin Al-Aṣamm said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: The people will ask you about everything, until they say: Allâh created everything, but who created Him?'"

[٣٥٠] ٢١٦-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَسْأَلَنَّكُمُ النَّاسُ عَنْ كُلِّ شَيْءٍ، حَتَّى يَقُولُوا: اللهُ خَلَقَ كُلَّ شَيْءٍ فَمَنْ خَلَقَهُ؟».

[351] 217 - (136) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, said: 'Your *Ummah* will keep saying: What is this? What is this? Until they say: Allâh created all things, but who created Allâh, the Most High?'"

[٣٥١] ٢١٧-(١٣٦) حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: إِنَّ أُمَّتَكَ لَا يَزَالُونَ يَقُولُونَ: مَا كَذَا؟ مَا كَذَا؟ حَتَّى يَقُولُوا: هٰذَا، اللهُ خَلَقَ الْخَلْقَ، فَمَنْ خَلَقَ اللهَ تَعَالَى؟».

[352] This *Ḥadîth* was narrated from Anas, from the Prophet ﷺ, but (one of the narrators) Isḥâq did not mention the words:

[٣٥٢] وحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ،

"Allâh, the Mighty and Sublime, said: 'Your *Ummah*...'"

كِلَاهُمَا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، غَيْرَ أَنَّ إِسْحٰقَ لَمْ يَذْكُرْ «قَالَ اللهُ عَزَّ وَجَلَّ إِنَّ أُمَّتَكَ».

Chapter 61. Warning Of The Fire For The One Who Swears A False Oath In Order To Unlawfully Take The Right Of Another Muslim

(المعجم ٦١) - (بَابُ وعيد من اقتطع حق مسلم بيمين فاجرة بالنار) (التحفة ٦٠)

[353] 218 - (137) It was narrated from Abû Umâmah that the Messenger of Allâh ﷺ said: "Whoever swears an oath in order to unlawfully take the right of another Muslim, Allâh will decree the Fire for him and forbid Paradise to him." A man said: "Even if it is something insignificant, O Messenger of Allâh?" He said: "Even if it is a twig from an *Arâk* tree."

[٣٥٣] ٢١٨-(١٣٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ ابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - قَالَ: أَخْبَرَنَا الْعَلَاءُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ مَوْلَى الْحُرَقَةِ، عَنْ مَعْبَدِ بْنِ كَعْبٍ السَّلَمِيِّ، عَنْ أَخِيهِ عَبْدِاللهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللهِ؟ قَالَ: «وَإِنْ قَضِيبٌ مِنْ أَرَاكٍ».

[354] 219 - (...) It was narrated from Muḥammad bin Ka'b that he heard his brother 'Abdullâh bin Ka'b narrating that Abû Umâmah Al-Ḥârithî had told him that he heard the Messenger of Allâh ﷺ say something similar (as *Hadîth* no. 353).

[٣٥٤] ٢١٩-(...) وحَدَّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَهٰرُونُ بْنُ عَبْدِ اللهِ، جَمِيعًا عَنْ أَبِي أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ ابْنِ كَعْبٍ أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللهِ بْنَ

كَعْبٍ يُحَدِّثُ أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، بِمِثْلِهِ.

[355] 220 - (138) It was narrated from Abû Wâ'il, from 'Abdullâh that the Messenger of Allâh (ﷺ) said: "Whoever is demanded to, and swears a false oath, unlawfully taking the property of another Muslim, he will meet Allâh while He is angry with him." He (Abû Wâ'il) said: "Al-Ash'ath bin Qais came in and said: 'What did Abû 'Abdur-Rahmân narrate to you?' They said: 'such-and-such.' He said: 'Abû 'Abdur-Rahmân spoke the truth. It was revealed concerning me. There was a dispute between myself and another man concerning some land in Yemen, and I referred the dispute to the Prophet (ﷺ). He said: "Do you have any proof?" I said: "No." He said: "Then (the matter will be decided on the basis of) his oath." I said: "He will readily swear an oath." The Messenger of Allâh (ﷺ) said to me: "Whoever swears a false oath when demanded, in order to unlawfully take the property of another Muslim, he will meet Allâh while He is angry with him." Then the following was revealed: "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise).

[٣٥٥] ٢٢٠-(١٣٨) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَىٰ يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» قَالَ: فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ قَالُوا: كَذَا وَكَذَا، قَالَ: صَدَقَ أَبُو عَبْدِ الرَّحمَنِ، فِيَّ نَزَلَتْ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ أَرْضٌ بِالْيَمَنِ، فَخَاصَمْتُهُ إِلَىٰ النَّبِيِّ ﷺ فَقَالَ: «هَلْ لَكَ بَيِّنَةٌ؟» فَقُلْتُ: لَا، قَالَ: «فَيَمِينُهُ» قُلْتُ: إِذَنْ يَحْلِفَ، فَقَالَ لِي رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ: «مَنْ حَلَفَ عَلَىٰ يَمِينِ صَبْرٍ، يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» فَنَزَلَتْ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَىٰ آخِرِ الْآيَةِ.

Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment." [1]

[356] 221 - (...) It was narrated from Abû Wâ'il, that 'Abdullâh said: "Whoever swears an oath in order to acquire some wealth unlawfully, he will meet Allâh while He is angry with him." Then he mentioned a *Hadîth* similar to that of Al-A'mash (no. 355), except that he said: "There was a dispute between myself and another man concerning a well, and we referred the dispute to the Messenger of Allâh ﷺ, who said: 'Your two witnesses or his oath.'"

[٣٥٦] ٢٢١-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: مَنْ حَلَفَ عَلَىٰ يَمِينٍ يَسْتَحِقُّ بِهَا مَالًا هُوَ فِيهَا فَاجِرٌ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ، غَيْرَ أَنَّهُ قَالَ: كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بِئْرٍ، فَاخْتَصَمْنَا إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: «شَاهِدَاكَ أَوْ يَمِينُهُ».

[357] 222 - (...) Ibn Mas'ûd said: "I heard the Messenger of Allâh (ﷺ) say: 'Whoever swears an oath in order to take the property of another Muslim without right, he will meet Allâh while He is angry with him." 'Abdullâh said: "Then the Messenger of Allâh (ﷺ) recited to us the confirmation of that from the Book of Allâh: "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths" until the end of the Verse."[2]

[٣٥٧] ٢٢٢-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ جَامِعِ ابْنِ أَبِي رَاشِدٍ، وَعَبْدِ الْمَلِكِ بْنِ أَعْيَنَ سَمِعَا شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَىٰ مَالِ امْرِىءٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» قَالَ عَبْدُ اللهِ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللهِ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ

[1] *Al 'Imrân* 3:77.

[2] *Al 'Imrân* 3:77.

ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَىٰ آخِرِ الْآيَةِ.

[358] 223 - (139) It was narrated from 'Alqamah bin Wâ'il that his father said: "A man from Ḥaḍramawt and a man from Kindah came to the Prophet ﷺ. The Ḥaḍramî said: 'O Messenger of Allâh, this man has appropriated some land of mine that belonged to my father.' The Kindî said: 'It is my land that is in my possession; I cultivate it, and he has no right to it.' The Prophet ﷺ said to the Ḥaḍramî: 'Do you have any proof?' He said: 'No.' He (ﷺ) said: 'Then you have his oath.' He said: 'O Messenger of Allâh, the man is an evildoer and does not care what oath he swears, he would not refrain from doing anything.' He (ﷺ) said: 'You have no other choice.' He (the Kindî) swore the oath, and when he turned away, the Messenger of Allâh ﷺ said: 'If he swore an oath in order to acquire (the other man's) property unlawfully, when he meets Allâh, He will turn away from him.'"

[٣٥٨] ٢٢٣-(١٣٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ وَأَبُو عَاصِمٍ الْحَنَفِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ ﷺ. فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللهِ! إِنَّ هٰذَا قَدْ غَلَبَنِي عَلَىٰ أَرْضٍ لِي كَانَتْ لأَبِي. فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدِي أَزْرَعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ. فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَكَ بَيِّنَةٌ؟» قَالَ: لَا، قَالَ: «فَلَكَ يَمِينُهُ» قَالَ: يَا رَسُولَ اللهِ! إِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِي عَلَىٰ مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ. فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذٰلِكَ» فَانْطَلَقَ لِيَحْلِفَ، فَقَالَ رَسُولُ اللهِ ﷺ لَمَّا أَدْبَرَ: «أَمَا لَئِنْ حَلَفَ عَلَىٰ مَالِهِ لِيَأْكُلَهُ ظُلْمًا، لَيَلْقَيَنَّ اللهَ وَهُوَ عَنْهُ مُعْرِضٌ».

[359] 224 - (...) It was narrated that Wâ'il bin Ḥujr said: "I was with the Messenger of Allâh ﷺ when two men came to him with a dispute about land. One of them said: 'This man

[٣٥٩] ٢٢٤-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي الْوَلِيدِ - قَالَ زُهَيْرٌ: حَدَّثَنَا هِشَامُ ابْنُ عَبْدِ الْمَلِكِ - حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ

appropriated my land, O Messenger of Allâh, during the *Jâhiliyyah*.' That was Imru' Al-Qais bin 'Âbîs Al-Kindî, and his opponent was Rabî'ah bin 'Ibdân. He (ﷺ) said: 'Bring your proof.' He said: 'I have no proof.' He said: 'His oath.' He (ﷺ) said: 'He will take (the land).' He (ﷺ) said: 'You have no other choice.' When the man stood up to swear his oath, the Messenger of Allâh ﷺ said: 'Whoever seizes land unlawfully, he will meet Allâh while He is angry with him.'" Isḥâq (another narrator) said in his report, that it was Rabî'ah bin 'Aydân.

عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ، فَأَتَاهُ رَجُلَانِ يَخْتَصِمَانِ فِي أَرْضٍ، فَقَالَ أَحَدُهُمَا: إِنَّ هٰذَا انْتَزَى عَلَىٰ أَرْضِي - يَا رَسُولَ اللهِ!- فِي الْجَاهِلِيَّةِ. وَهُوَ امْرُؤُ الْقَيْسِ بْنُ عَابِسٍ الْكِنْدِيُّ، وَخَصْمُهُ رَبِيعَةُ بْنُ عِبْدَانَ. قَالَ: «بَيِّنَتُكَ» قَالَ: لَيْسَ لِي بَيِّنَةٌ. قَالَ: «يَمِينُهُ» قَالَ: إِذَنْ يَذْهَبُ بِهَا. قَالَ: «لَيْسَ لَكَ إِلَّا ذٰلِكَ»- قَالَ فَلَمَّا قَامَ لِيَحْلِفَ، قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَطَعَ أَرْضًا ظَالِمًا، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ»: قَالَ إِسْحٰقُ فِي رِوَايَتِهِ: رَبِيعَةُ ابْنُ عَيْدَانَ.

Chapter 62. The Evidence That The Blood Of One Who Aims To Seize Other People's Wealth Without Right May Be Shed, If He Is Killed He Will Be In The Fire, And The One Who Is Killed Defending His Property Is A Martyr

(المعجم ٦٢) - (بَابُ الدليل على أن من قصد أخذ مال غيره بغير حق، كان القاصد مهدر الدم في حقه وإن قتل كان في النار، وأن من قُتل دون ماله فهو شهيد) (التحفة ٦١)

[360] 225 - (140) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what do you think if a man comes wanting to take my property?' He said: 'Do not give him your property.' He

[٣٦٠] ٢٢٥-(١٤٠) حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَىٰ

said: 'What if he fights me?' He said: 'Fight him.' He said: 'What if he kills me?' He said: 'Then you will be a martyr.' He said: 'What if I kill him?' He said: 'He will be in the Fire.'"

رَسُولِ اللهِ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلَا تُعْطِهِ مَالَكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ» قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ».

[361] 226 - (141) Thâbit, the freed slave of 'Umar bin 'Abdur-Rahmân, narrated that when there was trouble between 'Abdullâh bin 'Amr and 'Anbasah bin Abî Sufyân, and they were about to fight, Khâlid bin Al-'Âs rode to 'Abdullâh bin 'Amr and exhorted him (not to fight). 'Abdullâh bin 'Amr said: "Do you not know that the Messenger of Allâh ﷺ said: 'Whoever is killed defending his property is a martyr.?"

[٣٦١] ٢٢٦-(١٤١) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَإِسْحٰقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ؛ أَنَّ ثَابِتًا مَوْلَى عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّهُ لَمَّا كَانَ بَيْنَ عَبْدِ اللهِ بْنِ عَمْرٍو وَبَيْنَ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ مَا كَانَ، تَيَسَّرُوا لِلْقِتَالِ، فَرَكِبَ خَالِدُ بْنُ الْعَاصِ إِلَىٰ عَبْدِ اللهِ بْنِ عَمْرٍو فَوَعَظَهُ خَالِدٌ، فَقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

[362] A similar *Hadîth* (as no. 361) was narrated from Ibn Juraij with this chain.

[٣٦٢] وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَاهُ أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 63. One In Charge Of A Matter, Who Cheats His Subjects, Deserves The Fire

(المعجم ٦٣) - (بَابُ استحقاق الوالي الغاش لرعيته، النار) (التحفة ٦٢)

[363] 227 - (142) It was narrated that Al-Hasan said: "Ubaidullâh bin Ziyâd visited Ma'qil bin Yasâr Al-Muzanî during his final sickness. Ma'qil said: 'I am going to tell you of a *Hadîth* that I heard from the Messenger of Allâh ﷺ; if I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: "There is no person whom Allâh puts in charge of others, and when he dies he has cheated his subjects, but Allâh will forbid Paradise to him.' "

[٣٦٣] ٢٢٧-(١٤٢) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: عَادَ عُبَيْدُ اللهِ بْنُ زِيَادٍ، مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ». [انظر: ٤٧٢٩]

[364] 228 - (...) It was narrated that Al-Hasan said: "'Ubaidullâh bin Ziyâd entered upon Ma'qil bin Yasâr when he was in pain. He asked him and he said: 'I am going to tell you a *Hadîth* which I did not tell you before. The Messenger of Allâh ﷺ said: "There is no person whom Allâh puts in charge of others, and when he dies he has cheated his subjects, but Allâh will forbid Paradise to him."'

[٣٦٤] ٢٢٨-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ عُبَيْدُ اللهِ ابْنُ زِيَادٍ عَلَىٰ مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ، فَسَأَلَهُ فَقَالَ: إِنِّي مُحَدِّثُكَ حَدِيثًا لَمْ أَكُنْ حَدَّثْتُكَهُ؛ إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَسْتَرْعِي اللهُ عَبْدًا رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لَهَا، إِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ» قَالَ: أَلَّا كُنْتَ حَدَّثْتَنِي بِهٰذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لِأُحَدِّثَكَ.

[365] 229 - (...) Al-Ḥasan said: "We were with Ma'qil bin Yasâr, visiting him when he was sick, and 'Ubaidullâh bin Ziyâd came and Ma'qil said to him: 'I am going to tell you a *Ḥadîth* that I heard from the Messenger of Allâh ﷺ' - then he narrated a similar *Ḥadîth* (as no. 364)."

[٣٦٥] ٢٢٩-(...) وحَدَّثَني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ يَعْنِي الْجُعْفِيَّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ قَالَ: قَالَ الْحَسَنُ: كُنَّا عِنْدَ مَعْقِلِ ابْنِ يَسَارٍ نَعُودُهُ، فَجَاءَ عُبَيْدُ اللهِ بْنُ زِيَادٍ فَقَالَ لَهُ مَعْقِلٌ: إِنِّي سَأُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِهِمَا.

[366] (...) It was narrated from Abû Al-Malîḥ that 'Ubaidullâh bin Ziyâd visited Ma'qil bin Yasâr when he was sick, and Ma'qil said to him: "I am going to tell you about a *Ḥadîth* which, if I were not dying, I would not tell you. I heard the Messenger of Allâh ﷺ say: 'There is no commander who becomes in charge of the Muslims, then does not strive sincerely for them, but he will not enter Paradise with them.'"

[٣٦٦] (...) وحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ؛ أَنَّ عُبَيْدَ اللهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

Chapter 64. The Disappearance Of Honesty And Faith From Some Hearts And The Appearance Of *Fitnah* In Some Hearts

(المعجم ٦٤) - (بَابُ رفع الْأَمانة والإيمان من بعض القلوب وعرض الفتن على القلوب) (التحفة ٦٣)

[367] 230 - (143) It was narrated that Ḥudhaifah said: "The Messenger of Allâh ﷺ told us two *Aḥâdîth*, one of which has

[٣٦٧] ٢٣٠-(١٤٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

come to pass and I am still waiting for the other. He told us: Honesty was preserved in the roots of men's hearts, then the Qur'ân was revealed and they learned (it) from the Qur'ân and from the *Sunnah*."

"Then he told us about its disappearance, saying: 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like the traces of a faint mark. Then he will go to sleep, and the honesty will be taken away from his heart, leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.'"

"Then he picked up a handful of pebbles and rolled them on his leg.[1] 'People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such-and-such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard-seed of faith in his heart!'"

"There was a time when I did not mind dealing with any one of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الْآخَرَ، حَدَّثَنَا «أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ، فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ». ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَىٰ رِجْلِكَ فَنَفِطَ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ ثُمَّ أَخَذَ حَصًى فَدَحْرَجَهُ عَلَىٰ رِجْلِهِ فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ! مَا أَظْرَفَهُ! مَا أَعْقَلَهُ! وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيَّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ، وَإِنْ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا لَيَرُدَّنَّهُ عَلَيَّ

[1] In most of the narrations it is not clear if it refers to Ḥudhaifah or the Prophet ﷺ, but in the narration recorded by Ibn Mâjah, it is: "Then Ḥudhaifah picked up"

Christian or a Jew, his (Muslim) ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so."

سَاعِيهِ. وَأَمَّا الْيَوْمَ فَمَا كُنْتُ لِأُبَايِعَ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا.

[368] A similar *Hadîth* (as no. 367) was narrated from Al-A'mash with this chain.

[٣٦٨] وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

[369] 231 - (144) It was narrated that Hudhaifah said: "We were with 'Umar and he said: 'Which of you heard the Messenger of Allâh ﷺ speak of *Al-Fitan* (trials or tribulations)?' The people said: 'We heard him.' He said: 'Perhaps you mean the tribulations that a man encounters with his family or neighbors?' They said: 'Yes.' He said: 'That can be expiated by means of the *Salât*, fasting and charity. But who among you heard the Prophet ﷺ speak of the tribulations which will come like waves?'" Hudhaifah said: "The people remained silent, but I said: 'I did.' He said: 'You, may Allâh bless your father.'"

Hudhaifah said: "I heard the Messenger of Allâh ﷺ say: 'Tribulations will stick to people's hearts like the fibers of a reed mat, one by one. Any heart that imbibes them will get a black spot, and any heart that rejects them will get a white spot, until

[٣٦٩] ٢٣١-(١٤٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ، عَنْ سَعدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ سَمِعَ رَسُولَ اللهِ ﷺ يَذْكُرُ الْفِتَنَ؟ فَقَالَ قَوْمٌ: نَحْنُ سَمِعْنَاهُ، فَقَالَ: لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ؟ قَالُوا: أَجَلْ. قَالَ: تِلْكَ تُكَفِّرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ. وَلٰكِنْ أَيُّكُمْ سَمِعَ النَّبِيَّ ﷺ يَذْكُرُ الْفِتَنَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ؟ قَالَ حُذَيْفَةُ: فَأَسْكَتَ الْقَوْمُ، فَقُلْتُ: أَنَا. قَالَ: أَنْتَ، لِلّٰهِ أَبُوكَ!

قَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ، وَأَيُّ قَلْبٍ أَنْكَرَهَا

there will be two types of hearts. One will be white like a smooth stone, which will not be harmed by any tribulation so long as heaven and earth endure. And the other will be black and gloomy, like an overturned vessel, not acknowledging any goodness nor rejecting any evil, except what suits its own whims and desires.'"

Hudhaifah said: "I told him ('Umar): 'Between you and that *Fitnah* stands a closed door that will soon be broken.' 'Umar said: 'Would it really be broken, may you be bereft of your father? If it is opened, perhaps it can be closed again.' I said: 'No, rather it will be broken.' And I told him: 'That door is a man who will be killed or will die, it is a *Hadîth* in which there are no mistakes.'"

نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ، حَتَّى تَصِيرَ عَلَىٰ قَلْبَيْنِ، عَلَىٰ أَبْيَضَ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ. وَالْآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ».

قَالَ حُذَيْفَةُ: وَحَدَّثْتُهُ، أَنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا يُوشِكُ أَنْ يُكْسَرَ، قَالَ عُمَرُ: أَكَسْرًا لَا أَبَا لَكَ! فَلَوْ أَنَّهُ فُتِحَ لَعَلَّهُ كَانَ يُعَادُ قُلْتُ: لَا، بَلْ يُكْسَرُ، وَحَدَّثْتُهُ: أَنَّ ذَلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ، حَدِيثًا لَيْسَ بِالْأَغَالِيطِ.

قَالَ أَبُو خَالِدٍ: فَقُلْتُ لِسَعْدٍ: يَا أَبَا مَالِكٍ! مَا أَسْوَدُ مُرْبَادًّا؟ قَالَ: شِدَّةُ الْبَيَاضِ فِي سَوَادٍ. قَالَ، قُلْتُ: فَمَا الْكُوزُ مُجَخِّيًا؟ قَالَ: مَنْكُوسًا. [انظر: ٧٢٥٨]

[370] (...) It was narrated that Rib'î said: "When Hudhaifah came from visiting 'Umar, he sat down and told us: 'When I sat with the Commander of the Believers yesterday, he asked his companions: "Who among you memorized anything that the Messenger of Allâh ﷺ said about *Al-Fitan* (trials or tribulations)?" And he quoted a

[٣٧٠] (...) **وحَدَّثَني** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ رِبْعِيٍّ قَالَ: لَمَّا قَدِمَ حُذَيْفَةُ مِنْ عِنْدِ عُمَرَ، جَلَسَ يُحَدِّثُنَا فَقَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمْسِ لَمَّا جَلَسْتُ إِلَيْهِ سَأَلَ أَصْحَابَهُ، أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللهِ ﷺ فِي الْفِتَنِ؟ وَسَاقَ الْحَدِيثَ

Hadîth similar to that of Abû Khâlid (no. 369).

بِمِثْلِ حَدِيثِ أَبِي خَالِدٍ، وَلَمْ يَذْكُرْ تَفْسِيرَ أَبِي مَالِكٍ لِقَوْلِهِ: «مُرْبَادًّا مُجَخِّيًا».

[371] (...) It was narrated from Hudhaifah that 'Umar said: "Who can tell us" - or "who among you can tell us" - and among them was Hudhaifah - "what the Messenger of Allâh ﷺ said about *Al-Fitnah* (trials or tribulations)?" Hudhaifah said: "I can." And he quoted a *Hadîth* similar to that of Abû Mâlik from Rib'î (no. 370). He said in the *Hadîth*: "Hudhaifah said: 'I told him a *Hadîth* in which there are no mistakes,' meaning, it is from the Messenger of Allâh ﷺ."

[٣٧١] (...) **وحَدَّثني** مُحَمَّدُ بْنُ الْمُثَنَّى وَعَمْرُو بْنُ عَلِيٍّ، وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ أَنَّ عُمَرَ قَالَ: مَنْ يُحَدِّثُنَا، أَوْ قَالَ: أَيُّكُمْ يُحَدِّثُنَا - وَفِيهِمْ حُذَيْفَةُ - مَا قَالَ رَسُولُ اللهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا. وَسَاقَ الْحَدِيثَ كَنَحْوِ حَدِيثِ أَبِي مَالِكٍ عَنْ رِبْعِيٍّ. وَقَالَ فِي الْحَدِيثِ: قَالَ حُذَيْفَةُ: حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَغَالِيطِ - قَالَ: يَعْنِي أَنَّهُ عَنْ رَسُولِ اللهِ ﷺ.

Chapter 65. Clarifying That Islam Started As Something Strange, And Will Revert To Being Something Strange, And It Will Retreat Between The Two *Masâjid*

(المعجم ٦٥) - (بَابُ بيان أن الإسلام بدأ غريبًا وسيعود غريبًا، وإنه يأرز بين المسجدين) (التحفة ٦٤)

[372] 232 - (145) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Islam began as something strange and will revert to being something strange, so glad tidings to the strangers.'"

[٣٧٢] **٢٣٢-(١٤٥)** حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْفَزَارِيِّ - قَالَ ابْنُ عَبَّادٍ: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ يَعْنِي ابْنَ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

اللهِ ﷺ: «بَدَأَ الإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا، فَطُوبىٰ لِلْغُرَبَاءِ».

[373] (146) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam began as something strange and will revert to being something strange as it began, and it will retreat between the two *Masjid* as a snake retreats to its hole.'"

[٣٧٣] (١٤٦) **حَدَّثَنِي** مُحَمَّدُ بْنُ رَافِعٍ وَالْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ قَالَا: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ، وَهُوَ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا».

[374] 233 - (147) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Faith will retreat to Al-Madînah as a snake retreats to its hole."

[٣٧٤] **٢٣٣-(١٤٧) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْإِيمَانَ لَيَأْرِزُ إِلَىٰ الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَىٰ جُحْرِهَا».

Chapter 66. The Disappearance Of Faith At The End Of Time

(المعجم ٦٦) - (بَابُ ذهاب الإيمان آخر الزمان) (التحفة ٦٥)

[375] 234 - (148) It was narrated from Anas that the Messenger of Allâh ﷺ said: "The Hour will not begin so long as it is said on earth: 'Allâh, Allâh.'"

[٣٧٥] **٢٣٤-(١٤٨) حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللهُ، اللهُ».

[376] It was narrated that Anas said: The Messenger of Allâh ﷺ said: "The Hour will not begin so long as anyone says: 'Allâh, Allâh.'"

[٣٧٦] حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ عَلَىٰ أَحَدٍ يَقُولُ: اللهُ، اللهُ».

Chapter 67. Permissibility Of Concealing One's Faith In The Case Of Fear

(المعجم ٦٧) - (بَابُ جواز الِاستسرار بالإيمان للخائف)

(التحفة ٦٦)

[377] 235 - (149) It was narrated that Hudhaifah said: "We were with the Messenger of Allâh ﷺ and he said: 'Tell me how many people have professed Islam.' We said: 'O Messenger of Allâh, do you fear for us while we are between six hundred and seven hundred strong?' He said: 'You do not know, perhaps you will be tested.' He said: 'And we were tested, until some of us performed *Ṣalât* only in secret.'"

[٣٧٧] **٢٣٥-(١٤٩)** حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَحْصُوا لِي كَمْ يَلْفِظُ الْإِسْلَامَ» قَالَ: فَقُلْنَا: يَا رَسُولَ اللهِ! ﷺ أَتَخَافُ عَلَيْنَا وَنَحْنُ مَا بَيْنَ السِّتِّمِائَةِ إِلَىٰ السَّبْعِمائَةِ؟ قَالَ: «إِنَّكُمْ لَا تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلَوْا» قَالَ، فَابْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا لَا يُصَلِّي إِلَّا سِرًّا.

Chapter 68. Being Kind To One For Whose Faith There Is Concern Because It Is Weak; Prohibition Of Attributing Faith To Someone Without Definitive Evidence

(المعجم ٦٨) - (بَابُ تألف قلب من يخاف على إيمانه لضعفه والنهي عن القطع بالإيمان من غير دليل قاطع)

(التحفة ٦٧)

[378] 236 - (150) It was narrated from 'Âmir bin Sa'd that

[٣٧٨] **٢٣٦-(١٥٠)** حَدَّثَنَا ابْنُ أَبِي

his father said: "The Messenger of Allâh ﷺ distributed (some wealth) and I said: 'O Messenger of Allâh, give to so-and-so, for he is a believer.' The Prophet ﷺ said: 'Or a Muslim.' I said it three times, and each time he replied: 'Or a Muslim.' Then he said: 'I may give to one man, although someone else is more beloved to me than him, for fear lest Allâh throw him into the Fire.'"

عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ قَسْمًا، فَقُلْتُ: يَا رَسُولَ اللهِ! أَعْطِ فُلَانًا فَإِنَّهُ مُؤْمِنٌ، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» أَقُولُهَا ثَلَاثًا، وَيُرَدِّدُهَا عَلَيَّ ثَلَاثًا «أَوْ مُسْلِمٌ» ثُمَّ قَالَ: «إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، مَخَافَةَ أَنْ يَكُبَّهُ اللهُ فِي النَّارِ».

[انظر: ٢٤٣٣].

[379] 237 - (...) 'Âmir bin Sa'd bin Abî Waqqâs narrated from his father Sa'd that the Messenger of Allâh ﷺ distributed (some wealth) to some people, and Sa'd was sitting among them. Sa'd said: "The Messenger of Allâh ﷺ left out some of them and did not give them anything, although they were better (more deserving) in my view. I said: 'O Messenger of Allâh, what about so-and-so? For by Allâh, I think he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim.' I kept quiet for a while, then what I knew got the better of me and I said: 'O Messenger of Allâh, what about so-and-so? For by Allâh, I think that he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim.' I kept quiet for a while, then what I knew got the better of me and I said: 'O

[٣٧٩] ٢٣٧-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ سَعْدٍ، أَنَّ رَسُولَ اللهِ ﷺ أَعْطَى رَهْطًا - وَسَعْدٌ جَالِسٌ فِيهِمْ - قَالَ سَعْدٌ: فَتَرَكَ رَسُولُ اللهِ ﷺ مِنْهُمْ مَنْ لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوْ مُسْلِمًا»، قَالَ، فَسَكَتُّ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلَانٍ، فَوَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوْ مُسْلِمًا» قَالَ، فَسَكَتُّ قَلِيلًا، ثُمَّ غَلَبَنِي مَا عَلِمْتُ مِنْهُ،

Messenger of Allâh, what about so-and-so? For by Allâh, I think that he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim. I may give to one man although someone else is more beloved to me, for fear lest he be thrown on his face into the Fire.'"

فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلَانٍ، فَوَاللهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوْ مُسْلِمًا، إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَىٰ وَجْهِهِ».

[380] (...) 'Âmir bin Sa'd narrated that his father Sa'd said: "The Messenger of Allâh ﷺ distributed (some wealth) to some people and I was sitting among them." (Narrating) a *Hadîth* like that of the nephew of Ibn Shihâb from his uncle (no. 379), but he added: "I went to the Messenger of Allâh ﷺ and whispered to him: 'What about so-and-so?'"

[٣٨٠] (...) **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ -: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ أَنَّهُ قَالَ: أَعْطَىٰ رَسُولُ اللهِ ﷺ، رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ، بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، وَزَادَ: فَقُمْتُ إِلَىٰ رَسُولِ اللهِ ﷺ فَسَارَرْتُهُ. فَقُلْتُ: مَا لَكَ عَنْ فُلَانٍ.

[381] (...) It was narrated that Ismâ'îl bin Muhammad said: "I heard Muhammad bin Sa'd narrating this, and he said in his *Hadîth*: 'The Messenger of Allâh ﷺ struck me between my neck and shoulder with his hand and said: "Are you fighting with me, O Sa'd? I may give to a man..."

[٣٨١] (...) **وحَدَّثَنَا** الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ هٰذَا، فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللهِ ﷺ بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قَالَ: «أَقِتَالًا؟ أَيْ سَعْدُ! إِنِّي لَأُعْطِي الرَّجُلَ».

Chapter 69. Increasing The Heart's Tranquility With The Appearance Evidence

(المعجم ٦٩) - (بَابُ زِيادة طمأنينة القلب بتظاهر الأدلة) (التحفة ٦٨)

[382] 238 - (151) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We are more likely to have doubts than Ibrâhîm, ﷺ, did when he said: 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe? He (Ibrâhîm) said: 'Yes (I believe), but to be stronger in Faith'.[1] May Allâh have mercy on Lûṭ, for he longed for a strong support. And if I were to stay in prison as long as Yûsuf stayed, I would have accepted the offer."[2]

[٣٨٢] ٢٣٨-(١٥١) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ ﷺ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾. [البقرة: ٢٦٠] [قَالَ]: «وَيَرْحَمُ اللهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَىٰ رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ لأَجَبْتُ الدَّاعِيَ». [انظر: ٦١٤٢]

[383] (...) It was narrated from Juwairiyah from Mâlik, from Az-Zuhrî that Sa'eed bin Al-Mûsâyyab and Abû 'Ubaid informed him, from Abû Hurairah, from Allâh's Messenger ﷺ, similar to the narration of Yûnus from Az-Zuhrî (no. 382), and in the narration of Mâlik it says: "But to be stronger in Faith." Then he recited this Verse, until its completion.

[٣٨٣] (. . .) وحَدَّثَنِي بِهِ إِنْ شَاءَ اللهُ تَعَالَىٰ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ، وَفِي حَدِيثِ مَالِكٍ «وَلٰكِنْ لِيَطْمَئِنَّ قَلْبِي». قَالَ: ثُمَّ قَرَأَ هٰذِهِ الآيَةَ حَتَّى جَازَهَا.

[1] *Al-Baqarah* 2:260.
[2] Meaning, the offer of freedom without insisting on having his innocence declared.

[384] It was narrated from Abû Uwais from Az-Zuhrî, like the narration of Mâlik (no. 383), with his chain, and he said: "Then he recited this Verse in full."

[٣٨٤] **حَدَّثناه** عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي يَعْقُوبُ يَعْنِي ابْنَ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ عَنِ الزُّهْرِيِّ كَرِوَايَةِ مَالِكٍ بِإِسْنَادِهِ. وَقَالَ: ثُمَّ قَرَأَ هٰذِهِ الْآيَةَ حَتَّى أَنْجَزَهَا.

Chapter 70. Obligation Of Believing That The Message Of Our Prophet Muḥammad ﷺ Is For All People, And The Abrogation Of All Other Religions

(المعجم ٧٠) - **(بَابُ وجوب الإيمان برسالة نبيّنا محمد ﷺ إلى جميع الناس ونسخ الملل بملته)** (التحفة ٦٩)

[385] 239 - (152) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is not a single Prophet who was not given signs so that the people would believe in him because of them. What I have been given is a Revelation that Allâh has revealed to me, and I hope that I will be the one with the most followers on the Day of Resurrection."

[٣٨٥] **٢٣٩-(١٥٢)** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَى اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

[386] 240 - (153) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is the soul of Muḥammad, no one among this nation, Jew or Christian, hears of me then dies, not believing in that with which I was sent, but he will be one of the people of the Fire."

[٣٨٦] **٢٤٠-(١٥٣)** حَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي عَمْرٌو؛ أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بِي أَحَدٌ مِنْ هٰذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ،

ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ».

[٣٨٧] ٢٤١-(١٥٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ صَالِحِ بْنِ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، قَالَ: رَأَيْتُ رَجُلًا مِنْ أَهْلِ خُرَاسَانَ سَأَلَ الشَّعْبِيَّ فَقَالَ: يَا أَبَا عَمْرٍو! إِنَّ مَنْ قِبَلَنَا مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ - فِي الرَّجُلِ - إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا: فَهُوَ كَالرَّاكِبِ بَدَنَتَهُ، فَقَالَ الشَّعْبِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَىٰ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ ﷺ فَآمَنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللهِ [تَعَالَى] عَلَيْهِ وَحَقَّ سَيِّدِهِ فَلَهُ أَجْرَانِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَذَاهَا فَأَحْسَنَ غِذَاءَهَا، ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ»،

ثُمَّ قَالَ الشَّعْبِيُّ لِلْخُرَاسَانِيِّ: خُذْ هٰذَا الْحَدِيثَ بِغَيْرِ شَيْءٍ، فَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَ هٰذَا إِلَىٰ الْمَدِينَةِ. [انظر: ٣٤٩٩]

[٣٨٨] وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ أَبِي

[387] 214 - (154) It was narrated that Ṣâliḥ bin Ṣâliḥ Al-Hamdânî said: "I saw a man from the people of Khurâsân asking Ash-Sha'bî: 'O Abû 'Amr! Among the people of Khurâsân who came before us, if a man freed his slave woman and married her, they would say that he is like a man who rode his sacrificial animal.' Ash-Sha'bî said: 'Abû Burdah bin Abî Mûsâ narrated to me from his father, that the Messenger of Allâh ﷺ said: "There are three who will be given a double reward: A man among the people of the Book who believed in his Prophet, then lived to see the Prophet ﷺ and followed him and believed in him - he will have a double reward. And a slave who fulfills his duty towards Allâh and towards his master - he will have a double reward. And a man who had a slave woman whom he fed and fed her well, and taught her and taught her well, then he set her free and married her - he will have a double reward."' Then Ash-Sha'bî said to the Khurâsânî: 'Take this *Ḥadîth* with no effort, for a man would travel to Al-Madînah for less than this.'"

[388] A similar *Ḥadîth* (as no. 387) was narrated from Ṣâliḥ bin Ṣâliḥ with this chain.

عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ صَالِحِ بْنِ صَالِحٍ بِهٰذَا الإِسْنَادِ نَحْوَهُ.

Chapter 71. The Descent Of 'Eisâ Bin Mariam To Judge According To The *Sharî'ah* Of Our Prophet Muhammad ﷺ; And How Allâh Has Honored This *Ummah*; And Clarifying The Evidence That This Religion Will Not Be Abrogated; And That A Group From It Will Continue To Adhere To The Truth And Prevail Until The Day Of Resurrection

(المعجم ٧١) - (بَابُ نزول عيسى ابن مريم حاكمًا بشريعة نبينا محمد ﷺ وإكرام الله هذه الأمة زادهَا الله شرفًا وبيان الدليل علىٰ أن هذه الملّة لا تنسخ وأنه لَا تزال طائفة منها ظاهرين على الحق إلى يوم القيامة)

(التحفة ٠٠)

[389] 242 - (155) It was narrated from Ibn Al-Mûsâyyab that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul! Soon the son of Mariam ﷺ will descend among you as a just judge, he will break the cross, kill the pigs and abolish the *Jizyah*, and wealth will become so abundant that no one will accept it."

[٣٨٩] ٢٤٢-(١٥٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ ﷺ حَكَمًا مُقْسِطًا، فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

[390] It was narrated from Az-Zuhrî with this chain. And according to the report of Ibn 'Uyainah the Messenger of Allâh

[٣٩٠] وحَدَّثناهُ عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ

ﷺ said: "A fair leader and a just judge." According to the report of Yûnus the Messenger of Allâh ﷺ said: "A just judge," but he did not mention "a fair leader." According to the *Ḥadîth* of Ṣâliḥ the Messenger of Allâh ﷺ said: "A fair judge," as Al-Laith said (no. 389). According to his *Ḥadîth* he added: "Until a single prostration will be better than this world and everything in it.' Then Abû Hurairah said: 'Recite if you wish: "And there is none of the people of the Scripture (Jews and Christians) but must believe in him ('Eisâ, son of Mariam), before his death...' "[1]

قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ؛ وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ، وَفِي رِوَايَةِ ابْنِ عُيَيْنَةَ «إِمَامًا مُقْسِطًا وَحَكَمًا عَدْلًا». وَفِي رِوَايَةِ يُونُسَ: «حَكَمًا عَادِلًا» وَلَمْ يَذْكُرْ «إِمَامًا مُقْسِطًا»، وَفِي حَدِيثِ صَالِحٍ «حَكَمًا مُقْسِطًا». كَمَا قَالَ اللَّيْثُ، وَفِي حَدِيثِهِ مِنَ الزِّيَادَةِ «وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾ [النساء: ١٥٩] الْآيَةَ [انظر: ٧٣٤٢].

[391] 243 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By Allâh! The son of Mariam will certainly come down as a just judge. He will break the cross and kill the pigs, and he will abolish the *Jizyah*; the young she-camels will be left alone, and no one will show any interest in them. Spite, mutual hatred and

[٣٩١] ٢٤٣-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «وَاللهِ! لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيَضَعَنَّ الْجِزْيَةَ، وَلَتُتْرَكَنَّ الْقِلَاصُ فَلَا

[1] *An-Nisâ'* 4:159.

mutual envy will disappear, and when they are called (to be given) wealth, no one will accept it.'"

يُسْعَىٰ عَلَيْهَا، وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيُدْعَوُنَّ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ».

[392] 244 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'How will you be when the son of Mariam descends among you and your *Imâm* is one from among you?'"

[٣٩٢] ٢٤٤-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي نَافِعٌ مَوْلَىٰ أَبِي قَتَادَةَ الْأَنْصَارِيِّ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ؟».

[393] 245 - (...) Nâfi', the freed slave of Abû Qatâdah Al-Anṣârî, narrated that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'How will you be when the son of Mariam descends among you and leads you?'"

[٣٩٣] ٢٤٥-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي نَافِعٌ مَوْلَىٰ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ فَأَمَّكُمْ؟».

[394] 246 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "How will you be when the son of Mariam descends among you and you are led by one from among you?" I said[1] to Ibn Abî Dhi'b: "Al-Awzâ'î narrated to us from Az-Zuhrî, from Nâfi', from Abû Hurairah: 'And your *Imâm*

[٣٩٤] ٢٤٦-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمُ ابْنُ مَرْيَمَ فَأَمَّكُمْ مِنْكُمْ؟» فَقُلْتُ

[1] The speaker is Al-Walîd bin Muslim, one of the narrators.

is one of you.'" Ibn Abî Dhi'b said: "Do you know what 'You are led by one from among you' - means?" I said: "Tell me." He said: "He will lead you according to the Book of your Lord, the Mighty and Sublime, and the *Sunnah* of your Prophet ﷺ."

لِابْنِ أَبِي ذِئْبٍ: إِنَّ الْأَوْزَاعِيَّ حَدَّثَنَا عَنِ الزُّهْرِيِّ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ «وَإِمَامُكُمْ مِنْكُمْ» قَالَ ابْنُ أَبِي ذِئْبٍ، تَدْرِي مَا أَمَّكُمْ مِنْكُمْ؟ قُلْتُ: تُخْبِرُنِي قَالَ: فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ عَزَّ وَجَلَّ وَسُنَّةِ نَبِيِّكُمْ ﷺ.

[395] 247 - (156) Jâbir bin 'Abdullâh said: "I heard the Prophet ﷺ say: 'A group among my *Ummah* will continue to fight for the truth and will prevail until the Day of Resurrection. And 'Eisâ bin Mariam will descend and their leader will say: 'Come and lead us in *Ṣalât*,' but he will say: 'No, you are leaders of one another,' as an honor from Allâh to this *Ummah*."

[٣٩٥] ٢٤٧-(١٥٦) حَدَّثَنَا الْوَلِيدُ ابْنُ شُجَاعٍ وَهَٰرُونُ بْنُ عَبْدِ اللهِ وَحَجَّاجُ ابْنُ الشَّاعِرِ قَالُوا: حَدَّثَنَا حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَىٰ يَوْمِ الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ ﷺ فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا،، فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَىٰ بَعْضٍ أُمَرَاءُ، تَكْرِمَةَ اللهِ هٰذِهِ الْأُمَّةَ».

Chapter 72. Clarifying The Time When Faith Will No Longer Be Accepted

(المعجم ٧٢) - (بَابُ بيان الزمن الذي لا يقبل فيه الإيمان) (التحفة ٧١)

[396] 248 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the sun rises from its place of setting. When it rises from its place of setting, all people will

[٣٩٦] ٢٤٨-(١٥٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ

believe, but on that day '...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith..."[1]

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ، فَيَوْمَئِذٍ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾» [الأنعام: ١٥٨]. [انظر ٢٣٣٩، ٦٧٩٢، ٧٢٥٦، ٧٣٠١]

[397] A *Ḥadîth* similar to that of Al-'Alâ' (no. 396) from his father was narrated from Abû Hurairah from the Prophet ﷺ.

[٣٩٧] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللهِ بْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ عن النَّبِيِّ ﷺ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ الْعَلَاءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[398] 249 - (158) It was

[٣٩٨] ٢٤٩-(١٥٨) حَدَّثَنَا أَبُو بَكْرٍ

[1] *Al-An'âm* 6:158.

narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are three things, when they appear no good will it do to a person to believe then, if he believed not before, nor earned good through his faith: The rising of the sun from its place of setting, the *Dajjâl*, and the Beast of the Earth."

ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحٰقُ بْنُ يُوسُفَ الْأَزْرَقُ، جَمِيعًا عَنْ فُضَيْلِ بْنِ غَزْوَانَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَاللَّفْظُ لَهُ: أَخْبَرَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدَّجَّالُ، وَدَابَّةُ الْأَرْضِ».

[399] 250 - (159) It was narrated from Abû Dharr that the Prophet ﷺ said one day: "Do you know where this sun goes?" They said: "Allâh and His Messenger know best." He said: "It runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and return from where you came from.' Then in the morning, it rises from its place of rising. Then it runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and return from where you came from.' Then in the morning, it

[٣٩٩] ٢٥٠-(١٥٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ -: حَدَّثَنَا يُونُسُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ - سَمِعَهُ فِيمَا أَعْلَمُ - عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ هٰذِهِ تَجْرِي حَتَّىٰ تَنْتَهِيَ إِلَىٰ مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَىٰ مُسْتَقَرِّهَا تَحْتَ

rises from its place of rising. Then it will run along its course and the people will not notice anything unusual, until it reaches its resting place beneath the Throne, then it will be said to it: 'Go and rise from the place of your setting.' So in the morning it will rise from the place of its setting." The Messenger of Allâh ﷺ said: "Do you know when that will be? That will be when '...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith....' "[1]

الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي لَا يَسْتَنْكِرُ النَّاسُ مِنْهَا شَيْئًا حَتَّى تَنْتَهِيَ إِلَىٰ مُسْتَقَرِّهَا ذَلِكَ تَحْتَ الْعَرْشِ فَيُقَالُ لَهَا: ارْتَفِعِي، أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكِ، فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا». فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَدْرُونَ مَتَى ذَاكُمْ؟ ذَاكَ حِينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾» [الأنعام: ١٥٨].

[400] **(...)** It was narrated from Abû Dharr that the Prophet ﷺ said one day: "Do you know where this sun goes?..." a *Hadîth* like that of Ibn 'Ulayyah (no. 399).

[٤٠٠] (...) **وحَدَّثَنِي** عَبْدُ الْحَمِيدِ ابْنُ بَيَانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللهِ عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» بِمِثْلِ مَعْنَىٰ حَدِيثِ ابْنِ عُلَيَّةَ.

[401] **(...)** It was narrated that Abû Dharr said: "I entered the *Masjid* and the Messenger of Allâh ﷺ was sitting there. When the sun disappeared he said: 'O Abû Dharr, do you know where this sun goes?' I said: 'Allâh and His Messenger know best.' He said: 'It goes and asks for

[٤٠١] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ جَالِسٌ، فَلَمَّا غَابَتِ

[1] *Al-An'âm* 6:158.

permission to prostrate, and permission is granted to it, and it is as if it will be told: Return from where you came, and it will rise from its place of setting.'"

الشَّمْسُ قَالَ: «يَا أَبَا ذَرٍّ! هَلْ تَدْرِي أَيْنَ تَذْهَبُ هٰذِهِ الشَّمْسُ؟» قَالَ، قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ، فَيُؤْذَنُ لَهَا، وَكَأَنَّهَا قَدْ قِيلَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا».

قَالَ: ثُمَّ قَرَأَ فِي قِرَاءَةِ عَبْدِ اللهِ: وَذَٰلِكَ مُسْتَقَرٌّ لَهَا.

[402] 251 - (...) It was narrated that Abû Dharr said: "I asked the Messenger of Allâh (ﷺ) about the words of Allâh: "And the sun runs on its fixed course." He said: 'That brings it to its resting place beneath the Throne.' "[1]

[٤٠٢] **٢٥١-(...) حَدَّثَنَا** أَبُو سَعِيدٍ الْأَشَجُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْأَشَجُّ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ قَوْلِ اللهِ تَعَالَى: ﴿وَٱلشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾؟ [يسٓ: ٣٨] قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ».

Chapter 73. The Beginning Of The Revelation To The Messenger Of Allâh ﷺ

(المعجم ٧٣) - (بَابُ بدء الوحي إلى رسول الله ﷺ) (التحفة ٧٢)

[403] 252 - (160) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him: "The first thing with which the Revelation began for the

[٤٠٣] **٢٥٢-(١٦٠) حَدَّثَنِي** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ:

[1] *Yâ Sîn* 36:38.

Messenger of Allâh ﷺ were true dreams which he saw in his sleep; he did not see any dream but it came true like the light of dawn. Then solitude was made dear to him, and he used to withdraw to the cave of Ḥirâ' where he would worship Allâh for a number of nights before returning to his family to collect more provisions, then he would go back to Khadîjah and take more provisions. Then the truth came to him suddenly when he was in the cave of Ḥirâ'. The Angel came to him and said: 'Read!' He said: 'I cannot read.' He said: 'He took hold of me and hugged and pressed me hard until I could not bear it, then he released me and said: 'Read!' I said: "I cannot read." Then he hugged and pressed me hard a second time until I could not bear it, then he released me and said: 'Read!' I said: "I cannot read.' Then he took hold of me a third time and hugged and pressed hard until I could not bear it, then he released me and said: 'Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.'[1] Then the Messenger of

أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَآءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ يَتَحَنَّثُ فِيهِ، - وَهُوَ التَّعَبُّدُ- اللَّيَالِيَ أُوْلَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَىٰ أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَىٰ خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ قَالَ: «مَا أَنَا بِقَارِئٍ» قَالَ «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ- قَالَ - قُلْتُ: مَا أَنَا بِقَارِئٍ، قَالَ فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ. فَقُلْتُ: مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ﴾» [العلق: ١-٥] فَرَجَعَ بِهَا رَسُولُ

[1] *Al-'Alaq* 96:1-5.

Allâh ﷺ went back, with his heart pounding, and entered upon Khadîjah. He said: 'Cover me, cover me!' So they covered him, until his fear subsided, then he said to Khadîjah: 'O Khadîjah, what has happened to me (being unable to handle the responsibility)?' And he told her what had happened. He said: 'I fear for myself.' Khadîjah said to him: 'No, be of good cheer, for by Allâh! Allâh will never humiliate you. By Allâh! You uphold the ties of kinship, speak the truth, bear people's burdens, help the destitute, honor your guests and help people when calamity strikes.' Khadîjah took him to Waraqah bin Nawfal bin Asad bin 'Abdul-'Uzza, who was the son of Khadîjah's paternal uncle - her father's brother. He was a man who had become Christian during the *Jâhiliyyah*; he was a literate man and he wrote as much of the *Injîl* in Arabic as Allâh willed he should write. He was an old man who had gone blind. Khadîjah said to him: 'O uncle, listen to what your brother's son has to say.' Waraqah bin Nawfal said: 'O son of my brother, what happened?' The Messenger of Allâh ﷺ told him what had happened, and Waraqah said to him: 'This is *An-Nâmûs* (angel) who was sent down to Mûsâ, ؑ. Would that I were a young man! Would that I live until your

اللهِ ﷺ تَرْجُفُ بَوَادِرُهُ حَتَّىٰ دَخَلَ عَلَىٰ خَدِيجَةَ فَقَالَ: «زَمِّلُونِي زَمِّلُونِي» فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، ثُمَّ قَالَ لِخَدِيجَةَ: «أَيْ خَدِيجَةُ! مَا لِي» وَأَخْبَرَهَا الْخَبَرَ، قَالَ: «لَقَدْ خَشِيتُ عَلَىٰ نَفْسِي» قَالَتْ لَهُ خَدِيجَةُ: كَلَّا، أَبْشِرْ فَوَاللهِ! لَا يُخْزِيكَ اللهُ أَبَدًا، وَاللهِ! إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتُكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَىٰ نَوَائِبِ الْحَقِّ، فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى وَهُوَ ابْنُ عَمِّ خَدِيجَةَ، أَخِي أَبِيهَا، وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: أَيْ عَمِّ! اسْمَعْ مِنِ ابْنِ أَخِيكَ، قَالَ وَرَقَةُ بْنُ نَوْفَلٍ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ خَبَرَ مَا رَأَىٰ، فَقَالَ لَهُ وَرَقَةُ: هٰذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَىٰ مُوسَى عَلَيهِ السَّلَامِ، يَا لَيْتَنِي فِيهَا جَذَعًا! يَا لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ! قَالَ رَسُولُ اللهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ؟» قَالَ وَرَقَةُ: نَعَمْ، لَمْ

people expel you!' The Messenger of Allâh ﷺ said: 'Will they really expel me?' Waraqah said: 'Yes. No man has ever brought what you have brought, except he was met with hostility. If I live to see that day, I will support you wholeheartedly.'"

يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلَّا عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا.

[404] 253 - (...) It was narrated that 'Âi<u>sh</u>ah said: "The first thing with which the Revelation began for the Messenger of Allâh ﷺ was..." A *Ḥadîth* similar to that of Yûnus (no. 403), except that it contains: "(<u>Kh</u>adîjah said:) 'By Allâh! Allâh will never cause you to grieve.'" And: "<u>Kh</u>adîjah said: 'O son of my uncle, listen to what the son of your brother has to say.'"

[٤٠٤] ٢٥٣-(...) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِىءَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الْوَحْيِ. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: فَوَاللهِ! لَا يُحْزِنُكَ اللهُ أَبَدًا. وَقَالَ: قَالَتْ خَدِيجَةُ: أَيِ ابْنَ عَمِّ! اسْمَعْ مِنِ ابْنِ أَخِيكَ.

[405] 254 - (...) 'Urwah bin Az-Zubair said: "'Âi<u>sh</u>ah, the wife of the Prophet ﷺ, said:... And he went back to <u>Kh</u>adîjah with his heart pounding," and he narrated a *Ḥadîth* similar to the reports of Yûnus and Ma'mar (no. 403, 404). But he did not mention the first part of their *Aḥâdîth* where it says: "The first thing with which the Revelation began for the Messenger of Allâh ﷺ were true dreams." He followed the *Ḥadîth* of Yûnus as far as the words: "By Allâh! Allâh will never humiliate you," and he mentioned the words of

[٤٠٥] ٢٥٤-(...) وحَدَّثَني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ ابْنُ شِهَابٍ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: قَالَتْ عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ: فَرَجَعَ إِلَىٰ خَدِيجَةَ يَرْجُفُ فُؤَادُهُ. فَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ، وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِمَا مِنْ قَوْلِهِ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الْوَحْيِ: الرُّؤْيَا الصَّادِقَةُ وَتَابَعَ يُونُسَ عَلَىٰ قَوْلِهِ: فَوَاللهِ!

Khadîjah: "O son of my uncle, listen to what your brother's son has to say."

لَا يُخْزِيكَ اللهُ أَبَدًا، وَذَكَرَ قَوْلَ خَدِيجَةَ: أَيِ ابْنَ عَمِّ! اسْمَعْ مِنِ ابْنِ أَخِيكَ.

[406] 255 - (161) Jâbir bin 'Abdullâh Al-Anṣârî - who was one of the Companions of the Messenger of Allâh ﷺ - used to narrate that the Messenger of Allâh ﷺ, speaking of the interruption in the Revelation said: "While I was walking, I heard a voice from heaven. I raised my head, and there was the Angel who had come to me in Ḥirâ', sitting on a throne between heaven and earth." The Messenger of Allâh ﷺ said: "I was stricken with terror, so I went back and said, 'Cover me, cover me!' So they covered me, then Allâh, [Blessed be He and Most High], revealed the Verses: "O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from *Ar-Rujz*!."[1] - And that is the idols - "Then the Revelation resumed."

[٤٠٦] ٢٥٥-(١٦١) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ. [قَالَ]: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ الْأَنْصَارِيَّ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ - كَانَ يُحَدِّثُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ - قَالَ فِي حَدِيثِهِ -: «فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسًا عَلَىٰ كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ» قَالَ رَسُولُ اللهِ ﷺ: «فَجُئِثْتُ مِنْهُ فَرَقًا فَرَجَعْتُ، فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُونِي، فَأَنْزَلَ اللهُ [تَبَارَكَ وَ] تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝ وَٱلرُّجْزَ فَٱهْجُرْ﴾ [المدثر: ١-٥] وَهِيَ الْأَوْثَانُ قَالَ: ثُمَّ تَتَابَعَ الْوَحْيُ.

[407] 256 - (...) Ibn Shihâb narrated: "I heard Abû Salamah bin 'Abdur-Raḥmân saying: 'Jâbir bin 'Abdullâh narrated to me

[٤٠٧] ٢٥٦-(...) وحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ

[1] *Al-Muddath-thir* 74:1-5.

that he heard the Messenger of Allâh ﷺ say: 'Then the Revelation ceased for a while, then while I was walking...' then he mentioned a *Hadîth* similar to that of Yûnus (no. 406), except that he said: "I was stricken with terror and I fell to the ground." He (Ibn Shihâb) said: "Abû Salamah said: '*Ar-Rujz* is the idols.' " He said: "Then the Revelation resumed."

خَالِدٍ عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللهِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ: «فَجُئِثْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَىٰ الْأَرْضِ» - قَالَ، وَقَالَ أَبُو سَلَمَةَ: وَالرُّجْزُ الْأَوْثَانُ - قَالَ: ثُمَّ حَمِيَ الْوَحْيُ - بَعْدُ - وَتَتَابَعَ.

[408] A *Hadîth* similar to that of Yûnus (no. 406) was narrated from Az-Zuhrî with this chain. He (ﷺ) said: "Then Allâh, the Mighty and Sublime, revealed: "O you enveloped in garments!" up to: "And keep away from *Ar-Rujz*"![1] " - before the *Salât* was made obligatory - "Then the Revelation resumed..." As was said by 'Aqîl (no. 407).

[٤٠٨] وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ نَحْوَ حَدِيثِ يُونُسَ، وقَالَ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ﴾ إِلَىٰ [قَوْلِهِ]: ﴿وَٱلرُّجْزَ فَٱهْجُرْ﴾ - قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ - وَهِيَ الْأَوْثَانُ وَقَالَ: «فَجُئِثْتُ مِنْهُ» كَمَا قَالَ عُقَيْلٌ.

[409] 257 - (...) Al-Awzâ'î said: "I heard Yahyâ say: 'I asked Abû Salamah: "What part of the Qur'ân was revealed first?" He said: "O you enveloped in garments!"[2] I said: Or: "Read!"[3] He said: "I asked Jâbir bin 'Abdullâh: 'What part of the Qur'ân was revealed first?'

[٤٠٩] ٢٥٧-(...) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: سَمِعْتُ يَحْيَىٰ يَقُولُ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ﴾ فَقُلْتُ: أَوِ

[1] *Al-Muddath-thir* 74:1-5.
[2] *Al-Muddath-thir* 74.
[3] *Al-'Alaq* 96.

He said: "O you enveloped in garments! [1] I said: 'Or: "Read!"'[2] Jâbir said: 'I will tell you what the Messenger of Allâh ﷺ told us. He said: "I stayed in Ḥirâ' for a month, and when my stay was over, I went down to the bottom of the valley and I heard my name called. I looked in front of me and behind me, and to my right and my left, and I did not see anyone. Then I heard my name called (again). I looked and I did not see anyone. Then my name was called again and I raised my head, and there he was on a throne in the air" - meaning Jibrîl, ﷺ - "I started to tremble violently when I saw him, and I went to Khadîjah and said: 'Cover me', and they covered me and poured water on me.' Then Allâh revealed: "O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments!."[3]

﴿ٱقْرَأْ﴾ فَقَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ﴾. فَقُلْتُ: أَوِ ﴿ٱقْرَأْ﴾؟ قَالَ جَابِرٌ: أُحَدِّثُكُمْ مَا حَدَّثَنَا رَسُولُ اللهِ ﷺ. قَالَ: «جَاوَرْتُ بِحِرَاءٍ شَهْرًا، فَلَمَّا قَضَيْتُ جِوَارِي نَزَلْتُ فَاسْتَبْطَنْتُ بَطْنَ الْوَادِي فَنُودِيتُ، فَنَظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي، فَلَمْ أَرَ أَحَدًا ثُمَّ نُودِيتُ، فَنَظَرْتُ فَلَمْ أَرَ أَحَدًا، ثُمَّ نُودِيتُ فَرَفَعْتُ رَأْسِي، فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ - يَعْنِي جِبْرِيلَ عَلَيْهِ السَّلَامُ - فَأَخَذَتْنِي مِنْهُ رَجْفَةٌ شَدِيدَةٌ، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُونِي، فَدَثَّرُونِي، فَصَبُّوا عَلَيَّ مَاءً، فَأَنْزَلَ اللهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ﴾» [المدثر: ١-٤].

[410] 258 - (...) It was narrated from Yaḥyâ bin Abî Kathîr with this chain (a *Ḥadîth* similar to no. 409), but he said: "And there he was sitting on a throne between heaven and earth."

[٤١٠] ٢٥٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَٰذَا الإِسْنَادِ، وَقَالَ: «فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالأَرْضِ».

[1] *Al-Muddath-thir* 74.
[2] *Al-'Alaq* 96.
[3] *Al-Muddath-thir* 74:1-4.

Chapter 74. The Night Journey On Which The Messenger Of Allâh ﷺ Was Taken Up Into The Heavens And The Prayers Were Enjoined

[411] 259 - (162) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "*Al-Burâq* - which is a tall white beast, bigger than a donkey and smaller than a mule, whose stride reaches as far as he can see - was brought to me, and I rode it until I reached *Bait Al-Maqdis* (Jerusalem). There I tethered it to the ring which was used by the Prophets, and I entered the *Masjid* and prayed two *Rak'ah* there. Then I came out, and Jibrîl [ﷺ] came to me with a vessel of wine and a vessel of milk. I chose the milk and Jibrîl - ﷺ - said: 'You have chosen the *Fitrah* (the natural thing).' Then he took us up to the heaven and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Âdam ﷺ, who welcomed me and prayed for good for me. Then he took us up to the second heaven, and Jibrîl - ﷺ - asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?'

(المعجم ٧٤) - (بَابُ الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات) (التحفة ٧٣)

[٤١١] ٢٥٩-(١٦٢) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُتِيتُ بِالْبُرَاقِ - وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَىٰ طَرْفِهِ - قَالَ - فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ - قَالَ - فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبِطُ بِهِ الْأَنْبِيَاءُ - قَالَ - ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ، فَجَاءَنِي جِبْرِيلُ [عَلَيْهِ السَّلَامُ] بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ، فَقَالَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ -: اخْتَرْتَ الْفِطْرَةَ ثُمَّ عَرَجَ بِنَا إِلَىٰ السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِآدَمَ ﷺ، فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَىٰ السَّمَاءِ الثَّانِيَةِ، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَقِيلَ:

He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there were the maternal cousins, 'Eisâ bin Mariam and Yaḥyâ bin Zakariyyâ ﷺ. They welcomed me and prayed for good for me. Then he took us up to the third heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Yûsuf ﷺ, who had been given half of worldly beauty. He welcomed me and prayed for good for me. Then he took us up to the fourth heaven and Jibrîl - ﷺ - asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Idrîs ﷺ. He welcomed me and prayed for good for me.

"Allâh, the Mighty and Sublime, says: "And We raised him to a high station."[1] Then he took us up to the fifth heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It

مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِابْنَي الْخَالَةِ: عِيسَى ابْنِ مَرْيَمَ وَيَحْيَى ابْنِ زَكَرِيَّاءَ - صَلَّى اللهُ عَلَيْهِمَا وَسَلَّمَ - فَرَحَّبَا، وَدَعَوَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ ﷺ، وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ، قَالَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - قِيلَ: مَنْ هٰذَا قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ. قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا﴾ [مريم: ٥٧] ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ. فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ.

[1] *Mariam* 19:57.

was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Hârûn عليه السلام. He welcomed me and prayed for good for me. Then he took us up to the sixth heaven, and Jibrîl [عليه السلام] asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad [ﷺ].' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Mûsâ عليه السلام. He welcomed me and prayed for good for me.

"Then he took us up to the seventh heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad [ﷺ].' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Ibrâhîm, leaning with his back against *Al-Bait Al-Ma'mûr* (the Much-Frequented House); every day seventy thousand angels enter it and they never return to it. Then he took me to the *As-Sidrat Al-Muntahâ* (Lote-Tree of the Utmost Boundary); its leaves were like the ears of elephants and its fruits were like large earthenware jars. When it was covered with that which covered it by Allâh's command, it changed, and there is no one in Allâh's creation who can describe its beauty.

فَفُتِحَ لَنَا، فَإِذَا أَنَا بِهٰرُونَ ﷺ، فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ. فَاسْتَفْتَحَ جِبْرِيلُ [عَلَيْهِ السَّلَامُ]. قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ [ﷺ]. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِمُوسَى ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ [ﷺ]. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ ﷺ، مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ، ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ، وَإِذَا ثَمَرُهَا كَالْقِلَالِ - قَالَ - فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللهِ مَا غَشِيَ تَغَيَّرَتْ، فَمَا أَحَدٌ مِنْ خَلْقِ اللهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا، فَأَوْحَى [اللهُ] إِلَيَّ مَا أَوْحَى، فَفَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَنَزَلْتُ إِلَى مُوسَى - عَلَيْهِ السَّلَامُ -، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً. قَالَ:

"Then [Allâh] revealed what He revealed to me, and enjoined fifty prayers on me every day and night. I came back down to Mûsâ - ﷺ - and he said: 'What did your Lord enjoin upon your *Ummah*?' I said: 'Fifty prayers.' He said: 'Go back to your Lord and ask Him to reduce it (the number of prayers each day and night), for your *Ummah* will not be able to do that. I tried and tested the Children of Israel (and found them too weak to bear it).' So I went back to my Lord and said: 'O Lord, reduce it for my *Ummah*.' So He reduced it by five. I went back to Mûsâ and said: 'It has been reduced by five.' He said: 'Your *Ummah* will not be able to do that. Go back to your Lord and ask Him to reduce it further.' I kept going back and forth between my Lord [Blessed Be He and Most High] and Mûsâ, ﷺ, until He said: 'O Muḥammad, they are five prayers each day and night, for every prayer there will be a tenfold (reward), and that is fifty prayers. Whoever thinks of doing a good deed and does not do it, one good deed will be written down for him, and if he does it, it will be recorded for him as ten (good deeds). Whoever thinks of doing a bad deed and does not do it, nothing will be written down for him, and if he does it, one bad deed will be written down for

ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَإِنَّ
أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، فَإِنِّي قَدْ بَلَوْتُ
بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ - قَالَ - فَرَجَعْتُ
إِلَىٰ رَبِّي فَقُلْتُ: يَا رَبِّ خَفِّفْ عَلَىٰ أُمَّتِي
- فَحَطَّ عَنِّي خَمْسًا، فَرَجَعْتُ إِلَىٰ مُوسَىٰ
فَقُلْتُ: حَطَّ عَنِّي خَمْسًا. قَالَ: إِنَّ أُمَّتَكَ
لَا يُطِيقُونَ ذَلِكَ فَارْجِعْ إِلَىٰ رَبِّكَ فَسَلْهُ
التَّخْفِيفَ - قَالَ - فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ
رَبِّي [تَبَارَكَ وَتَعَالَى] وَبَيْنَ مُوسَى عَلَيْهِ
السَّلَامُ حَتَّى قَالَ: يَا مُحَمَّدُ! إِنَّهُنَّ خَمْسُ
صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلَاةٍ
عَشْرٌ، فَذَلِكَ خَمْسُونَ صَلَاةً، وَمَنْ هَمَّ
بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ
عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ
فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا، فَإِنْ عَمِلَهَا
كُتِبَتْ سَيِّئَةً وَاحِدَةً، قَالَ: فَنَزَلْتُ حَتَّى
انْتَهَيْتُ إِلَىٰ مُوسَىٰ فَأَخْبَرْتُهُ، فَقَالَ:
ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَقَالَ
رَسُولُ اللهِ ﷺ فَقُلْتُ: قَدْ رَجَعْتُ إِلَىٰ
رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ».

him.' Then I came back down to Mûsâ and told him (about that). He said: 'Go back to your Lord and ask Him to reduce it further."' The Messenger of Allâh ﷺ said: "I said: 'I have gone back to my Lord until I feel shy before Him.'"

[412] 260 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I was taken, and brought to *Zamzam*, where my chest was split open then washed with *Zamzam* (water), then I was taken back.'"

[٤١٢] ٢٦٠-(...) حَدَّثَنِي عَبْدُ اللهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ [بْنُ أَسَدٍ]: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُتِيتُ فَانْطَلَقُوا بِي إِلَىٰ زَمْزَمَ، فَشُرِحَ عَنْ صَدْرِي، ثُمَّ غُسِلَ بِمَاءِ زَمْزَمَ ثُمَّ أُنْزِلْتُ».

[413] 261 - (...) It was narrated from Anas bin Mâlik that Jibrîl, ﷺ, came to the Messenger of Allâh ﷺ (when he was a boy and living with Halîma, the wet nurse) while he was playing with the other boys. He took hold of him and threw him to the ground, then he opened his chest and took out his heart, from which he took a clot of blood and said: "This was the Shaiṭân's share of you." Then he washed it in a vessel of gold that was filled with *Zamzam*. Then he put it back together and returned it to its place. The boys went running to his mother - meaning his wet nurse - and said: "Muḥammad has been killed!" They went to

[٤١٣] ٢٦١-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ أَتَاهُ جِبْرِيلُ ﷺ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ مِنْهُ عَلَقَةً، فَقَالَ: هٰذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ، ثُمَّ لأَمَهُ، ثُمَّ أَعَادَهُ فِي مَكَانِهِ، وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَىٰ أُمِّهِ - يَعْنِي ظِئْرَهُ - فَقَالُوا: إِنَّ مُحَمَّدًا قَدْ قُتِلَ، فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقَعُ اللَّوْنِ ، قَالَ أَنَسٌ:

him and his color had changed. Anas said: "I used to see the mark of that stitching on his chest."

وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمِخْيَطِ فِي صَدْرِهِ.

[414] 262 - (...) Anas bin Mâlik narrated that on the night on which the Messenger of Allâh ﷺ was taken on the Night Journey from the *Masjid* of the Ka'bah, three people came to him before Revelation came to him, when he was sleeping in *Al-Masjid Al-Ḥarâm*... And he quoted a *Ḥadîth* similar to that of Thâbit Al-Bunânî (no. 413), altering the order of some things and adding and subtracting others.

[٤١٤] ٢٦٢-(...) حَدَّثَنَا هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُنَا عَنْ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللهِ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ، أَنَّهُ جَاءَهُ ثَلَاثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَىٰ إِلَيْهِ، وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ ثَابِتٍ الْبُنَانِيِّ، وَقَدَّمَ فِيهِ شَيْئًا وَأَخَّرَ، وَزَادَ وَنَقَصَ.

[415] 263 - (163) It was narrated that Anas bin Mâlik said: "Abû Dharr used to narrate that the Messenger of Allâh ﷺ said: 'The roof of my house was opened when I was in Makkah, and Jibrîl - ﷺ - came down and split open my chest, then he washed it with *Zamzam* water. Then he brought a golden basin filled with wisdom and faith and emptied it into my chest. Then he sealed it and took my hand, and took me up to heaven. When we came to the lowest heaven, Jibrîl [ﷺ] said to the

[٤١٥] ٢٦٣-(١٦٣) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَىٰ السَّمَاءِ،

keeper of the lowest heaven: 'Open up.' He said: 'Who is this?' He said: 'This is Jibrîl.' He said: 'Is there anyone with you?' He said: 'Yes, Muḥammad ﷺ is with me.' He said: 'Has he been sent for?' He said: 'Yes.' So he opened it, and when we went up into the lowest heaven, there was a man with crowds of people to his right and crowds of people to his left. When he looked to his right he laughed and when he looked to his left he wept. He said: 'Welcome to the righteous Prophet and the righteous son.' I said: 'O Jibrîl, who is this?' He said: 'This is Âdam ﷺ, and these crowds of people to his right and his left are his progeny. The people on the right are the people of Paradise and the people on the left are the people of the Fire. When he looks to his right he laughs and when he looks to his left he weeps.' Then Jibrîl took me up to the second heaven and said to its keeper: 'Open up.' And its keeper said to him what the keeper of the lowest heaven had said, and he opened up."

Anas bin Mâlik said: "He (ﷺ) said that he found in the heavens Âdam, Idrîs, 'Eisâ, Mûsâ and Ibrâhîm - (ﷺ) - but he did not say for certain what

فَلَمَّا جِئْنَا السَّمَاءَ الدُّنْيَا، قَالَ جِبْرِيلُ [عَلَيْهِ السَّلَامُ] لِخَازِنِ السَّمَاءِ الدُّنْيَا: افْتَحْ. قَالَ: مَنْ هٰذَا؟ قَالَ: هٰذَا جِبْرِيلُ. قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِيَ مُحَمَّدٌ ﷺ. قَالَ: فَأُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، [فَفَتَحَ] قَالَ، فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ، وَعَنْ يَسَارِهِ أَسْوِدَةٌ - قَالَ - فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَىٰ، قَالَ: فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالِابْنِ الصَّالِحِ. قَالَ: قُلْتُ: يَا جِبْرِيلُ! مَنْ هٰذَا؟ قَالَ: هٰذَا آدَمُ ﷺ، وَهٰذِهِ الْأَسْوِدَةُ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ. فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عِنْدَ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى - قَالَ - ثُمَّ عَرَجَ بِي جِبْرِيلُ حَتَّى أَتَىٰ السَّمَاءَ الثَّانِيَةَ، فَقَالَ لِخَازِنِهَا: افْتَحْ. قَالَ: فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ خَازِنُ السَّمَاءِ الدُّنْيَا، فَفَتَحَ.

فَقَالَ أَنَسُ بْنُ مَالِكٍ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ آدَمَ وَإِدْرِيسَ وَعِيسَى وَمُوسَىٰ وَإِبْرَاهِيمَ - عَلَيْهِم السَّلَامُ -

their positions were, except that he said that he saw Âdam - ﷺ - in the lowest heaven and Ibrâhîm in the sixth heaven. When Jibrîl and the Messenger of Allâh ﷺ passed by Idrîs, he said: 'Welcome to the righteous Prophet and the righteous brother.' He said: 'Then he passed by and I said: "Who is that?" He said: "This is Idrîs."' He said: 'Then I passed by Mûsâ - ﷺ - and he said: "Welcome to the righteous Prophet and the righteous brother." I said: "Who is this?" He said: "This is Mûsâ."' He said: 'Then I passed by 'Eisâ and he said: "Welcome to the righteous Prophet and the righteous brother." I said: "Who is this?" He said: "This is 'Eisâ bin Mariam." Then I passed by Ibrâhîm - ﷺ - and he said: "Welcome to the righteous Prophet and the righteous son." I said: "Who is this?" He said: "This is Ibrâhîm."

وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ - عَلَيْهِ السَّلَامُ - فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ قَالَ: فَلَمَّا مَرَّ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ بِإِدْرِيسَ قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قَالَ ثُمَّ مَرَّ فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: هٰذَا إِدْرِيسُ. قَالَ: ثُمَّ مَرَرْتُ بِمُوسَىٰ - عَلَيْهِ السَّلَامُ - فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالأَخِ الصَّالِحِ، قَالَ قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا مُوسَىٰ. قَالَ: ثُمَّ مَرَرْتُ بِعِيسَىٰ، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا عِيسَى ابْنُ مَرْيَمَ - قَالَ -: ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ - فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالِابْنِ الصَّالِحِ - قَالَ -: قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا إِبْرَاهِيمُ».

Ibn Shihâb said: "Ibn Ḥazm told me that Ibn 'Abbâs and Abû Ḥabbah Al-Anṣârî used to say that the Messenger of Allâh ﷺ said: 'Then I was taken up until I reached a level where I could hear the scratching of the pens.'"

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي ابْنُ حَزْمٍ؛ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الأَنْصَارِيَّ [كَانَا] يَقُولَانِ: قَالَ رَسُولُ اللهِ ﷺ: «ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلَامِ».

Ibn Ḥazm and Anas bin Mâlik said: "The Messenger of Allâh ﷺ

قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ:

said: 'Allâh enjoined upon my *Ummah* fifty prayers. I went back with that until I passed by Mûsâ, ﷺ, and Mûsâ said: "What did your Lord enjoin upon your *Ummah*?" I said: "He enjoined upon them fifty prayers." Mûsâ said to me: "Go back to your Lord, for your *Ummah* will not be able to do that." So I went back to my Lord and He waived half of it [for me]. Then I went back to Mûsâ, ﷺ, and told him. He said: "Go back to your Lord, for your *Ummah* will not be able to do that." So I went back to my Lord and He said: "They are five and they are fifty; My Word cannot change." So I went back to Mûsâ and he said: "Go back to your Lord." I said: "I feel too shy before my Lord." Then Jibrîl set off with me until we reached *As-Sidrat Al-Muntahâ*, (the Lote-Tree of the Utmost Boundary) which was covered with colors, I do not know what they are. Then I entered Paradise and saw that its domes were pearls and its earth was musk.'"

قَالَ رَسُولُ اللهِ ﷺ: «فَفَرَضَ اللهُ عَلَىٰ أُمَّتِي خَمْسِينَ صَلَاةً. قَالَ: فَرَجَعْتُ بِذَٰلِكَ حَتَّى أَمُرَّ بِمُوسَىٰ عَلَيْهِ السَّلَامُ فَقَالَ مُوسَىٰ: مَاذَا فَرَضَ رَبُّكَ عَلَىٰ أُمَّتِكَ؟ قَالَ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً. قَالَ لِي مُوسَىٰ: فَرَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَٰلِكَ - قَالَ -: فَرَاجَعْتُ رَبِّي فَوَضَعَ [عَنِّي] شَطْرَهَا - قَالَ -: فَرَجَعْتُ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ- قَالَ-: رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَٰلِكَ - قَالَ -: فَرَاجَعْتُ رَبِّي، فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ. قَالَ فَرَجَعْتُ إِلَىٰ مُوسَىٰ، فَقَالَ: رَاجِعْ رَبَّكَ. فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي. قَالَ ثُمَّ انْطَلَقَ بِي جِبْرِيلُ حَتَّى نَأْتِيَ سِدْرَةَ الْمُنْتَهَىٰ، فَغَشِيَهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ - قَالَ -: ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ».

[416] 264 - (164) It was narrated from Anas - perhaps he said from Mâlik bin Ṣa'ṣa'ah, one of his people - that he said: "The Prophet of Allâh ﷺ said: 'While I was at the House (i.e., the

[٤١٦] ٢٦٤-(١٦٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ - لَعَلَّهُ قَالَ - عَنْ مَالِكِ بْنِ

Ka'bah), in a state between sleep and wakefulness, I heard someone say: 'One of the three, between the other two men.' Then they came and took me off, and a golden basin full of *Zamzam* water was brought. My chest was opened from here to here'" - (one of the narrators) Qatâdah said: "I said to the one who was with me: 'What does that mean?' He said: 'To the lower part of the abdomen'" - "'and my heart was taken out and washed with *Zamzam* water, then put back in its place and filled with faith and wisdom.

"'Then a white beast was brought to me, called *Al-Burâq* - which was bigger than a donkey and smaller than a mule, whose stride reaches as far as he can see - and I was mounted on it. Then we set off until we came to the lowest heaven. Jibrîl - عليه السلام - asked for it to be opened and it was said: "Who is this?" He said: "Jibrîl." It was said: "Who is with you?" He said: "Muḥammad ﷺ." It was said: "Has he been sent for?" He said: "Yes." So he opened up for us and said, "Welcome, what a blessed arrival." And we came to Âdam - عليه السلام...'"

And he quoted the same <u>*Ḥadîth*</u> (no. 415), mentioning that in the second heaven he met 'Eisâ and Yaḥyâ, عليهما السلام, in the third, Yûsuf in the fourth Idrîs, and in the fifth

صَعْصَعَةَ - رَجُلٍ مِنْ قَوْمِهِ - قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ، إِذْ سَمِعْتُ قَائِلًا يَقُولُ: أَحَدُ الثَّلَاثَةِ بَيْنَ الرَّجُلَيْنِ، فَأُتِيتُ فَانْطُلِقَ بِي، فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مِنْ مَاءِ زَمْزَمَ، فَشُرِحَ صَدْرِي إِلَىٰ كَذَا وكَذَا - قَالَ قَتَادَةُ: فَقُلْتُ لِلَّذِي مَعِي: مَا يَعْنِي؟ قَالَ: إِلَىٰ أَسْفَلِ بَطْنِهِ - فَاسْتُخْرِجَ قَلْبِي، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ أُعِيدَ مَكَانَهُ، ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً، ثُمَّ أُتِيتُ بِدَابَّةٍ أَبْيَضَ يُقَالُ لَهُ الْبُرَاقُ - فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَقَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرْفِهِ - فَحُمِلْتُ عَلَيْهِ، ثُمَّ انْطَلَقْنَا حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ. قَالَ فَفَتَحَ لَنَا. وَقَالَ: مَرْحَبًا [بِهِ]، وَلَنِعْمَ الْمَجِيءُ جَاءَ. قَالَ: فَأَتَيْنَا عَلَىٰ آدَمَ - عَلَيْهِ السَّلَامُ -، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَذَكَرَ أَنَّهُ لَقِيَ فِي السَّمَاءِ الثَّانِيَةِ عِيسَىٰ وَيَحْيَىٰ - عَلَيْهِمَا السَّلَامُ - وَفِي الثَّالِثَةِ يُوسُفَ، وَفِي

Harûn ؑ. He said: "Then we went on until we came to the sixth heaven, and I came to Mûsâ ﷺ and greeted him with Salâm ؑ. He said: 'Welcome to the righteous brother and the righteous Prophet.' When I passed by him, he wept and a voice called out: 'Why are you weeping?' He said: 'O Lord, You have sent this young man after me, and more of his *Ummah* will enter Paradise than mine.' Then we went on until we came to the seventh heaven, where I came to Ibrâhîm, ؑ."

And he said in his *Hadîth*: "The Prophet of Allâh ﷺ narrated that he saw four rivers flowing from its roots, two visible rivers and two hidden ones: 'I said: "O Jibrîl, what are these rivers?" He said: "As for the two hidden rivers, they are two rivers in Paradise, and as for the two visible ones, they are the Nile and the Euphrates." Then *Al-Bait Al-Ma'mûr* (Much-Frequented House) was raised up for me, and I said: "O Jibrîl, what is this?" He said: "This is the Much-Frequented House. Every day seventy thousand Angels enter it and when they depart from it, they never return to it." Then two vessels were brought to me, one of wine and one of milk; they were offered to me and I chose the milk. It was said: "You did right; Allâh guided you to what is

الرَّابِعَةِ إِدْرِيسَ. وَفِي الْخَامِسَةِ هٰرُونَ - عَلَيْهِ السَّلَامُ - قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَىٰ السَّمَاءِ السَّادِسَةِ، فَأَتَيْتُ عَلَىٰ مُوسَىٰ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا جَاوَزْتُهُ بَكَىٰ، فَنُودِيَ: مَا يُبْكِيكَ؟ قَالَ: رَبِّ هٰذَا غُلَامٌ بَعَثْتَهُ بَعْدِي، يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إلى السَّمَآءِ السَّابِعَةِ، فأتَيتُ عَلَىٰ إِبْرَاهِيمَ عَلَيْهِ السَّلَامَ». وَقَالَ فِي الْحَدِيثِ: وَحَدَّثَ نَبِيُّ اللهِ ﷺ أَنَّهُ رَأَى أَرْبَعَةَ أَنْهَارٍ يَخْرُجُ مِنْ أَصْلِهَا نَهْرَانِ ظَاهِرَانِ، وَنَهْرَانِ بَاطِنَانِ «فَقُلْتُ: يَا جِبْرِيلُ! مَا هٰذِهِ الأَنْهَارُ؟ قَالَ: أَمَّا النَّهْرَانِ الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ، ثُمَّ رُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ. فَقُلْتُ: يَا جِبْرِيلُ! مَا هٰذَا؟ قَالَ هٰذَا الْبَيْتُ الْمَعْمُورُ، يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرُ مَا عَلَيْهِمْ، ثُمَّ أُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا خَمْرٌ وَالآخَرُ لَبَنٌ، فَعُرِضَا عَلَيَّ، فَاخْتَرْتُ اللَّبَنَ. فَقِيلَ: أَصَبْتَ، أَصَابَ اللهُ بِكَ،

right and your *Ummah* will adhere to the *Fitrah*.' Then fifty prayers were enjoined upon me every day..." Then he quoted the rest of the *Hadîth* (no. 415).

أُمَّتُكَ عَلَى الْفِطْرَةِ، ثُمَّ فُرِضَتْ عَلَيَّ كُلَّ يَوْمٍ خَمْسُونَ صَلَاةً». ثُمَّ ذَكَرَ قِصَّتَهَا إِلَىٰ آخِرِ الْحَدِيثِ.

[417] 265 - (...) It was narrated from Mâlik bin Ṣa'ṣa'ah that the Messenger of Allâh ﷺ said:... and he mentioned something similar (as no. 415), but he added: "A golden basin filled with wisdom and faith was brought to me, and the area from the upper part of my chest to the bottom of my abdomen was split open and washed with *Zamzam* water, then it was filled with wisdom and faith."

[٤١٧] ٢٦٥-(. . .) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ، وَزَادَ فِيهِ: «فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَانًا، فَشُقَّ مِنَ النَّحْرِ إِلَىٰ مَرَاقِّ الْبَطْنِ، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ مُلِىءَ حِكْمَةً وَإِيمَانًا».

[418] 266 - (...) It was narrated that Qatâdah said: "I heard Abû Al-'Âliyah say: 'The cousin of your Prophet ﷺ' - meaning Ibn 'Abbâs - told me: 'The Messenger of Allâh ﷺ spoke of the time when he was taken on the Night Journey, and he said: 'Mûsâ is dark and tall, as if he were one of the men of Shanû'ah.' And he said: 'Eisâ with wavy hair, of average height.' And he mentioned Mâlik, the keeper of Hell, and he mentioned the *Dajjâl*."

[٤١٨] ٢٦٦-(١٦٥) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ يَعْنِي ابْنَ عَبَّاسٍ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ حِينَ أُسْرِيَ بِهِ فَقَالَ: «مُوسَىٰ آدَمُ طُوَالٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ». وَقَالَ: «عِيسَىٰ جَعْدٌ مَرْبُوعٌ» وَذَكَرَ مَالِكًا خَازِنَ جَهَنَّمَ وَذَكَرَ الدَّجَّالَ.

[419] 267 - (...) It was narrated from Qatâdah, from Abû Al-'Âliyah: "The cousin of your

[٤١٩] ٢٦٧-(. . .) وحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا يُونُسُ بْنُ مُحَمَّدٍ:

Prophet (ﷺ)" - Ibn 'Abbâs - "told us: 'The Messenger of Allâh (ﷺ) said: "On the night on which I was taken on the Night Journey, I passed by Mûsâ bin 'Imrân [ﷺ], a tall, dark, man, with wavy hair, as if he was one of the men of Shanû'ah. And I saw 'Eisâ bin Mariam, of average height and with a red and white complexion and flowing hair." And he was shown Mâlik, the keeper of Hell, and the *Dajjâl*, among the signs that Allâh showed him. "...So be not you in doubt of meeting him...."[1] Qatâdah used to interpret it to mean that the Prophet of Allâh ﷺ did meet Mûsâ, ﷺ.

حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ﷺ - ابْنُ عَبَّاسٍ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَىٰ مُوسَى بْنِ عِمْرَانَ - [عَلَيْهِ السَّلَامُ] - رَجُلٌ آدَمُ طُوَالٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ مَرْبُوعَ الْخَلْقِ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ». وَأُرِيَ مَالِكًا خَازِنَ النَّارِ، وَالدَّجَّالَ، فِي آيَاتٍ أَرَاهُنَّ اللهُ إِيَّاهُ ﴿فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾ [السجدة: ٢٣].

قَالَ: كَانَ قَتَادَةُ يُفَسِّرُهَا أَنَّ نَبِيَّ اللهِ ﷺ قَدْ لَقِيَ مُوسَىٰ عَلَيْهِ السَّلَامُ.

[420] 268 - (166) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed through the valley of Al-Azraq and said: "What valley is this?" They said: "This is the valley of Al-Azraq." He said: "It is as if I can see Mûsâ ﷺ coming down from the mountain pass, calling out loudly to Allâh, reciting the *Talbiyah*." Then he came to the pass of Har<u>sh</u>a and said: "What pass is this?" They said: "The pass of Har<u>sh</u>a." He

[٤٢٠] ٢٦٨-(١٦٦) حَدَّثَنَا أَحْمَدُ ابْنُ حَنْبَلٍ وَسُرَيْجُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هٰذَا؟» فَقَالُوا: هٰذَا وَادِي الْأَزْرَقِ - قَالَ -: «كَأَنِّي أَنْظُرُ إِلَىٰ مُوسَىٰ [عَلَيْهِ السَّلَامُ] هَابِطًا مِنَ الثَّنِيَّةِ، وَلَهُ جُؤَارٌ إِلَى اللهِ بِالتَّلْبِيَةِ» ثُمَّ أَتَىٰ عَلَىٰ ثَنِيَّةِ هَرْشَىٰ فَقَالَ:

[1] *As-Sajdah* 32:23.

said: "It is as if I can see Yûnus bin Matta, [عليه السلام], on a sturdy red camel, wearing a woolen cloak, with his camel's reins made of palm fiber, reciting the *Talbiyah*."

«أَيُّ ثَنِيَّةٍ هٰذِهِ؟» قَالُوا: ثَنِيَّةُ هَرْشَىٰ. قَالَ: «كَأَنِّي أَنْظُرُ إِلَىٰ يُونُسَ بْنِ مَتَّى [عَلَيْهِ السَّلَامُ] عَلَىٰ نَاقَةٍ حَمْرَاءَ جَعْدَةٍ عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ، وَهُوَ يُلَبِّي».

قَالَ ابْنُ حَنْبَلٍ فِي حَدِيثِهِ، قَالَ هُشَيْمٌ: يَعْنِي لِيفًا.

[421] 269 - (...) It was narrated that Ibn 'Abbâs said: "We traveled with the Messenger of Allâh ﷺ between Makkah and Al-Madînah, and we passed through a valley. He said: 'What valley is this?' They said: 'The valley of Al-Azraq.' He said: 'It is as if I can see Mûsâ عليه السلام'" - and he said something about his color and hair that Dawûd (one of the narrators) did not remember - "'putting his fingers in his ears and calling out loudly to Allâh, reciting the *Talbiyah*, passing through this valley.' Then we traveled on until we came to a mountain pass and he said: 'What pass is this?' They said: 'Harsha or Lift.'[1] He said: 'It is as if I can see Yûnus riding a red camel, wearing a woolen cloak, with the reins of his camel made of palm fibers, passing through this valley, reciting the *Talbiyah*.'"

[٤٢١] ٢٦٩-(...) وحَدَّثَني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَمَرَرْنَا بِوَادٍ فَقَالَ: «أَيُّ وَادٍ هٰذَا؟» فَقَالُوا: وَادِي الْأَزْرَقِ فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَىٰ مُوسَىٰ ﷺ - فَذَكَرَ مِنْ لَوْنِهِ وَشَعْرِهِ شَيْئًا لَمْ يَحْفَظْهُ دَاوُدُ - وَاضِعًا إِصْبَعَيْهِ فِي أُذُنَيْهِ، لَهُ جُؤَارٌ إِلَى اللهِ بِالتَّلْبِيَةِ، مَارًّا بِهٰذَا الْوَادِي» قَالَ: ثُمَّ سِرْنَا حَتَّى أَتَيْنَا عَلَىٰ ثَنِيَّةٍ، فَقَالَ: «أَيُّ ثَنِيَّةٍ هٰذِهِ» قَالُوا: هَرْشَىٰ أَوْ لِفْتٌ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَىٰ يُونُسَ عَلَىٰ نَاقَةٍ حَمْرَاءَ، عَلَيْهِ جُبَّةُ صُوفٍ، خِطَامُ نَاقَتِهِ لِيفٌ خُلْبَةٌ، مَارًّا بِهٰذَا الْوَادِي مُلَبِّيًا».

[1] And they say it is also pronounced "Laft."

[422] 270 - (...) It was narrated that Mujâhid said: "We were with Ibn 'Abbâs and they mentioned the *Dajjâl*.' He (someone present) said: 'Written between his eyes is (the word) *Kâfir*.' Ibn 'Abbâs said: 'I did not hear him (the Prophet ﷺ) say that. Rather he said: "As for Ibrâhîm, look at your companion (meaning himself). As for Mûsâ, he was dark man with wavy hair, riding a red camel with reins of palm-fibers. It is as if I can see him going down into the valley, reciting the *Talbiyah*."

[٤٢٢] ٢٧٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ، فَذَكَرُوا الدَّجَّالَ، فَقَالَ: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، قَالَ، فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالَ ذَلِكَ، وَلٰكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ، فَانْظُرُوا إِلَىٰ صَاحِبِكُمْ، وَأَمَّا مُوسَىٰ، فَرَجُلٌ آدَمُ جَعْدٌ عَلَىٰ جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي».

[423] 271 - (167) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "The Prophets were shown to me, and I saw Mûsâ, who was a man of average build, as if he were one of the men of Shanû'ah. And I saw 'Eisâ bin Mariam, ﷺ, and the closest in resemblance to him whom I have seen is 'Urwah bin Mas'ûd. And I saw Ibrâhîm [ﷺ], and the closest in resemblance to him whom I have seen is your companion" - meaning himself. "And I saw Jibrîl, ﷺ, and the closest in resemblance to him whom I have seen is Dihyah." According to the report of Ibn Rumh: "Dihyah bin Khalîfah"

[٤٢٣] ٢٧١-(١٦٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ الْأَنْبِيَاءُ، فَإِذَا مُوسَىٰ ضَرْبٌ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ - [عَلَيْهِ السَّلَامُ] - فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ [صَلَوَاتُ اللهِ عَلَيْهِ]. فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ يَعْنِي نَفْسَهُ وَرَأَيْتُ جِبْرِيلَ - عَلَيْهِ السَّلَامُ - فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةُ».

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: «دِحْيَةُ بْنُ خَلِيفَةَ».

[424] 272 - (168) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'When I was taken on the Night Journey, I met Mûsâ, ﷺ, - and the Prophet ﷺ described him - 'and he was a man' - I think he said - 'of average build, with wavy hair, as if he were one of the men of Shanû'ah. And I met 'Eisâ' - and the Prophet ﷺ described him - 'and he was a man of medium build with a reddish complexion, as if he had just come out of a *Dîmâs*.' - meaning a bath-house. 'And I saw Ibrâhîm ﷺ, and I am the one who most closely resembles him of his children.' He said: 'Then two vessels were brought to me; in one was milk and in the other was wine. It was said to me: 'Take whichever of them you want.' So I took the milk, and he said: 'You have been guided to the *Fitrah*' - or 'you have attained the *Fitrah*. If you had taken the wine, your *Ummah* would have been led astray.'"

[٤٢٤] ٢٧٢-(١٦٨) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَتَقَارَبَا فِي اللَّفْظِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ: عَبْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَىٰ عَلَيْهِ السَّلَامُ - فَنَعَتَهُ النَّبِيُّ ﷺ - فَإِذَا رَجُلٌ - حَسِبْتُهُ قَالَ - مُضْطَرِبٌ، رَجِلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ - قَالَ - وَلَقِيتُ عِيسَىٰ فَنَعَتَهُ النَّبِيُّ ﷺ فَإِذَا رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ» - يَعْنِي حَمَّامًا - قَالَ: «وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَأَنَا أَشْبَهُ وُلْدِهِ بِهِ - قَالَ -: فَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقَالَ: هُدِيتَ الْفِطْرَةَ - أَوْ أَصَبْتَ الْفِطْرَةَ - أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ». [انظر: ٥٢٤٠]

Chapter 75. Mentioning *Al-Masîḥ* Son Of Mariam And *Al-Masîḥ Ad-Dajjâl*

(المعجم ٧٥) - (بَابُ ذكر المسيح ابن مريم والمسيح الدجال)

(التحفة ٧٤)

[425] 273 - (169) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "One night at the Ka'bah, I had a dream, and I saw a dark man like the most handsome of dark men you could ever see, with the most handsome hair coming down below his earlobes. He had combed his hair and it was dripping with water, and he was leaning on two men" - or; "on the shoulders of two men" - "circumambulating the Ka'bah. I asked: 'Who is this?' And it was said: 'This is *Al-Masîḥ*, son of Mariam.' Then I saw a man with very curly hair, with a bad right eye, which looked like a floating grape. I asked: 'Who is this?' And it was said: 'This is *Al-Masîḥ Ad-Dajjâl*.'"

[٤٢٥] ٢٧٣-(١٦٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرَانِي لَيْلَةً عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ اللِّمَمِ، قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً، مُتَّكِئًا عَلَىٰ رَجُلَيْنِ - أَوْ عَلَىٰ عَوَاتِقِ رَجُلَيْنِ - يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُ مَنْ هٰذَا؟ فَقِيلَ: هٰذَا الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ، أَعْوَرِ الْعَيْنِ الْيُمْنَىٰ، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقِيلَ: هٰذَا الْمَسِيحُ الدَّجَّالُ».

[انظر: ٧٣٥٦، ٧٣٦١]

[426] 274 - (...) It was narrated that Nâfi' said: "'Abdullâh bin 'Umar said: 'One day the Messenger of Allâh ﷺ mentioned the *Dajjâl* to the people and he said: "Allâh, Blessed be He and Most High, is not one-eyed, but the *Dajjâl* has a bad right eye, as if his eye is a floating grape." And the Messenger of Allâh ﷺ said: "I

[٤٢٦] ٢٧٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحٰقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ عَنْ مُوسَىٰ وَهُوَ ابْنُ عُقْبَةَ عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: ذَكَرَ رَسُولُ اللهِ ﷺ يَوْمًا، بَيْنَ ظَهْرَانَيِ النَّاسِ: الْمَسِيحَ الدَّجَّالَ فَقَالَ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلَا [وَ]إِنَّ

had a dream last night at the Ka'bah. I saw a dark man, like the most handsome of dark men you could ever see, with his hair falling between his shoulders. He had wavy hair and his head was dripping with water. He was putting his hands on the shoulders of two men, circumambulating the Ka'bah between them. I said: 'Who is this?' They said: '(This is) *Al-Masîḥ* the son of Mariam.' And behind him I saw a man with curly hair, with a bad right eye; the person whom I have seen who most resembles him is Ibn Qaṭan, he was also putting his hands on the shoulders of two men, circumambulating the Ka'bah. I said: 'Who is this?' They said: 'This is the *Al-Masîḥ Ad-Dajjâl*.'"

[427] 275 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "I saw at the Ka'bah a dark man with wavy hair, placing his hands on two other men, with water flowing or dripping from his head. I asked: 'Who is this?' They said: 'Eisâ the son of Mariam,'" or; "'*Al-Masîḥ* the son of Mariam'" - I do not know which he said. "And behind him I saw a reddish man with curly hair, with a bad right eye. The person whom I have seen who most resembles him is Ibn Qaṭan.

مَسِيحَ الدَّجَّالَ أَعْوَرُ عَيْنِ الْيُمْنَىٰ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِئَةٌ» قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: «أَرَانِي اللَّيْلَةَ فِي الْمَنَامِ عِنْدَ الْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا تَرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعْرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَىٰ مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالُوا: [هٰذَا] الْمَسِيحُ ابْنُ مَرْيَمَ، وَرَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطَطًا أَعْوَرَ عَيْنِ الْيُمْنَىٰ، كَأَشْبَهِ مَنْ رَأَيْتُ مِنَ النَّاسِ بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَىٰ مَنْكِبَيْ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا الْمَسِيحُ الدَّجَّالُ».

[٤٢٧] ٢٧٥-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ «رَأَيْتُ عِنْدَ الْكَعْبَةِ رَجُلًا آدَمَ، سَبِطَ الرَّأْسِ، وَاضِعًا يَدَيْهِ عَلَىٰ رَجُلَيْنِ، يَسْكُبُ رَأْسُهُ - أَوْ يَقْطُرُ رَأْسُهُ - فَسَأَلْتُ: مَنْ هٰذَا؟ فَقَالُوا: عِيسَى ابْنُ مَرْيَمَ أَوِ الْمَسِيحُ ابْنُ مَرْيَمَ - لَا يَدْرِي أَيَّ ذٰلِكَ قَالَ - قَالَ: وَرَأَيْتُ وَرَاءَهُ رَجُلًا أَحْمَرَ، جَعْدَ الرَّأْسِ، أَعْوَرَ الْعَيْنِ

I asked: 'Who is this?' They said: '*Al-Masîḥ Ad-Dajjâl.*'"

الْيُمْنَىٰ، أَشْبَهُ مَنْ رَأَيْتُ بِهِ ابْنُ قَطَنٍ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقَالُوا: الْمَسِيحُ الدَّجَّالُ».

[428] 276 - (170) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "When the Quraiṣh denied me, I stayed in the *Ḥijr* and Allâh showed me *Bait Al-Maqdis*, and I started telling them about its signs while I was looking at it."

[٤٢٨] ٢٧٦-(١٧٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَمَّا كَذَّبَتْنِي قُرَيْشٌ، قُمْتُ فِي الْحِجْرِ فَجَلَّى اللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

[429] 277 - (171) It was narrated from Sâlim bin 'Abdullâh bin 'Umar bin Al-Khaṭṭâb, that his father said: "I heard the Messenger of Allâh ﷺ say: 'While I was sleeping, I saw myself circumambulating the Ka'bah, and there was a dark man with wavy hair, walking between two other men, with water dripping, or flowing from his head. I said: Who is this? They said: This is the son of Mariam. Then I went and looked, and I saw a reddish man, of heavy build, with curly hair, with a bad eye, as if his eye was a floating grape. I said: Who is this? They said: The *Dajjâl*. The person whom I have seen who most resembles him is Ibn Qaṭan.'"

[٤٢٩] ٢٧٧-(١٧١) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعْرِ، بَيْنَ رَجُلَيْنِ، يَنْطِفُ رَأْسُهُ مَاءً - أَوْ يُهَرَاقُ رَأْسُهُ مَاءً - فَقُلْتُ مَنْ هٰذَا؟ قَالُوا: هٰذَا ابْنُ مَرْيَمَ، ثُمَّ ذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ، جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هٰذَا؟ قَالُوا: الدَّجَّالُ، أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ».

[430] 278 - (172) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I remember when I was in the *Ḥijr* and the Quraish were asking me about my Night Journey. They asked me things about *Bait Al-Maqdis* of which I was not sure, and I became distressed in a way in which I have never felt distressed before. Then Allâh raised it up for me so that I could see it, and they did not ask me about anything but I told them about it. And I remember when I was among a group of the Prophets, and I saw Mûsâ - عليه السلام - standing and praying. He was man with wavy hair, as if he was one of the men of Shanû'ah. And I saw 'Eisâ bin Mariam عليه السلام standing and praying, and the closest in resemblance to him whom I have seen is 'Urwah bin Mas'ûd Ath-Thaqafî. And I saw Ibrâhîm, عليه السلام, standing and praying, and the closest in resemblance to him whom I have seen is your companion' - meaning himself (ﷺ) - 'The time for prayer came and I led them in prayer. When I had finished the prayer, a voice said: O Muhammad, this is Mâlik, the keeper of the Fire, greet him with *Salâm*. I turned to him and he greeted me first.'"

[٤٣٠] ٢٧٨-(١٧٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ الفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ، فَسَأَلَتْنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا، فَكُرِبْتُ كُرْبَةً مَا كُرِبْتُ مِثْلَهُ قَطُّ - قَالَ-: فَرَفَعَهُ اللهُ لِي أَنْظُرُ إِلَيْهِ، مَا يَسْأَلُونِّي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، فَإِذَا مُوسَىٰ - عَلَيْهِ السَّلَامُ - قَائِمٌ يُصَلِّي، فَإِذَا رَجُلٌ ضَرْبٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَإِذَا عِيسَى ابْنُ مَرْيَمَ - عَلَيْهِ السَّلَامُ - قَائِمٌ يُصَلِّي، أَقْرَبُ النَّاسِ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، وَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قَائِمٌ يُصَلِّي، أَشْبَهُ النَّاسِ بِهِ صَاحِبُكُمْ يَعْنِي نَفْسَهُ ﷺ فَحَانَتِ الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ قَالَ قَائِلٌ: يَا مُحَمَّدُ! هٰذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ، فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ».

Chapter 76. About *Sidrat Al-Muntahâ* (The Lote-Tree Of The Utmost Boundary)

(المعجم ٧٦- (بَابُ فِي ذِكْرِ سِدْرَةِ الْمُنْتَهَى) (التحفة ٧٥)

[431] 279 - (173) It was narrated that 'Abdullâh said: "When the Messenger of Allâh ﷺ was taken on the Night Journey, he went as far as *Sidrat Al-Muntahâ* (The Lote-Tree of the Utmost Boundary), which is in the sixth heaven. It is there, everything that ascends from the earth stops, and it is taken from there. And it is there where everything that descends from above stops, and it is taken from there. Allâh says: When that covered the Lote-Tree which did cover it!.[1] He said: "Moths of gold. And the Messenger of Allâh ﷺ was given three things: He was given the five prayers, he was given the last Verses of *Sûrat Al-Baqarah*, and forgivness of serious sins to his *Ummah* who do not associate anything with Allâh were to be forgiven for serious sins."

[٤٣١] ٢٧٩-(١٧٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ، جَمِيعًا عَنْ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، إِلَيْهَا يَنْتَهِي مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيُقْبَضُ مِنْهَا، وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا - قَالَ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ [النجم:١٦]. قَالَ: فَرَاشٌ مِنْ ذَهَبٍ. قَالَ: فَأُعْطِيَ رَسُولُ اللهِ ﷺ ثَلَاثًا: أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ - لِمَنْ لَمْ يُشْرِكْ بِاللهِ مِنْ أُمَّتِهِ شَيْئًا - الْمُقْحِمَاتُ.

[1] *An-Najm* 53:16.

Chapter 77. The Meaning Of The Saying Of Allâh, The Mighty And Sublime: And Indeed He Saw Him At A Second Descent (Another Time)";[1] And Did The Prophet ﷺ See His Lord On The Night Of The *Isrâ*"?

(المعجم ٧٧) - (بَابُ معنى قول الله عزّ وجلّ ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ وَهَلْ رأى النَّبِيُّ ﷺ ربه ليلة الإسراء)

(التحفة ٧٦)

[432] 280 - (174) Ash-Shaibânî said: "I asked Zirr bin Hubaish about the saying of Allâh: And was at a distance of two bows' length or (even) nearer.[2] He said: 'Ibn Mas'ûd told me that the Prophet ﷺ saw Jibrîl, ﷺ, with six hundred wings.'"

[٤٣٢] ٢٨٠-(١٧٤) وحَدَّثَني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا عَبَّادٌ وَهُوَ ابْنُ الْعَوَّامِ: أَخْبَرَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زِرَّ ابْنَ حُبَيْشٍ عَنْ قَوْلِ الله تَعَالَىٰ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [النجم:٩] قَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ لَهُ سِتُّمِائَةِ جَنَاحٍ.

[433] 281 - (...) It was narrated that 'Abdullâh said (about the Verse): The (Prophet's) heart lied not about what he (Muhammad ﷺ) saw.[3] He said: "He saw Jibrîl [ﷺ] with six hundred wings."

[٤٣٣] ٢٨١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الشَّيْبَانِيِّ، عَنْ زِرٍّ، عَنْ عَبْدِ الله قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ﴾ [النجم:١١] قَالَ: رَأَى جِبْرِيلَ [عَلَيْهِ السَّلَامُ] لَهُ سِتُّمِائَةِ جَنَاحٍ.

[434] 282 - (...) It was narrated that 'Abdullâh said (about the Verse): Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh).[4] He said:

[٤٣٤] ٢٨٢-(...) حَدَّثَنَا عُبَيْدُ الله بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ. سَمِعَ زِرَّ بْنَ

[1] *An-Najm* 53:13.
[2] *An-Najm* 53:9.
[3] *An-Najm* 53:11.
[4] *An-Najm* 53:18.

"He saw Jibrîl in his (true) form, with six hundred wings."

حُبَيْشٍ، عَنْ عَبْدِ اللهِ قَالَ: ﴿لَقَدْ رَأَى مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ﴾ [النجم:١٨] قَالَ: رَأَى جِبْرِيلَ فِي صُورَتِهِ، لَهُ سِتُّمِائَةِ جَنَاحٍ.

[435] 283 - (175) It was narrated from Abû Hurairah (about the Verse): "And indeed he saw him at a second descent."[1] He said: "He saw Jibrîl, ﷺ."

[٤٣٥] ٢٨٣-(١٧٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ [النجم:١٣] قَالَ: رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ.

[436] 284 - (176) It was narrated that Ibn 'Abbâs said: "He (the Prophet ﷺ) saw Him with his heart."

[٤٣٦] ٢٨٤-(١٧٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَآهُ بِقَلْبِهِ.

[437] 285 - (...) It was narrated that Ibn 'Abbâs said (about the Verses): "The (Prophet's) heart lied not in what he saw", "And indeed he saw him at a second descent." [2] He said: "He saw Him with his heart, twice."

[٤٣٧] ٢٨٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشَجُّ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ -: حَدَّثَنَا الْأَعْمَشُ عَنْ زِيَادِ بْنِ الْحُصَيْنِ أَبِي جَهْمَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾ ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ [النجم: ١١ و١٣] قَالَ: رَآهُ بِفُؤَادِهِ مَرَّتَيْنِ.

[438] 286 - (...) It was narrated from Al-A'mash: "Abû Jahmah narrated it to us with this chain." (A *Ḥadîth* similar to no. 437)

[٤٣٨] ٢٨٦-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ

[1] *An-Najm* 53:13.
[2] *An-Najm* 53:11 and 13.

عَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو جَهْمَةَ بِهٰذَا الإِسْنَادِ.

[439] 287 - (177) It was narrated that Masrûq said: "I was reclining at 'Âishah's and she said: 'O Abû 'Âishah, there are three things, whoever speaks of one of them has fabricated a great lie against Allâh.' I said: 'What are they?' She said: 'Whoever claims that Muhammad (ﷺ) saw his Lord has fabricated a great lie against Allâh.'" He said: "I was reclining, but I sat up and said: 'O Mother of the Believers, wait for me and do not rush me. Didn't Allâh say: "And indeed he saw him in the clear horizon."[1] and: "And indeed he saw him at a second descent."?[2] She said: 'I was the first one of this *Ummah* to ask the Messenger of Allâh ﷺ about that, and he said: "That was only Jibrîl - ﵇ - I did not see him in his form which he was created in except on these two occasions. I saw him descending from heaven, the greatness of his form filling the space between heaven and earth."' She said: 'Have you not heard the saying of Allâh, the Mighty and Sublime: "No vision can grasp Him, but He grasps all vision. He is *Al-Laṭîf* (the Most

[٤٣٩] ٢٨٧-(١٧٧) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: كُنْتُ مُتَّكِئًا عِنْدَ عَائِشَةَ، فَقَالَتْ: يَا أَبَا عَائِشَةَ! ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللهِ الْفِرْيَةَ، قُلْتُ مَا هُنَّ؟ قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدْ أَعْظَمَ عَلَى اللهِ الْفِرْيَةَ، قَالَ وَكُنْتُ مُتَّكِئًا فَجَلَسْتُ، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْظِرِينِي وَلَا تَعْجَلِينِي، أَلَمْ يَقُلِ اللهُ تَعَالَىٰ: ﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ﴾ [التكوير: ٢٣] ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ [النجم: ١٣] فَقَالَتْ: أَنَا أَوَّلُ هٰذِهِ الْأُمَّةِ سَأَلَ عَنْ ذٰلِكَ رَسُولَ اللهِ ﷺ، فَقَالَ: «إِنَّمَا هُوَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - لَمْ أَرَهُ عَلَىٰ صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ، رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ، سَادًّا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ» فَقَالَتْ: أَوَ لَمْ تَسْمَعْ أَنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَـٰرُ وَهُوَ

[1] *At-Takwîr* 81:23.

[2] *An-Najm* 53:13.

Subtle and Courteous), Well-Acquainted with all things."?[1] And have you not heard Allâh's saying: "It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise."?[2] She said: 'Whoever claims that the Messenger of Allâh ﷺ concealed anything of the Book of Allâh has fabricated a great lie against Allâh, for Allâh says: O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message....''[3] And she said: 'And whoever claims to have been told what will happen tomorrow, he has fabricated a great lie against Allâh, for Allâh says: "Say: None in the heavens and the earth knows the *Ghaib* (unseen) except Allâh....'"[4]

يُدْرِكُ ٱلْأَبْصَـٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ﴾ [الأنعام: ١٠٣] أَوَ لَمْ تَسْمَعْ أَنَّ اللهَ يَقُولُ: ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ إِنَّهُۥ عَلِىٌّ حَكِيمٌ﴾ [الشورى: ٥١] قَالَتْ: وَمَنْ زَعَمَ أَنَّ رَسُولَ اللهِ ﷺ كَتَمَ شَيْئًا مِنْ كِتَابِ اللهِ فَقَدْ أَعْظَمَ عَلَى اللهِ الْفِرْيَةَ، وَاللهُ يَقُولُ: ﴿يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ﴾ [المائدة: ٦٧] قَالَتْ: وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَدٍ فَقَدْ أَعْظَمَ عَلَى اللهِ الْفِرْيَةَ. وَاللهُ يَقُولُ: ﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾ [النمل: ٦٥].

[440] 288 - (...) 'Abdul-Wahhâb narrated from Dâwûd a *Hadîth* with this chain, similar to that of Ibn 'Ulayyah (no. 439), but he added: "She said: 'If Muhammad ﷺ were to have concealed

[٤٤٠] ٢٨٨-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ، وَزَادَ، قَالَتْ: وَلَوْ كَانَ

[1] *Al-An'âm* 6:103.

[2] *Ash-Shûra* 42:51.

[3] *Al-Mâ'idah* 5:67.

[4] *An-Naml* 27:65.

anything of that which was revealed to him, he would have concealed this Verse: And (remember) when you said to him (Zaid bin Hârithah the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muḥammad too) have done favor (by manumitting him): 'Keep your wife to yourself, and fear Allâh.' But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muḥammad married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him..'"[1]

مُحَمَّدٌ [ﷺ] كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هٰذِهِ الآيَةَ: ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ﴾ [الأحزاب: ٣٧].

[441] 289 - (...) It was narrated from Ash-Sha'bî that Masrûq said: "I asked 'Âishah: 'Did Muḥammad ﷺ see his Lord?' She said: '*Subḥân Allâh* (Glorious is Allâh)! My hair stood on end at what you said.'" And he quoted the same *Ḥadîth* (no. 440), but the narration of Dâwûd is more complete and in detail.

[٤٤١] ٢٨٩-(...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ: هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقَالَتْ: سُبْحَانَ اللهِ! لَقَدْ قَفَّ شَعْرِي لِمَا قُلْتَ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ.

[442] 290 - (...) It was narrated that Masrûq said: "I said to 'Âishah: 'What is the meaning of the saying of Allâh, the Most

[٤٤٢] ٢٩٠-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَكَرِيَّاءُ، عَنِ ابْنِ أَشْوَعَ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ

[1] *Al-Aḥzâb* 33:37.

High: Then he approached and came closer. And was at a distance of two bows' length or (even) nearer. So (Allâh) revealed to His slave whatever He revealed.?'[1] She said: 'That was Jibrîl ﷺ. He used to come to him in the form of a man, but on this occasion he came in the form which was his true form, and he filled the horizon of the sky.'"

قَالَ: قُلْتُ لِعَائِشَةَ: فَأَيْنَ قَوْلُهُ تَعَالَىٰ: ﴿ثُمَّ دَنَا فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾ [النجم: ٨-١٠] قَالَتْ: إِنَّمَا ذَاكَ جِبْرِيلُ ﷺ. كَانَ يَأْتِيهِ فِي صُورَةِ الرِّجَالِ، وَإِنَّهُ أَتَاهُ فِي هٰذِهِ الْمَرَّةِ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ، فَسَدَّ أُفُقَ السَّمَاءِ.

Chapter 78. The Saying Of The Prophet ﷺ: "Light, How Could I See Him?" And: "I Saw Light"

(المعجم ٧٨- (بَابٌ فِي قوله عليه السلام: نور أنى أراه، وفي قوله: «رأيت نورًا») (التحفة ٧٧)

[443] 291 - (178) It was narrated that Abû Dharr said: "I asked the Messenger of Allâh ﷺ: 'Did you see your Lord?' He said: 'Light, how could I see Him?'"

[٤٤٣] ٢٩١-(١٧٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: «نُورٌ أَنَّىٰ أَرَاهُ»؟.

[444] 292 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "I said to Abû Dharr: 'If I had seen the Messenger of Allâh ﷺ I would have asked him.' He said: 'What would you have asked him about?' He said: 'I would have asked him: 'Did you see your Lord?' Abû Dharr said: 'I asked him that, and he said: I saw light.'"

[٤٤٤] ٢٩٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِأَبِي ذَرٍّ: لَوْ رَأَيْتُ رَسُولَ اللهِ ﷺ

[1] *An-Najm* 53:8-10.

لَسَأَلْتُهُ، فَقَالَ: عَنْ أَيِّ شَيْءٍ كُنْتَ تَسْأَلُهُ؟ قَالَ: كُنْتُ أَسْأَلُهُ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ أَبُو ذَرٍّ: قَدْ سَأَلْتُهُ فَقَالَ: «رَأَيْتُ نُورًا».

Chapter 79. The Saying Of The Prophet ﷺ: "Allâh Does Not Sleep" And "His Veil Is Light, And If He Were To Remove It, The Splendour Of His Face Would Burn All Of His Creation, As Far As His Sight Reaches"

(المعجم ٧٩) - (بَابٌ في قوله عليه السلام: «إن الله لا ينام»، وفي قوله: «حجابه النور لو كشفه لأحرق سبحات وجهه ما انتهى إليه بصره من خلقه») (التحفة ٧٨)

[445] 293 - (179) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ stood up and told us five things. He said: 'Allâh, the Mighty and Sublime, does not sleep and it is not befitting that He should sleep. He lowers the Balance and raises it; the deeds of the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night; His Veil is the Light'" And according to the report of (one of the narrators) Abû Bakr: (The Prophet ﷺ said : His veil is) 'Fire' - 'and if He were to remove it, the splendor of His Face would burn all of His creation, as far as His sight reaches.'"

[٤٤٥] ٢٩٣-(١٧٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ بِخَمْسِ كَلِمَاتٍ فَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّورُ - وَفِي رِوَايَةِ أَبِي بَكْرٍ: النَّارُ - لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

وَفِي رِوَايَةِ أَبِي بَكْرٍ: عَنِ الْأَعْمَشِ، وَلَمْ يَقُلْ حَدَّثَنَا.

[446] 294 - (...) It was narrated from Jarîr from Al-A'mash with this chain. He said: "The

[٤٤٦] ٢٩٤-(...) حَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ

Messenger of Allâh ﷺ stood up and told us four things." Then he mentioned something similar to the *Hadîth* of Abû Mu'âwiyah (no. 445), but he did not mention the words: "of His creation," and he said: "His Veil is the Light."

بِهٰذَا الإِسْنَادِ - قَالَ ـ: قَامَ فِينَا رَسُولُ اللهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ «مِنْ خَلْقِهِ» وَقَالَ: حِجَابُهُ النُّورُ.

[447] 295 - (...) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ stood and told us four things: 'Allâh does not sleep and it is not befitting that He should sleep; He raises the Balance and lowers it; the deeds of the day are taken up at night and the deeds of the night by day.'"

[٤٤٧] **٢٩٥**-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ بِأَرْبَعٍ: «إِنَّ اللهَ لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، وَيَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ، وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ، وَعَمَلُ اللَّيْلِ بِالنَّهَارِ».

Chapter 80. Affirming That The Believers Will See Their Lord, Glorious Is He And Most High, In The Hereafter

(المعجم ٨٠) - (بَابُ إثبات رؤية المؤمنين في الآخرة ربهم سبحانه وتعالى) (التحفة ٧٩)

[448] 296 - (180) It was narrated from Abû Bakr bin 'Abdullâh bin Qais, from his father, that the Prophet ﷺ said: "Two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them, and there is nothing preventing the people from seeing their Lord but the *Ridâ'* of grandeur

[٤٤٨] **٢٩٦**-(١٨٠) حَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لِأَبِي غَسَّانَ - قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ

upon His Face in the Garden of *'Adn.*"

عَنِ النَّبِيِّ ﷺ قَالَ: «جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَىٰ رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَىٰ وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

[449] 297 - (181) It was narrated from Ṣuhaib that the Prophet ﷺ said: "When the people of Paradise have entered Paradise, Allâh, Blessed is He and Most High, will say: 'Do you want anything more?' They will say: 'Have You not brightened our faces, and admitted us to Paradise, and saved us from the Fire?' Then He will remove the Veil, and they will not be given anything that is more dear to them than gazing upon their Lord [the Mighty and Sublime]."

[٤٤٩] ٢٩٧-(١٨١) حَدَّثَنَا عُبَيْدُ اللهِ بْنِ عُمَرَ بْنِ مَيْسَرَةَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَىٰ رَبِّهِمْ [عَزَّ وَجَلَّ]».

[450] 298 - (...) It was narrated from Ḥammâd bin Salamah with this chain (a *Ḥadîth* similar to no. 449), and he added: "Then he ﷺ recited this Verse: 'For those who have done good is the best (reward) and even more....'"[1]

[٤٥٠] ٢٩٨-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ بِهٰذَا الإِسْنَادِ، وَزَادَ: ثُمَّ تَلَا هٰذِهِ الآيَةَ: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦].

[1] *Yûnus* 10:26.

Chapter 81. Knowing About The Seeing

(المعجم ٨١) - (بَابُ معرفة طريق الرُّؤية) (التحفة ٨٠)

[451] 299 - (182) Abû Hurairah narrated that some people said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" The Messenger of Allâh ﷺ said: "Do you have to crowd together to see the moon on the night when it is full?" They said: "No, O Messenger of Allâh." He said: "Do you have to crowd together to see the sun when there are no clouds in front of it?" They said: "No [O Messenger of Allâh!]" He said: "Similarly you will see Him. Allâh will gather all the people on the Day of Resurrection, and will say: 'Whoever used to worship anything, let him follow it.' So those who used to worship the sun will follow the sun, those who used to worship the moon will follow the moon, and those who used to worship *Aṭ-Ṭawâghît* (false gods) will follow the false gods. There will remain this *Ummah*, including its hypocrites. Then Allâh [Blessed is He and Most High] will come to them with an appearance other than the appearance which they recognize, and He will say: 'I am your Lord.' They will say: 'We seek refuge in Allâh from you. We will stay here until our Lord

[٤٥١] ٢٩٩-(١٨٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ نَاسًا قَالُوا لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هَلْ تُضَارُّونَ فِي [رُؤْيَةِ] الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، يَا رَسُولَ اللهِ! قَالَ: «هَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا. [يَا رَسُولَ اللهِ!] قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يَجْمَعُ اللهُ النَّاسَ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعُ مَنْ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبْقَى هٰذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللهُ، [تَبَارَكَ وَتَعَالَى]، فِي صُورَةٍ غَيرِ صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللهِ مِنْكَ، هٰذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللهُ [تَعَالَى] فِي صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ:

comes, and when our Lord comes, we will recognize Him.' Then Allâh [Most High] will come to them with an appearance which they recognize, and will say: 'I am your Lord.' They will say: 'You are our Lord,' and they will follow Him. Then *Aṣ-Ṣirâṭ* (the Bridge) will be laid across Hell, and I and my *Ummah* will be the first ones to cross it. On that day, no one but the Messengers will speak, and the supplication of the Messengers will be: 'O Allâh, grant safety, grant safety!' In Hell there will be hooks like the thorns of *As-Sa'dân*;[1] have you seen *As-Sa'dân*?" They said: "Yes, O Messenger of Allâh!" He said: "They are like the thorns of *As-Sa'dân*, except that no one knows how big they are except Allâh. They will snatch the people according to their deeds. Some of them will be doomed because of their deeds, and some will cross (the Bridge) and be saved. Then when Allâh has finished judging between His slaves, and He wants to bring out by His Mercy whomever He wills from among the people of Hell, He will command the angels to bring out of Hell whoever did not associate anything with Allâh - of those to whom Allâh, the Most High, wants to show mercy -

أَنْتَ رَبُّنَا، فَيَتَّبِعُونَهُ، وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَي جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ! سَلِّمْ، سَلِّمْ، وَفِي جَهَنَّمَ كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمُ السَّعْدَانَ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللهِ! قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلَّا اللهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمُ الْمُوبَقُ - يعني بِعَمَلِهِ - وَمِنْهُمُ الْمُجَازَى حَتَّى يُنَجَّىٰ، حَتَّى إِذَا فَرَغَ اللهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِالله شَيْئًا - مِمَّنْ أَرَادَ اللهُ تَعَالَى أَنْ يَرْحَمَهُ - مِمَّنْ يَقُولُ: لَا إِلَهَ إِلَّا اللهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ، يَعْرِفُونَهُمْ بِأَثَرِ السُّجُودِ - تَأْكُلُ النَّارُ مِنِ ابْنِ آدَمَ إِلَّا أَثَرَ السُّجُودِ - حَرَّمَ اللهُ عَلَىٰ النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرَجُونَ مِنَ النَّارِ [وَ]قَدِ امْتَحَشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ مِنْهُ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللهُ [تَعَالَى] مِنَ

[1] A thorny type of plant.

among those who said '*Lâ ilâha illallâh*.' They will recognize them in the Fire, and they will recognize them by the marks of prostration - for the Fire will consume everything of the son of Âdam except the marks of prostration - for Allâh has forbidden the Fire to consume the marks of prostration. They will be brought out of the Fire having been completely burnt, and *Al-Ḥayat* (the water of life) will be poured over them, and they will sprout like a seed sprouts in what the flood carries. Then Allâh [the Most High] will finish judging between His slaves, and there will be left one man with his face turned towards the Fire, and he will be last of the people of Paradise to enter Paradise. He will say: 'O Lord, turn my face away from the Fire, for its smell has poisoned me and its flames have burned me.' He will pray to Allâh as Allâh wills that he should pray, then Allâh, [the Blessed and] Most High, will say: 'If I do that for you, will you ask for anything else?' He will say: 'I will not ask for anything else,' and he will make as many pledges and promises to his Lord, the Mighty and Sublime, as Allâh wills. So Allâh will turn his face away from the Fire, and when he turns towards Paradise and sees it, he will remain silent for as long as Allâh wills that he should

الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَىٰ النَّارِ، وَهُوَ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ، فَيَقُولُ: أَيْ رَبِّ! اصْرِفْ وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَدْعُو اللهَ مَا شَاءَ اللهُ أَنْ يَدْعُوَهُ، ثُمَّ يَقُولُ اللهُ [تَبَارَكَ وَ]تَعَالَىٰ: هَلْ عَسَيْتَ إِنْ فَعَلْتُ ذَٰلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَهُ! فَيَقُولُ: لَا أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي رَبَّهُ عَزَّ وَجَلَّ مِنْ عُهُودٍ وَمَوَاثِيقَ مَا شَاءَ اللهُ، فَيَصْرِفُ اللهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ عَلَىٰ الْجَنَّةِ وَرَآهَا سَكَتَ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيْ رَبِّ! قَدِّمْنِي إِلَىٰ بَابِ الْجَنَّةِ. فَيَقُولُ اللهُ لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ لَا تَسْأَلُنِي غَيْرَ الَّذِي أَعْطَيْتُكَ، وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ! فَيَقُولُ: أَيْ رَبِّ!- يَدْعُو اللهَ - حَتَّى يَقُولَ لَهُ: فَهَلْ عَسَيْتَ إِنْ أَعْطَيْتُكَ ذَٰلِكَ أَنْ تَسْأَلَ غَيْرَهُ! فَيَقُولُ: لَا، وَعِزَّتِكَ فَيُعْطِي رَبَّهُ مَا شَاءَ اللهُ مِنْ عُهُودٍ وَمَوَاثِيقَ، فَيُقَدِّمُهُ إِلَىٰ بَابِ الْجَنَّةِ، فَإِذَا قَامَ عَلَىٰ بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ، فَرَأَىٰ مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيْ رَبِّ! أَدْخِلْنِي الْجَنَّةَ، فَيَقُولُ

remain silent. Then he will say: 'O Lord, bring me closer to the gate of Paradise.' Allâh will say to him: 'Did you not give your pledge and promise that you would not ask Me for anything more than that which I had given to you? Woe to you, O son of Âdam, how treacherous you are!' He will say: 'O Lord,' calling upon Allâh, until He says to him: 'If I do that for you, will you ask for anything else?' He will say, 'No, by Your Honor!' So he will make as many pledges and promises to his Lord as Allâh wills, and Allâh will bring him closer to the gate of Paradise.

"When he stands at the gate of Paradise and all of Paradise lays before him, and he sees the goodness and joy that is therein, he will remain silent for as long as Allâh wills that he should remain silent, then he will say: 'O Lord, admit me to Paradise!' Allâh, [the Blessed and] Most High, will say: 'Did you not give your pledge and promise that you would not ask Me for anything more than that which I had given to you? Woe to you, O son of Âdam, how treacherous you are!' He will say: 'O Lord, I do not want to be the most wretched of Your creation,' and he will keep praying to Allâh until Allâh, [the Mighty and Sublime] will laugh because of him, and when Allâh laughs because of him, He will

اللهُ [تَبَارَكَ وَ]تَعَالَى لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لَا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ، وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ! فَيَقُولُ: أَيْ رَبِّ! لَا أَكُونَنَّ أَشْقَىٰ خَلْقِكَ، فَلَا يَزَالُ يَدْعُو اللهَ حَتَّى يَضْحَكَ اللهُ [عَزَّ وَجَلَّ] مِنْهُ، فَإِذَا ضَحِكَ اللهُ مِنْهُ قَالَ: ادْخُلِ الْجَنَّةَ، فَإِذَا دَخَلَهَا قَالَ اللهُ لَهُ: تَمَنَّهْ، فَيَسْأَلُ رَبَّهُ وَيَتَمَنَّى، حَتَّى إِنَّ اللهَ لَيُذَكِّرُهُ مِنْ كَذَا وَكَذَا، حَتَّى إِذَا انْقَطَعَتْ بِهِ الْأَمَانِيُّ، قَالَ اللهُ [تَعَالَى]: ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ».

say: 'Enter Paradise.' When he enters it, Allâh will say to him: 'Wish (for whatever you want).' So he will ask his Lord and wish (for whatever he wants) until Allâh reminds him of such and such, and when he has finished wishing, Allâh [Most High] will say: 'You will have that and as much again.'"

(One of the narrators) 'Aṭâ' bin Yazîd said: "Abû Sa'eed Al-Khudrî was with Abû Hurairah, and he did not rebuke him in his narration for anything, until when Abû Hurairah narrated: 'Allâh, the Mighty and Sublime, will say to that man: "You will have that and as much again."' Abû Sa'eed said: 'And ten times as much: O Abû Hurairah!' Abû Hurairah said: 'All I remember is that he said: 'You will have that and as much again.' Abû Sa'eed said: 'I bear witness that I remember that the Messenger of Allâh ﷺ said: "You will have that and ten times as much."'

Abû Hurairah said: "That man will be the last of the people of Paradise to enter Paradise."

قَالَ عَطَاءُ بْنُ يَزِيدَ: وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لَا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا. حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ: إِنَّ اللهَ عَزَّ وَجَلَّ قَالَ لِذَلِكَ الرَّجُلِ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ»، قَالَ أَبُو سَعِيدٍ: وَعَشَرَةُ أَمْثَالِهِ مَعَهُ يَا أَبَا هُرَيْرَةَ!، قَالَ أَبُو هُرَيْرَةَ: مَا حَفِظْتُ إِلَّا قَوْلَهُ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللهِ - ﷺ - قَوْلَهُ: «ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ».

قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ.

[452] 300 - (...) Abû Hurairah narrated that the people said to the Prophet ﷺ: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" And he quoted a *Ḥadîth* similar to that of Ibrâhîm bin Sa'd (no. 451).

[٤٥٢] ٣٠٠-(...) حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا؛ أَنَّ

النَّاسَ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللهِ ﷺ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ وَسَاقَ الْحَدِيثَ بِمِثْلِ مَعْنَىٰ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ.

[453] 301 - (...) Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ," and he quoted a *Ḥâdîth*, among which he said: "And the Messenger of Allâh ﷺ said: 'It will be said to the least among you in Paradise: 'Wish (for whatever you want),' and he will wish and wish, then it will be said to him: 'Have you finished wishing?' He will say: 'Yes.' It will be said: 'You will have what you wished for and as much again.' "

[٤٥٣] ٣٠١-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَدْنَىٰ مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ، فَيَتَمَنَّى وَيَتَمَنَّى، فَيَقُولُ لَهُ: هَلْ تَمَنَّيْتَ؟ فَيَقُولُ: نَعَمْ؟ فَيَقُولُ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ».

[454] 302 - (183) It was narrated from Abû Sa'eed Al-Khudrî that some people at the time of the Messenger of Allâh ﷺ said: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" The Messenger of Allâh ﷺ said: "Yes." He said: "Do you have to crowd together to see the sun clearly at noon when there are no clouds? Do you have to crowd together to see the moon clearly on the night when it is full when there are no clouds?" They said: "No, O Messenger of Allâh." He said: "You will not have to crowd

[٤٥٤] ٣٠٢-(١٨٣) حَدَّثَنِي سُوَيْدُ ابْنُ سَعِيدٍ قَالَ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا فِي زَمَنِ رَسُولِ اللهِ ﷺ قَالُوا: يَا رَسُولَ اللهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ». قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ صَحْوًا لَيْسَ مَعَهَا سَحَابٌ؟ وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا لَيْسَ

together to see Allâh, [Blessed be He and Most High] on the Day of Resurrection, just as you do not have to crowd together to see either of them. On the Day of Resurrection, a caller will announce: 'Let every nation follow that which it used to worship,' and there will be no one left of those who used to worship anything other than Allâh [Glorious is He], such as idols and stones, but they will fall into the Fire, until there will be no one left but those who used to worship Allâh, righteous and evildoers alike, and the remnants of the people of the Book.

"The Jews will be called and it will be said to them: 'What did you worship?' They will say: 'We used to worship 'Uzair the son of Allâh.' It will be said to them: 'You are liars, for Allâh has no wife nor son. What do you want?' They will say: 'We are thirsty, O Lord, give us to drink.' It will be pointed out to them: 'Why don't you go there?' And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then the Christians will be called, and it will be said to them: 'What did you worship?' They will say: 'We used to worship the Messiah, the son of Allâh.' It will be said to them: 'You are liars, for Allâh has no wife nor son. What do you want?'

فِيهَا سَحَابٌ؟» قَالُوا: لَا. يَا رَسُولَ اللهِ! قَالَ: «مَا تُضَارُّونَ فِي رُؤْيَةِ اللهِ [تَبَارَكَ وَتَعَالَى] يَوْمَ الْقِيَامَةِ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا، إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذَّنَ مُؤَذِّنٌ: لِيَتَّبِعْ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَلَا يَبْقَىٰ أَحَدٌ كَانَ يَعبُدُ غَيْرَ اللهِ [سُبْحَانَهُ] مِنَ الْأَصْنَامِ وَالأَنْصَابِ، إِلَّا يَتَسَاقَطُونَ فِي النَّارِ، حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللهَ مِنْ بَرٍّ وَفَاجِرٍ وَغُبَّرِ أَهْلِ الْكِتَابِ، فَيُدْعَى الْيَهُودُ، فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيْرًا ابْنَ اللهِ، فَيُقَالُ: كَذَبْتُمْ مَا اتَّخَذَ اللهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ، فَمَاذَا تَبْغُونَ؟ قَالُوا: عَطِشْنَا يَا رَبِّ فَاسْقِنَا، فَيُشَارُ إِلَيْهِمْ: أَلَا تَرِدُونَ؟ فَيُحْشَرُونَ إِلَىٰ النَّارِ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ، ثُمَّ يُدْعَىٰ النَّصَارَى، فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ، فَيُقَالَ لَهُمْ: مَاذَا تَبْغُونَ؟ فَيَقُولُونَ: عَطِشْنَا، يَا رَبَّنَا! فَاسْقِنَا، قَالَ فَيُشَارُ إِلَيْهِمْ: أَلَّا تَرِدُونَ؟ فَيُحْشَرُونَ إِلَىٰ جَهَنَّمَ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ، حَتَّى

They will say: 'We are thirsty, O Lord, give us to drink.' It will be pointed out to them: 'Why don't you go there?' And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then, when there is no one left but those who used to worship Allâh, both righteous and evildoers, the Lord of the Worlds [Glorious is He and Most High] will come to them with an appearance that is least to that which they know from before, and will say: 'What are you waiting for? Every nation has followed that which they used to worship.' They will say: 'O Lord, we kept ourselves away from the people in the world even though we were in great need of them, and we did not keep company with them.' He will say, 'I am your Lord.' They will say: 'We seek refuge with Allâh from you, we do not associate anything with Allâh,' (they will repeat this) two or three times. Then some of them will be on the verge of failing the test. He will say: 'Is there any sign between Him and you by which you will recognize Him?' They will say: 'Yes.' Then the Shin will be laid bare and there will be no one who prostrated to Allâh of his own accord but Allâh will grant him permission to prostrate, and there will be no one who

إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللهَ تَعَالَى مِنْ بَرٍّ وَفَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ [سُبْحَانَهُ وَتَعَالَىٰ] فِي أَدْنَىٰ صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا، قَالَ: فَمَاذَا تَنْتَظِرُونَ؟ تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، قَالُوا: يَا رَبَّنَا! فَارَقْنَا النَّاسَ فِي الدُّنْيَا أَفْقَرَ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللهِ مِنْكَ، لَا نُشْرِكُ بِاللهِ شَيْئًا - مَرَّتَيْنِ أَوْ ثَلَاثًا - حَتَّى إِنَّ بَعْضَهُمْ لَيَكَادُ أَنْ يَنْقَلِبَ، فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ فَتَعْرِفُونَهُ بِهَا؟ فَيَقُولُونَ: نَعَمْ. فَيُكْشَفُ عَنْ سَاقٍ، فَلَا يَبْقَىٰ مَنْ كَانَ يَسْجُدُ لِلّٰهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلَّا أَذِنَ اللهُ لَهُ بِالسُّجُودِ، وَلَا يَبْقَىٰ مَنْ كَانَ يَسْجُدُ اتِّقَاءً وَرِيَاءً إِلَّا جَعَلَ اللهُ ظَهْرَهُ طَبَقَةً وَاحِدَةً، كُلَّمَا أَرَادَ أَنْ يَسْجُدَ خَرَّ عَلَىٰ قَفَاهُ، ثُمَّ يَرْفَعُونَ رُؤُوسَهُمْ، وَقَدْ تَحَوَّلَ فِي صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ. فَقَالَ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، ثُمَّ يُضْرَبُ الْجِسْرُ عَلَىٰ جَهَنَّمَ، وَتَحِلُّ الشَّفَاعَةُ، وَيَقُولُونَ: اللَّهُمَّ! سَلِّمْ سَلِّمْ». قِيلَ: يَا رَسُولَ اللهِ! وَمَا الْجِسْرُ؟ قَالَ: «دَحْضٌ مَزِلَّةٌ، فِيهَا خَطَاطِيفُ وَكَلَالِيبُ وَحَسَكٌ، تَكُونُ بِنَجْدٍ فِيهَا شُوَيْكَةٌ يُقَالُ لَهَا السَّعْدَانُ، فَيَمُرُّ

prostrated out of fear of the people and to show off, but Allâh will make his back unyeilding, and every time he tries to prostrate, he will fall on his back. Then they will raise their heads and He will have changed into the appearance that they knew from before. He will say: 'I am your Lord,' and they will say: 'You are our Lord.' Then *Al-Jisr* (the Bridge) will be set up over Hell, and intercession will be permitted. They will say: 'O Allâh, grant safety, grant safety!'" It was said: "O Messenger of Allâh, what is *Al-Jisr* (the Bridge)?" He said: "A slippery place, in which there are hooks and spikes and thorns. In Najd there are thorns called *As-Sa'dân*. The believers will cross (the Bridge) like the blink of an eye, like lightning, like the wind, like birds and like the swiftest horses and camels. Some will cross safe and sound, some will be scratched then let go, and some will be piled up in the Fire of Hell, until the believers have been saved from the Fire. By the One in Whose Hand is my soul, none of you is more eager to claim a right than the believers will be on the Day of Resurrection when they seek help for their brethren who are in the Fire. They will say: 'Our Lord, they used to observe fasting, offer *Ṣalât* (obligatory prayers) with us

الْمُؤْمِنُونَ كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ، وَكَالرِّيحِ وَكَالطَّيْرِ وَكَأَجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَنَاجٍ مُسَلَّمٌ، وَمَخْدُوشٌ مُرْسَلٌ، وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ، فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنْ أَحَدٍ مِنْكُمْ بِأَشَدَّ مُنَاشَدَةً لله فِي اسْتِيْفَاءِ الْحَقِّ، مِنَ الْمُؤْمِنِينَ لله يَوْمَ الْقِيَامَةِ لِإِخْوَانِهِمُ الَّذِينَ فِي النَّارِ يَقُولُونَ: رَبَّنَا كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيَحُجُّونَ، فَيُقَالُ لَهُمْ: أَخْرِجُوا مَنْ عَرَفْتُمْ - فَتُحَرَّمُ صُوَرُهُمْ عَلَىٰ النَّارِ - فَيُخْرِجُونَ خَلْقًا كَثِيرًا قَدْ أَخَذَتِ النَّارُ إِلَىٰ نِصْفِ سَاقَيْهِ وَإِلَىٰ رُكْبَتَيْهِ. ثُمَّ يَقُولُونَ: رَبَّنَا! مَا بَقِيَ فِيهَا أَحَدٌ مِمَّنْ أَمَرْتَنَا بِهِ. فَيَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ يَقُولُونَ: رَبَّنَا! لَمْ نَذَرْ فِيهَا أَحَدًا مِمَّنْ أَمَرْتَنَا بِهِ. ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ يَقُولُونَ: رَبَّنَا! لَمْ نَذَرْ فِيهَا مِمَّنْ أَمَرْتَنَا أَحَدًا، ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ،

and perform *Ḥajj*.' It will be said to them: 'Bring out whomever you recognize,' – for their faces will be forbidden for The Fire to burn– and they will bring out many people whom the Fire had consumed halfway up their calves or up to their knees. Then they will say: 'Our Lord, there is no one left of those whom You commanded us to bring out.' He will say: 'Go back, and whomever you find with a Dînâr's weight of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left therein any of those whom You commanded us to bring out.' Then He will say: 'Go back, and whomever you find with half a Dînâr's weight of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left therein any of those whom You commanded us to bring out.' Then He will say, 'Go back, and whomever you find with a speck of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left any goodness therein.'"

Abû Sa'eed Al-Khudrî used to say: "If you do not believe this *Ḥadîth* then recite if you wish: "Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good

فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ يَقُولُونَ: رَبَّنَا لَمْ نَذَرْ فِيهَا خَيْرًا».

وَكَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ: إِنْ لَمْ تُصَدِّقُونِي بِهٰذَا الْحَدِيثِ فَاقْرَأُوا إِنْ شِئْتُمْ: ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء: ٤٠] «فَيَقُولُ اللهُ تَعَالَى: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، أَلَا تَرَوْنَهَا تَكُونُ إِلَى الْحَجَرِ أَوْ إِلَى الشَّجَرِ: مَا يَكُونُ إِلَى الشَّمْسِ أُصَيْفِرُ وَأُخَيْضِرُ، وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَبْيَضَ؟» فَقَالُوا: يَا رَسُولَ اللهِ! كَأَنَّكَ كُنْتَ تَرْعَى بِالْبَادِيَةِ - قَالَ-: «فَيَخْرُجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هٰؤُلَاءِ عُتَقَاءُ اللهِ الَّذِينَ أَدْخَلَهُمُ اللهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ، ثُمَّ يَقُولُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ، فَيَقُولُونَ: رَبَّنَا أَعْطَيْتَنَا مَا لَمْ تُعْطِ

(done), He doubles it, and gives from Him a great reward."[1]

(The Prophet ﷺ said:) "Allâh will say: 'The angels have interceded, and *Al-Mu'minûn* (the righteous believers) have interceded, the Prophets have interceded, and there is no one left (to intercede) but the Most Merciful of those who show mercy.' Then He will take a handful from Hell, and will bring out people who never did any good and who will have turned into charcoal. He will throw them into a river on the outskirts of Paradise that is called the River of Life (*Al-Ḥayât*), and they will emerge like seeds from that which is carried by a flood. Do you not see when they are near a stone or a tree, that which is in the sun grows yellow and green and that which is in the shade turns white?"

"They said: "O Messenger of Allâh, it is as if you used to tend flocks in the desert." He said: "They will emerge like pearls with jewels around their necks, and the people of Paradise will recognize them. These are the ones ransomed by Allâh, whom Allâh admitted to Paradise with no good deed that they did or sent on ahead. Then He will say: 'Enter Paradise, and whatever you see is yours.' They will say:

أَحَدًا مِنَ الْعَالَمِينَ، فَيَقُولُ: لَكُمْ عِنْدِي أَفْضَلُ مِنْ هٰذَا، فَيَقُولُونَ: يَا رَبَّنَا! أَيُّ شَيْءٍ أَفْضَلُ مِنْ هٰذَا؟ فَيَقُولُ: رِضَائِي. فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

[1] *An-Nisâ'* 4:40.

'Our Lord, You have given us what You have never given to anyone else in all the worlds.' He will say: 'You will have something better than that with Me.' They will say, 'O Lord, what could be better than this?' He will say, 'My good pleasure, for I will never be angry with you again.'"

[455] It was narrated that Abû Sa'eed Al-Khudrî said: "We said: 'O Messenger of Allâh, will we see our Lord?' The Messenger of Allâh ﷺ said: 'Do you have to crowd together to see the sun on a clear day?' We said: 'No...'" and he quoted the *Hadîth* until the end, and it is similar to the *Hadîth* of Hafs bin Maisarah (no. 454). After the words, "with no good deed that they did or sent on ahead," he added: "It will be said to them: 'You will have what you see and the same again.'"

Abû Sa'eed Al-Khudrî said: "I heard that the Bridge is narrower than a hair and sharper than a sword."

In the *Hadîth* of Al-Laith it does not say: "They will say, 'Our Lord, You have given us what You have never given to anyone in all the worlds'" and what is after it.

[٤٥٥] قَالَ مُسْلِمٌ: قَرَأْتُ عَلَىٰ عِيسَى ابْنِ حَمَّادٍ زُغْبَةَ الْمِصْرِيِّ هٰذَا الْحَدِيثَ فِي الشَّفَاعَةِ وَقُلْتُ لَهُ: أُحَدِّثُ بِهٰذَا الْحَدِيثِ عَنْكَ أَنَّكَ سَمِعْتَ مِنَ اللَّيْثِ بْنِ سَعْدٍ؟ فَقَالَ: نَعَمْ، قُلْتُ لِعِيسَى بْنِ حَمَّادٍ: أَخْبَرَكُمُ اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! أَنَرَى رَبَّنَا؟ قَالَ رَسُولُ اللهِ ﷺ «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ إِذَا كَانَ يَوْمٌ صَحْوٌ؟» قُلْنَا: لَا، وَسُقْتُ الْحَدِيثَ حَتَّى انْقَضَىٰ آخِرُهُ وَهُوَ نَحْوُ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ، وَزَادَ بَعْدَ قَوْلِهِ: بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا قَدَمٍ قَدَّمُوهُ «فَيُقَالَ لَهُمْ: لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ».

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: بَلَغَنِي أَنَّ الْجِسْرَ أَدَقُّ مِنَ الشَّعَرَةِ وَأَحَدُّ مِنَ السَّيْفِ.

وَلَيسَ فِي حَدِيثِ اللَّيْثِ «فَيَقُولُونَ رَبَّنَا! أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ وَمَا بَعْدَهُ».

فَأَقَرَّ بِهِ عِيسَى بْنُ حَمَّادٍ.

[456] 303 - (...) Zaid bin Aslam narrated with the same chain as the two of them (the previous narrations of Abû Sa'eed Al-Khudrî and of Al-Laith), similar to the narration of Ḥafṣ bin Maisarah, to its end, adding and subtracting a few things.

[٤٥٦] ٣٠٣-(...) وحَدَّثنا أَبُو بَكرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ بِإِسْنَادِهِمَا، نَحْوَ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَىٰ آخِرِهِ، وَقَدْ زَادَ وَنَقَصَ شَيْئًا.

Chapter 82. Intercession And Bringing Those Who Believed In *Tawḥîd* Out Of The Fire

(المعجم ٨٢) - (بَابُ إِثبات الشفاعة وإِخراج الموحدين من النار)

(التحفة ٨١)

[457] 304 - (184) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Allâh will admit the people of Paradise to Paradise and He will admit whomever He wills by His mercy. And He will admit the people of the Fire to the Fire. Then He will say: 'Look, and whomever you find with a mustard-seed's weight of faith in his heart, bring him out.' They will bring out people who have been burned, like charcoal, then they will be thrown into the River of Life (*Al-Ḥayât*) - or Rain (*Al-Ḥayâ*), from which they will emerge like seeds sprouting at the banks of the flood. Do you not see how they emerge yellow and curved?"

[٤٥٧] ٣٠٤-(١٨٤) وحَدَّثني هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَىٰ بْنِ عُمَارَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُدْخِلُ اللهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ. يُدْخِلُ مَنْ يَشَاءُ بِرَحْمَتِهِ، وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ، ثُمَّ يَقُولُ: انْظُرُوا مَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ، فَيُخْرَجُونَ مِنْهَا حُمَمًا قَدِ امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ أَوِ الْحَيَا، فَيَنْبُتُونَ فِيهِ كَمَا تَنْبُتُ الْحِبَّةُ إِلَىٰ جَانِبِ السَّيْلِ، أَلَمْ تَرَوْهَا كَيْفَ تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟».

[458] 305 - (...) It was narrated from 'Amr bin Yaḥyâ with this chain. They (the narrators) said: (The Messenger of Allâh ﷺ said:) "They will be thrown into a river called Life (*Al-Ḥayât*)" without any doubt.

According to the narration of Khâlid: (The Messenger of Allâh ﷺ said:) "As the refuse sprouts in the banks of the flood."

And in the narration of Wuhaib: (The Messenger of Allâh ﷺ said:) "As a seed sprouts in the dark clay, or, what is carried by the flood."

[٤٥٨] ٣٠٥-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ؛ وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، كِلَاهُمَا عَنْ عَمْرِو بْنِ يَحْيَىٰ بِهٰذَا الْإِسْنَادِ، وَقَالَا: «فَيُلْقَوْنَ فِي نَهْرٍ يُقَالُ لَهُ الْحَيَاةُ»، وَلَمْ يَشُكَّا.

فِي حَدِيثِ خَالِدٍ: كَمَا تَنْبُتُ الْغُثَاءَةُ فِي جَانِبِ السَّيْلِ، وَفِي حَدِيثِ وُهَيْبٍ: كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِئَةٍ أَوْ حَمِيلَةِ السَّيْلِ.

[459] 306 - (185) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'As for the people of the Fire who are its inhabitants, they will neither die nor live therein. But some people among you will be afflicted with the Fire because of their sins. Allâh, Most High, will cause them to die a kind of death therein, then when they have turned into coal, permission will be given for intercession. They will be brought out, group after group, and spread along the rivers of Paradise. Then it will be said: 'O people of Paradise, pour water on them.' And they will sprout like seeds in what was carried by the flood." A man said: "It is as if

[٤٥٩] ٣٠٦-(١٨٥) وحَدَّثَنِي نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلٰكِنْ نَاسٌ مِنْكُمْ أَصَابَتْهُمُ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمُ اللهُ تَعَالَىٰ إِمَاتَةً، حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ بِالشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُثُّوا عَلَىٰ أَنْهَارِ الْجَنَّةِ، ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ» فَقَالَ رَجُلٌ مِنَ

the Messenger of Allâh ﷺ has been in the desert."

الْقَوْمِ: كَأَنَّ رَسُولَ اللهِ ﷺ قَدْ كَانَ بِالْبَادِيَةِ.

[460] 307 - (...) A similar *Hadîth* (as no. 459) was narrated from Abû Sa'eed from the Prophet ﷺ, up to the words, "in what was carried by the flood," but it does not mention what comes after that.

[٤٦٠] ٣٠٧-(...) وحَدَّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ - إِلَىٰ قَوْلِهِ -: فِي حَمِيلِ السَّيْلِ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Chapter 83. The Last Of The People Of The Fire To Be Brought Out Of It

(المعجم ٨٣) - (بَابُ آخر أهل النار خروجًا) (التحفة ٨٢)

[461] 308 - (186) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'I know the last of the people of the Fire to be brought out, and the last of the people of Paradise to enter therein. It will be a man who will emerge crawling from the Fire, and Allâh [Blessed be He and] Most High, will say to him: 'Go and enter Paradise.' He will come to it and it will appear to him to be full. He will go back and say: 'O Lord, I found it full.' Allâh [Blessed be He and] Most High, will say to him: 'Go and enter Paradise.' He will go to it and it will appear to him to be full. He will go back and say: 'O Lord, I

[٤٦١] ٣٠٨-(١٨٦) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، كِلَيْهِمَا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ: رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا، فَيَقُولُ اللهُ [تَبَارَكَ وَ] تَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ! وَجَدْتُهَا مَلأَى. فَيَقُولُ

found it full.' Allâh, Most High, will say to him: 'Go and enter Paradise, and you will have the equivalent of the whole world and ten times as much.' He will say: 'Are You mocking me' - 'or laughing at me' - 'while You are the Sovereign?'" He said: "And I saw the Messenger of Allâh ﷺ laugh until his molars were visible."

اللهُ [تَبَارَكَ وَ] تَعَالَى لَهُ: اذْهَبْ، فَادْخُلِ الْجَنَّةَ، قَالَ فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلْأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ! وَجَدْتُهَا مَلْأَى. فَيَقُولُ اللهُ تَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا - أَوْ إِنَّ لَكَ عَشَرَةَ أَمْثَالِ الدُّنْيَا - قَالَ فَيَقُولُ: أَتَسْخَرُ بِي - أَوْ تَضْحَكُ بِي - وَأَنْتَ الْمَلِكُ؟» قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

قَالَ فَكَانَ يُقَالُ: ذَاكَ أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً.

[462] 309 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I know the last of the people of the Fire to emerge from the Fire. (It will be) a man who will come out of it crawling. It will be said to him: 'Co and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places. It will be said: 'Do you remember the time when you were in (Hell)?' He will say: 'Yes.' It will be said to him: 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world.' He will say: 'Are You mocking me when You are the Sovereign?'"

[٤٦٢] ٣٠٩-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ- قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنِّي لأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا فَيُقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَذْهَبُ فَيَدْخُلُ الْجَنَّةَ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ، فَيُقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ. فَيُقَالُ لَهُ: تَمَنَّ فَيَتَمَنَّى، فَيُقَالُ لَهُ: لَكَ الَّذِي تَمَنَّيْتَ وَعَشَرَةُ أَضْعَافِ الدُّنْيَا، فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ

He said: "And I saw the Messenger of Allâh ﷺ laughing until his molars were visible."

الْمَلِكُ؟» قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

[463] 310 - (187) It was narrated from Ibn Mas'ûd that the Messenger of Allâh ﷺ said: "The last one to enter Paradise will be a man who will walk once, stumble once and be burned by the Fire once. When he gets past it, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allâh has given me something that He has not given to the first and the last.' A tree will be raised up for him, and he will say: 'O Lord, bring me closer to this tree so that I might find shelter in its shade and drink of its water.' Allâh, the Mighty and Sublime, will say: 'O son of Âdam, perhaps if I give you that, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise that he will not ask Him for anything else, and his Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will take shelter in its shade and drink of its water. Then another tree will be raised up for him that is more beautiful than the first, and he will say: 'O Lord, bring me closer to this tree so that I might drink of its water and take shelter in its shade, and

[٤٦٣] ٣١٠-(١٨٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ، عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا مَا جَاوَزَهَا الْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ، لَقَدْ أَعْطَانِي اللهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالآخِرِينَ، فَتُرْفَعُ لَهُ شَجَرَةٌ فَيَقُولُ: أَيْ رَبِّ! أَدْنِنِي مِنْ هٰذِهِ الشَّجَرَةِ فَلِأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ! لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لَا، يَا رَبِّ! وَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيْ رَبِّ! أَدْنِنِي مِنْ هٰذِهِ الشَّجَرَةِ لِأَشْرَبَ مِنْ مَائِهَا وَأَسْتَظِلَّ بِظِلِّهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! أَلَمْ تُعَاهِدْنِي أَنْ لَا

I will not ask You for anything else.' He will say: 'O son of Âdam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Perhaps if I bring you near to it, you will ask Me for something else.' He will promise that he will not ask Him for anything else, and his Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will take shelter in its shade and drink of its water. Then another tree will be raised up for him at the gate of Paradise that is more beautiful than the first two. He will say: 'O Lord, bring me closer to this tree so that I might take shelter in its shade and drink of its water, and I will not ask You for anything else.' He will say: 'O son of Âdam, did you not promise Me that you would not ask Me for anything else?' he will say: 'No, O Lord, I will not ask You for anything else.' His Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. He will be brought close to it, and when he draws close to it, he will hear the voices of the people of Paradise and will say: 'O Lord, admit me therein.' He will say: 'O son of Âdam, what will make you stop asking? Will it please you if I give you the world and as much

تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا؟ فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذِرُهُ، لأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الأُولَيَيْنِ، فَيَقُولُ: أَيْ رَبِّ! أَدْنِنِي مِنْ هٰذِهِ الشَّجَرَةِ لأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَىٰ، يَا رَبِّ هٰذِهِ، لَا أَسْأَلُكَ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذِرُهُ لأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَإِذَا أَدْنَاهُ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيْ رَبِّ! أَدْخِلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! مَا يَصْرِينِي مِنْكَ؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ فَيَقُولُ: يَا رَبِّ أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ».

فَضَحِكَ ابْنُ مَسْعُودٍ فَقَالَ: أَلَا تَسْأَلُونِّي مِمَّ أَضْحَكُ؟ قَالُوا: مِمَّ تَضْحَكُ؟ فَقَالَ: هَكَذَا ضَحِكَ رَسُولُ اللهِ ﷺ، فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللهِ؟ فَقَالَ: «مِنْ ضِحْكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ: أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ

again?' He will say: 'O Lord, are You making fun of me when You are the Lord of the Worlds?'"

Ibn Mas'ûd laughed and said: "Why don't you ask me why I am laughing? They said: "Why are you laughing?" He said: "This is how the Messenger of Allâh ﷺ laughed and they said: 'Why are you laughing, O Messenger of Allâh?' He ﷺ said: 'Because the Lord of the Worlds will laugh when he says: "Are You making fun of me while You are the Lord of the Worlds?" and He will say: "I am not making fun of you, but I am Able to do whatever I will."'"

الْعَالَمِينَ؟ فَيَقُولُ: إِنِّي لَا أَسْتَهْزِئُ مِنْكَ، وَلٰكِنِّي عَلَىٰ مَا أَشَاءُ قَادِرٌ».

Chapter 84. The Status Of The Lowest People In Paradise

(المعجم ٨٤) - (بَابُ أدنى أهل الجنة منزلة فيها) (التحفة ٨٣)

[464] 311 - (188) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "The lowest of the people of Paradise in status will be a man whose face Allâh will turn away from the Fire and turn his face towards Paradise. He will cause a shady tree to appear to him, and he will say: 'O Lord, bring me near to this tree so that I will be in its shade.'"

And he quoted a *Hadîth* similar to that of Ibn Mas'ûd (no. 463), but he did not mention the words: "O son of Âdam, what will make you stop asking?"...

[٤٦٤] ٣١١-(١٨٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ «إِنَّ أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً رَجُلٌ صَرَفَ اللهُ وَجْهَهُ عَنِ النَّارِ قِبَلَ الْجَنَّةِ، وَمُثِّلَ لَهُ شَجَرَةٌ ذَاتُ ظِلٍّ، فَقَالَ: أَيْ رَبِّ! قَدِّمْنِي إِلَىٰ هٰذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا». وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَسْعُودٍ، وَلَمْ يَذْكُرْ «فَيَقُولُ:

until the end of the *Ḥadîth*. And he added: "Allâh, the Most High, will remind him to ask for such-and-such, and when he has finished wishing, Allâh will say: 'That will be yours and ten times as much.' Then he will enter his house and his two wives from among *Al-Ḥûr Al-'Iyn* will enter upon him and will say: 'Praise be to Allâh Who has created you for us and created us for you.' And he will say: 'No one has been given the like of that which I have been given.'"

يَا ابْنَ آدَمَ! مَا يَصْرِينِي مِنْكَ» إِلَىٰ آخِرِ الْحَدِيثِ، وَزَادَ فِيهِ «وَيُذَكِّرُهُ اللهُ تَعَالَىٰ سَلْ كَذَا وَكَذَا، فَإِذَا انْقَطَعَتْ بِهِ الْأَمَانِيُّ قَالَ اللهُ: هُوَ لَكَ وَعَشَرَةُ أَمْثَالِهِ» قَالَ: «ثُمَّ يَدْخُلُ بَيْتَهُ فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُورِ الْعِينِ، فَتَقُولَانِ: الْحَمْدُ للهِ الَّذِي أَحْيَاكَ لَنَا، وَأَحْيَانَا لَكَ، قَالَ فَيَقُولُ: مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ».

[465] 312 - (189) It was narrated that Al-Mughirah bin Shu'bah told the people from the *Minbar* - (one of the narrators) Sufyân said: "One of them, I think it was Ibn Abjar, attributed it to the Prophet (ﷺ)" - "Mûsâ, ﷺ, asked his Lord: 'Who will be the lowest of the people of Paradise in status?' He said: 'He will be a man who will come after I have admitted the people of Paradise to Paradise, and it will be said to him: "Enter Paradise." He will say: "O Lord, how, when the people have taken their places and have taken what they have taken?" It will be said to him: "Would it please you if you had the like of what one of the kings of the world had?" He will say: "I would be pleased, O Lord." He will say: "You will have that, and as much again, and as much again, and as much

[٤٦٥] ٣١٢-(١٨٩) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُطَرِّفٍ وَابْنِ أَبْجَرَ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ - رِوَايَةً إِنْ شَاءَ اللهُ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ وَعَبْدُ الْمَلِكِ بْنُ سَعِيدٍ سَمِعَا الشَّعْبِيَّ يُخْبِرُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: سَمِعْتُهُ عَلَى الْمِنْبَرِ، يَرْفَعُهُ إِلَىٰ رَسُولِ اللهِ ﷺ؛ وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا مُطَرِّفٌ وَابْنُ أَبْجَرَ؛ سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يُخْبِرُ بِهِ النَّاسَ عَلَى الْمِنْبَرِ - قَالَ سُفْيَانُ: رَفَعَهُ أَحَدُهُمَا - أُرَاهُ ابْنَ أَبْجَرَ - قَالَ «سَأَلَ

again, and as much again." The fifth time, he will say: "I am pleased, O Lord." He will say: "You will have that and ten times as much, and you will have what your heart desires, and what will delight your eyes." He will say: "I am pleased, O Lord.' " (Mûsâ) said: 'My Lord! Who will be the highest of them in status?' He said: 'They will be the ones whom I have chosen, and I have planted their honor with My Own Hand. I have set a seal over it so that no eye has seen, no ear has heard, nor has it entered the heart of man.''' He said: "And the confirmation thereof is in the Book of Allâh, the Mighty and Sublime: "No person knows what is kept hidden for them of joy as a reward for what they used to do."[1]

مُوسَىٰ - عَلَيْهِ السَّلَامُ - رَبَّهُ تَعَالَى: مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيْ رَبِّ! كَيْفَ؟ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخَذَاتِهِمْ؟ فَيُقَالُ لَهُ: أَتَرْضَىٰ أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ، رَبِّ! فَيَقُولُ: لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ. فَقَالَ فِي الْخَامِسَةِ: رَضِيتُ، رَبِّ! فَيَقُولُ: هٰذَا لَكَ وَعَشَرَةُ أَمْثَالِهِ، وَلَكَ مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ، فَيَقُولُ: رَضِيتُ، رَبِّ! قَالَ: رَبِّ فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أُولٰئِكَ الَّذِينَ أَرَدْتُ، غَرَسْتُ كَرَامَتَهُمْ بِيَدِي. وَخَتَمْتُ عَلَيْهَا فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَىٰ قَلْبِ بَشَرٍ» قَالَ: وَمِصْدَاقُهُ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ الْآيَةَ» [السجدة: ١٧].

[466] 313 - (...) Al-Mughîrah bin Shu'bah said on the *Minbar*: "Mûsâ, ﷺ, asked Allâh, the Mighty and Sublime, about the lowest in reward of the people of Paradise..." and he quoted a similar *Hadîth* (as no. 465).

[٤٦٦] ٣١٣-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ

[1] *As-Sajdah* 32:17.

يَقُولُ عَلَىٰ الْمِنْبَرِ: إِنَّ مُوسىٰ - عَلَيْهِ السَّلَامُ - سَأَلَ اللهَ عَزَّ وَجَلَّ عَنْ أَخَسِّ أَهْلِ الْجَنَّةِ مِنْهَا حَظًّا. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ.

[467] 314 - (190) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'I know the last of the people of Paradise to enter Paradise, and the last of the people of Hell to be brought forth from it. (It will be) a man who will be brought forth on the Day of Resurrection, and it will be said: 'Show him his minor sins, and conceal from him his major sins.' So his minor sins will be shown to him, and it will be said: 'You did such-and-such on such-and-such a day, you did such-and-such on such-and-such a day.' He will say: 'Yes.' And he will not be able to deny it. And at the same time, he will be afraid that his major sins will be shown to him. Then it will be said to him: 'In place of every bad deed, you will have a good deed.' He will say: 'O Lord! I did things that I do not see here.'"

And I saw the Messenger of Allâh ﷺ laughing until his molars were visible."

[٤٦٧] ٣١٤-(١٩٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنِي أَبِي: حدَّثَنا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ، وَآخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، رَجُلٌ يُؤْتَىٰ بِهِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَارْفَعُوا عَنْهُ كِبَارَهَا، فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوبِهِ، فَيُقَالُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا. وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا. فَيَقُولُ: نَعَمْ، لَا يَسْتَطِيعُ أَنْ يُنْكِرَ، وَهُوَ مُشْفِقٌ مِنْ كِبَارِ ذُنُوبِهِ أَنْ تُعْرَضَ عَلَيْهِ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً فَيَقُولُ: رَبِّ! قَدْ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هٰهُنَا».

فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

[468] 315 - (...) It was also narrated from Al-A'mash with this chain (no. 467).

[٤٦٨] ٣١٥-(...) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا

أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الإِسْنَادِ.

[469] 316 - (191) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh being asked about the arrival of people on the Day of Resurrection. He said: "We will come on the Day of Resurrection from such-and-such" - look - that is, above the people.[1] He said: "The nations will be called with their idols and what they used to worship, one after another. Then our Lord will come to us after that and will say: 'Who are you waiting for?' They will say: 'We are waiting for our Lord.' He will say: 'I am your Lord.' They will say: 'Not until we look upon you.' He will manifest Himself to them, laughing. Then He will set off with them and they will follow Him, and each one of them - hypocrite or believer - will be given a light, then they will follow Him on a Bridge over Hell there will be hooks and spikes, which will catch whomever Allâh wills. Then the light of the hypocrites will be extinguished and the believers will be saved. The first group will be saved with their faces (shining) like the moon

[٤٦٩] ٣١٦-(١٩١) حَدَّثَنِي عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَإِسْحٰقُ بْنُ مَنْصُورٍ، كِلَاهُمَا عَنْ رَوْحٍ - قَالَ عُبَيْدُ اللهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ الْقَيْسِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يُسْأَلُ عَنِ الْوُرُودِ؟ فَقَالَ: نَجِيءُ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ كَذَا وَكَذَا - انْظُرْ - أَيْ: ذٰلِكَ فَوْقَ النَّاسِ. قَالَ فَتُدْعَى الْأُمَمُ بِأَوْثَانِهَا وَمَا كَانَتْ تَعْبُدُ، الْأَوَّلُ فَالْأَوَّلُ، ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذٰلِكَ فَيَقُولُ: مَنْ تَنْظُرُونَ؟ فَيَقُولُونَ: نَنْظُرُ رَبَّنَا، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: حَتَّى نَنْظُرَ إِلَيْكَ، فَيَتَجَلَّى لَهُمْ يَضْحَكُ، قَالَ فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ، وَيُعْطَىٰ كُلُّ إِنْسَانٍ مِنْهُمْ - مُنَافِقٍ أَوْ مُؤْمِنٍ - نُورًا، ثُمَّ يَتَّبِعُونَهُ، وَعَلَى جِسْرِ جَهَنَّمَ كَلَالِيبُ وَحَسَكٌ، تَأْخُذُ مَنْ شَاءَ اللهُ تَعَالَىٰ، ثُمَّ يُطْفَأُ نُورُ الْمُنَافِقِينَ، ثُمَّ يَنْجُو الْمُؤْمِنُونَ، فَتَنْجُو أَوَّلُ زُمْرَةٍ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ

[1] They consider this sentence to be added by one of those transcribing the text, or one of the narrators. And that the meaning in place of such-and-such is a hill.

when it is full, seventy thousand who will not be brought to account. Then those who follow them will be like the light of the stars in the sky, and so on. Then intercession will be permitted, and they will intercede until they bring out of the Fire everyone who said *'Lâ ilâha illallâh'* and has in his heart goodness the weight of a grain of barley. They will be placed in the courtyard of Paradise, and the people of Paradise will start to sprinkle water on them until they sprout like something spouts from a flood, and their burns will disappear. Then he will ask, until he is given this world and ten times the like thereof."

الْبَدْرِ، سَبْعُونَ أَلْفًا لَا يُحَاسَبُونَ، ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَضْوَءِ نَجْمٍ فِي السَّمَاءِ، ثُمَّ كَذَلِكَ، ثُمَّ تَحِلُّ الشَّفَاعَةُ، وَيَشْفَعُونَ حَتَّى يَخْرُجَ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، فَيُجْعَلُونَ بِفِنَاءِ الْجَنَّةِ، وَيَجْعَلُ أَهْلُ الْجَنَّةِ يَرُشُّونَ عَلَيْهِمُ الْمَاءَ حَتَّى يَنْبُتُوا نَبَاتَ الشَّيْءِ فِي السَّيْلِ، وَيَذْهَبُ حُرَاقُهُ، ثُمَّ يُسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشَرَةُ أَمْثَالِهَا مَعَهَا.

[470] 317 - (...) It was narrated from 'Amr that he heard Jâbir say that he heard the Prophet ﷺ with his own ears saying: "Allâh will bring some people out of the Fire and admit them to Paradise."

[٤٧٠] ٣١٧-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو سَمِعَ جَابِرًا يَقُولُ: سَمِعَهُ مِنَ النَّبِيِّ ﷺ بِأُذُنَيْهِ يَقُولُ: «إِنَّ اللهَ يُخْرِجُ نَاسًا مِنَ النَّارِ فَيُدْخِلُهُمُ الْجَنَّةَ».

[471] 318 - (...) Hammâd bin Zaid said: "I said to 'Amr bin Dînâr: 'Did you hear Jâbir bin 'Abdullâh narrate from the Messenger of Allâh ﷺ: "Allâh will bring some people out of the Fire through intercession"?' He said: 'Yes.'"

[٤٧١] ٣١٨-(...) وحَدَّثَنَا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى يُخْرِجُ قَوْمًا مِنَ النَّارِ بِالشَّفَاعَةِ؟» قَالَ: نَعَمْ.

[472] 319 - (...) Jâbir bin 'Abdullâh said: "The Messenger

[٤٧٢] ٣١٩-(...) حَدَّثَنَا حَجَّاجُ

of Allâh ﷺ said: 'Some people will come out of the Fire, having been burned totally except the fronts of their faces, and they will enter Paradise.'"

ابْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا قَيْسُ بْنُ سُلَيْمٍ الْعَنْبَرِيُّ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنَّ قَوْمًا يُخْرَجُونَ مِنَ النَّارِ يَحْتَرِقُونَ فِيهَا، إِلَّا دَارَاتِ وُجُوهِهِمْ، حَتَّى يَدْخُلُونَ الْجَنَّةَ».

[473] 320 - (...) Yazîd Al-Faqîr said: "I was infatuated with the views of the *Khawârij*. We set out with a large group, intending to perform *Hajj*, and then go and promote the views of the *Khawârij* to the people. We passed through Al-Madînah, and there we saw Jâbir bin 'Abdullâh narrating to the people from the Messenger of Allâh ﷺ, sitting by a pillar, and he mentioned the *Jahannamiyyîn*.[1] I said to him: 'O Companion of the Messenger of Allâh (ﷺ)! What is this that you are narrating, when Allâh says: "Verily, whom You admit to the Fire, indeed, You have disgraced him...[2] and: "Every time they wish to get away there from, they will be put back thereto..."?[3]

"What is this that you are saying?' He said: 'Do you read the Qur'ân?' I said: 'Yes.' He

[٤٧٣] ٣٢٠-(...) وحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا أَبُو عَاصِمٍ يَعْنِي مُحَمَّدَ بْنَ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ، قَالَ: كُنْتُ قَدْ شَغَفَنِي رَأْيٌ مِنْ رَأْيِ الْخَوَارِجِ فَخَرَجْنَا فِي عِصَابَةٍ ذَوِي عَدَدٍ نُرِيدُ أَنْ نَحُجَّ، ثُمَّ نَخْرُجَ عَلَى النَّاسِ، قَالَ: فَمَرَرْنَا عَلَى الْمَدِينَةِ فَإِذَا جَابِرُ بْنُ عَبْدِ اللهِ يُحَدِّثُ الْقَوْمَ - جَالِسٌ إِلَى سَارِيَةٍ - عَنْ رَسُولِ اللهِ ﷺ، قَالَ: فَإِذَا هُوَ قَدْ ذَكَرَ الْجَهَنَّمِيِّينَ، - قَالَ فَقُلْتُ لَهُ: يَا صَاحِبَ رَسُولِ اللهِ! ﷺ مَا هٰذَا الَّذِي تُحَدِّثُونَ؟ وَاللهُ يَقُولُ: ﴿إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُ﴾ [آل عمران:١٩٢] و﴿كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟

[1] Those who would enter Paradise after having been in Hell.
[2] *Âl-'Imrân* 3:192.
[3] *As-Sajdah* 32:20.

said: 'Have you heard of the station of Muḥammad ﷺ - meaning, to which Allâh will raise him?' I said: 'Yes.' He said: 'That is the station of praise and glory belonging to Muḥammad ﷺ, by means of which Allâh will bring out whomever He wishes to bring out (from the Fire).' Then he described how the *Ṣirâṭ* (the Bridge over Hell) will be set up, and the people will cross over it."

He said: "I am afraid that I did not memorize that. But he said that some people would be brought forth from the Fire after having been in it. They will come out as if they are branches of sesame. Then they will go into one of the rivers of Paradise, where they will wash themselves, then they will emerge (white and clean) like sheets of paper. We went back like and said: 'Woe to you people! Do you think that this old man would tell lies about the Messenger of Allâh ﷺ?' So we returned, and by Allâh none of us went out (to promote the views of the *Khawârij*) apart from one man." - Or as Abû Nu'aim said.

فِيهَا﴾ [السجدة: ٢٠] فَمَا هٰذَا الَّذِي تَقُولُونَ؟ قَالَ، فَقَالَ: أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ. قَالَ: فَهَلْ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ ﷺ - يَعْنِي الَّذِي يَبْعَثُهُ اللهُ فِيهِ-؟ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ مَقَامُ مُحَمَّدٍ ﷺ الْمَحْمُودُ الَّذِي يُخْرِجُ اللهُ بِهِ مَنْ يُخْرِجُ قَالَ: ثُمَّ نَعَتَ وَضْعَ الصِّرَاطِ وَمَرَّ النَّاسِ عَلَيْهِ، قَالَ: وَأَخَافُ أَنْ لَا أَكُونَ أَحْفَظُ ذَاكَ قَالَ: غَيْرَ أَنَّهُ قَدْ زَعَمَ أَنَّ قَوْمًا يَخْرُجُونَ مِنَ النَّارِ بَعْدَ أَنْ يَكُونُوا فِيهَا قَالَ: يَعْنِي فَيَخْرُجُونَ كَأَنَّهُمْ عِيدَانُ السَّمَاسِمِ، قَالَ -: فَيَدْخُلُونَ نَهْرًا مِنْ أَنْهَارِ الْجَنَّةِ فَيَغْتَسِلُونَ فِيهِ، فَيَخْرُجُونَ كَأَنَّهُمُ الْقَرَاطِيسُ، فَرَجَعْنَا فَقُلْنَا: وَيْحَكُمْ! أَتُرَوْنَ الشَّيْخَ يَكْذِبُ عَلَىٰ رَسُولِ اللهِ ﷺ؟ فَرَجَعْنَا، فَلَا وَاللهِ! مَا خَرَجَ مِنَّا غَيْرُ رَجُلٍ وَاحِدٍ - أَوْ كَمَا قَالَ أَبُو نُعَيْمٍ.

[474] 321 - (192) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Four people will be brought out of the Fire and presented to Allâh, the Most High. One of them will turn and say: 'O Lord, as You have

[٤٧٤] ٣٢١-(١٩٢) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ وَثَابِتٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ أَرْبَعَةٌ فَيُعْرَضُونَ عَلَىٰ اللهِ

brought me out of it, do not send me back,' and Allâh will save him from it."

تَعَالَى. فَيَلْتَفِتُ أَحَدُهُمْ فَيَقُولُ: أَيْ رَبِّ! إِذْ أَخْرَجْتَنِي مِنْهَا فَلَا تُعِدْنِي فِيهَا، فَيُنْجِيهِ اللهُ مِنْهَا».

[475] 322 - (193) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh, the Most High, will gather the people on the Day of Resurrection and they will be worried about that'" - (one of the narrators) Ibn 'Ubaid said: "They will be inspired concerning that"[1] - "'and they will say: "Why don't we seek intercession with our Lord, the Mighty and Sublime, so that we might be relieved of our predicament?" They will go to Âdam - ﷺ - and will say: 'You are Âdam, the father of mankind. Allâh created you with His Own Hand and breathed into you a spirit from Him, and He commanded the angels to prostrate to you. Intercede for us with our Lord so that we might be relieved of the predicament we are in.' He will say: 'I am not capable of that.' He will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Nûh, the first Messenger whom Allâh, the Most High, sent.' So they will go to Nûh, ﷺ, and he will say: 'I am not capable of that.' And he will

[٤٧٥] ٣٢٢-(١٩٣) حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ وَمُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَجْمَعُ اللهُ تَعَالَى النَّاسَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُّونَ لِذَلِكَ - وَقَالَ ابْنُ عُبَيْدٍ: فَيُلْهَمُونَ لِذَلِكَ - فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا عَلَى رَبِّنَا عَزَّ وَجَلَّ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هٰذَا! قَالَ: فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ - فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو الْخَلْقِ، خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هٰذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، - فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحِي رَبَّهُ مِنْهَا - وَلٰكِنِ ائْتُوا نُوحًا، أَوَّلَ رَسُولٍ بَعَثَهُ اللهُ تَعَالَىٰ، قَالَ: فَيَأْتُونَ نُوحًا عَلَيْهِ السَّلَامُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ - فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ تَعَالَىٰ مِنْهَا - وَلٰكِنِ ائْتُوا

[1] Meaning, Allâh will inspire them to ask about intercession.

mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Ibrâhîm, whom Allâh took as *Khalîl* (a close friend)."

"So they will go to Ibrâhîm, عليه السلام, and he will say: 'I am not capable of that.' And he will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Mûsâ عليه السلام to whom Allâh spoke and gave the Tawrâh.' So they will go to Mûsâ, عليه السلام, and he will say: 'I am not capable of that.' And he will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to 'Eisâ, a spirit from Allâh and His Word.' So they will go to 'Eisâ, a spirit from Allâh and His Word, and he will say, 'I am not capable of that, but go to Muhammad, a slave whose past and future sins were forgiven.'"

Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'So they will come to me, and I will ask for permission to speak to my Lord, the Most High, and permission will be given to me. When I see Him, I will fall down in prostration and He will leave me (in that state of prostration) for as long as Allâh wills. Then it will be said: 'O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my

إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ الَّذِي اتَّخَذَهُ اللهُ خَلِيلًا، فَيَأْتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَيَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ تَعَالَى مِنْهَا - وَلٰكِنِ ائْتُوا مُوسَىٰ ﷺ، الَّذِي كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ - قَالَ -: فَيَأْتُونَ مُوسَىٰ عَلَيْهِ السَّلَامُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ مِنْهَا - وَلٰكِنِ ائْتُوا عِيسَىٰ رُوحَ اللهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَىٰ رُوحَ اللهِ وَكَلِمَتَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَلٰكِنِ ائْتُوا مُحَمَّدًا ﷺ عَبْدًا قد غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَىٰ رَبِّي تَعَالَىٰ فَيُؤْذَنُ لِي، فَإِذَا أَنَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللهُ، فَيُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، قُلْ تُسْمَعْ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي تَعَالَىٰ بِتَحْمِيدٍ يُعَلِّمُنِيهِ رَبِّي عَزَّ وَجَلَّ ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ فَأَقَعُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ قُلْ تُسْمَعْ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ،

head and will praise my Lord, the Most High, with words of praise that my Lord, the Mighty and Sublime, will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of the Fire and admit them to Paradise. Then I will go back and fall prostrate, and He will leave me (in that state of prostration) for as long as Allâh wills. Then it will be said: 'O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my head and will praise my Lord with words of praise that my Lord will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of Hell and admit them to Paradise.'" - Anas bin Mâlik said: "I do not know whether it was the third time or the fourth time" - "Then I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur'ân,'" that is, those who are bound to abide therein forever.

Ibn 'Ubaid said in his narration: "Qatâdah said: 'That is, those who are bound to abide therein forever.'"

[476] 323 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The believers will be gathered together on the Day of Resurrection, and they

فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِيهِ رَبِّي. ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ - قَالَ: فَلَا أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ - فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ أَيْ مَنْ وَجَبَ عَلَيْهِ الْخُلُودُ»

قَالَ ابْنُ عُبَيْدٍ فِي رِوَايَتِهِ: قَالَ قَتَادَةُ: أَيْ: وَجَبَ عَلَيْهِ الْخُلُودُ.

[٤٧٦] ٣٢٣-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ

will be worried about that'" - or: "'they will be inspired concerning that'" - a *Hadîth* similar to that of Abû 'Awânah (no. 475). He ﷺ said in the *Hadîth*: "Then I will come to Him - will come back - a fourth time, and I will say: 'O Lord, there is no one left but those who are detained by the Qur'ân.'"

أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ، فَيَهْتَمُّونَ بِذَلِكَ - أَوْ يُلْهَمُونَ ذَلِكَ -» بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ، وَقَالَ فِي الْحَدِيثِ «ثُمَّ آتِيهِ الرَّابِعَةَ - أَوْ أَعُودُ الرَّابِعَةَ - فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ».

[477] 324 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ said: "Allâh, the Most High, will gather the believers on the Day of Resurrection and they will be inspired concerning that" - a *Hadîth* similar to theirs (no.476). The fourth time he said: "And I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur'ân.'" That is, those who are bound to abide therein forever.

[٤٧٧] ٣٢٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «يَجْمَعُ اللهُ تَعَالَىٰ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ فَيُلْهَمُونَ لِذَلِكَ» بِمِثْلِ حَدِيثِهِمَا، وَذَكَرَ فِي الرَّابِعَةِ «فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ، أَيْ: وَجَبَ عَلَيْهِ الْخُلُودُ».

[478] 325 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: "Whoever says: '*Lâ ilâha illallâh*,' and has in his heart goodness the weight of a grain of barley will be brought out of the Fire. Then whoever says: '*Lâ ilâha illallâh*,' and has in his heart goodness the weight of a grain of wheat will be brought out of the Fire. Then whoever says: '*Lâ ilâha illallâh*,' and has in his heart goodness the weight of a speck will be brought out of the Fire."

Ibn Minhâl added in his report:

[٤٧٨] ٣٢٥-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهِشَامٌ صَاحِبُ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ:

«يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً».

زَادَ ابْنُ مِنْهَالٍ فِي رِوَايَتِهِ: قَالَ يَزِيدُ: فَلَقِيتُ شُعْبَةَ فَحَدَّثْتُهُ بِالْحَدِيثِ، فَقَالَ شُعْبَةُ: حَدَّثَنَا بِهِ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِالْحَدِيثِ إِلَّا أَنَّ شُعْبَةَ جَعَلَ مَكَانَ الذَّرَّةِ ذُرَةً، قَالَ يَزِيدُ: صَحَّفَ فِيهَا أَبُو بِسْطَامَ.

"Yazîd said: 'I met Shu'bah and narrated this *Hadîth* to him, and Shu'bah said: 'Qatâdah narrated it to us from Anas bin Mâlik, from the Prophet ﷺ.' Except that Shu'bah said: 'A grain of corn (*Zurrah*)' instead of a speck (*Dharrah*).'"

[٤٧٩] ٣٢٦-(...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ هِلَالٍ الْعَنَزِيُّ؛ وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ هِلَالٍ الْعَنَزِيُّ قَالَ: انْطَلَقْنَا إِلَىٰ أَنَسِ بْنِ مَالِكٍ وَتَشَفَّعْنَا بِثَابِتٍ، فَانْتَهَيْنَا إِلَيْهِ وَهُوَ يُصَلِّي الضُّحَىٰ، فَاسْتَأْذَنَ لَنَا ثَابِتٌ، فَدَخَلْنَا عَلَيْهِ، وَأَجْلَسَ ثَابِتًا مَعَهُ عَلَىٰ سَرِيرِهِ، فَقَالَ لَهُ: يَا أَبَا حَمْزَةَ! إِنَّ إِخْوَانَكَ مِنْ أَهْلِ الْبَصْرَةِ يَسْأَلُونَكَ أَنْ تُحَدِّثَهُمْ حَدِيثَ

[479] 326 - (...) Ma'bad bin Hilâl Al-'Anazî said: "We went to Anas bin Mâlik and took Thâbit with us to introduce us. We came to him and he was praying *Aḍ-Ḍuḥa*. Thâbit asked permission for us to enter and we entered upon him. He seated Thâbit with him on his bedding, and he said to him: 'O Abû Ḥamzah, your brothers from Al-Baṣrah are asking you to tell them the *Hadîth* about intercession.'

He said: 'Muḥammad ﷺ told us: 'On the Day of Resurrection, the people will surge against one another like waves, then they will go to Âdam, ﷺ, and will say:

'Intercede for your offspring.' He will say: 'I am not capable of that, rather you should go to Ibrâhîm [عليه السلام], for he is the *Khalîlullâh* (close friend of Allâh), the Most High.' So they will go to Ibrâhîm, عليه السلام, and he will say: 'I am not capable of that, rather you should go to Mûsâ [عليه السلام], for he is the one with whom Allâh, the Most High, spoke.' They will go to Mûsâ - عليه السلام, and he will say: 'I am not capable of that, rather you should go to 'Eisâ, [عليه السلام] for he is a spirit from Allâh and His word.' So they will go to 'Eisâ [عليه السلام] and he will say: 'I am not capable of that, rather go to Muḥammad ﷺ.'

"So they will come to me, and I will say: 'I am for that.' I will go and ask permission to speak to my Lord, and permission will be granted to me. I will stand before Him, and will praise Him with words of praise that I am not able to say now, but Allâh, the Most High, will inspire me therewith. Then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith the weight of a grain

الشَّفَاعَةِ. قَالَ: حَدَّثَنَا مُحَمَّدٌ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ إِلَىٰ بَعْضٍ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ: اشْفَعْ لِذُرِّيَّتِكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ [عَلَيْهِ السَّلَامُ]. فَإِنَّهُ خَلِيلُ اللهِ تَعَالَىٰ. فَيَأْتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ. فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَىٰ [عَلَيْهِ السَّلَامُ]، فَإِنَّهُ كَلِيمُ اللهِ تَعَالَىٰ، فَيُؤْتَىٰ مُوسَىٰ - عَلَيْهِ السَّلَامُ فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِعِيسَىٰ [عَلَيْهِ السَّلَامُ]. فَإِنَّهُ رُوحُ اللهِ وَكَلِمَتُهُ، فَيُؤْتَىٰ عِيسَىٰ - عَلَيْهِ السَّلَامُ - فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَأُوتَىٰ فَأَقُولُ: أَنَا لَهَا، أَنْطَلِقُ فَأَسْتَأْذِنُ عَلَىٰ رَبِّي، فَيُؤْذَنُ لِي، فَأَقُومُ بَيْنَ يَدَيْهِ، فَأَحْمَدُهُ بِمَحَامِدَ لَا أَقْدِرُ عَلَيْهِ الْآنَ، يُلْهِمُنِيهِ اللهُ تَعَالَىٰ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ أُمَّتِي، أُمَّتِي. فَيُقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَرْجِعُ إِلَىٰ رَبِّي تَعَالَىٰ فَأَحْمَدُهُ بِتِلْكَ

of wheat or barley, bring him out therefrom.' So I will go and do that, then I will come back to my Lord, the Most High, and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith the weight of a grain of mustard-seed, bring him out therefrom.' So I will go and do that, then I will come back to my Lord and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith that is smaller, smaller, smaller than a grain of mustard-seed, bring him out of the Fire.' And I will go and do that.'"

(Ma'bad bin Hilâl Al-'Anazî continued) "This is the *Ḥadîth* of Anas that he narrated to us. Then we left him and when we

الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَارَبِّ! أُمَّتِي، أُمَّتِي، فَيُقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ إِلَىٰ رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي، أُمَّتِي، فَيُقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ. فَأَنْطَلِقُ فَأَفْعَلُ».

هٰذَا حَدِيثُ أَنَسٍ الَّذِي أَنْبَأَنَا بِهِ قال: فَخَرَجْنَا مِنْ عِنْدِهِ، فَلَمَّا كُنَّا بِظَهْرِ الْجَبَّانِ قُلْنَا: لَوْ مِلْنَا إِلَىٰ الْحَسَنِ فَسَلَّمْنَا عَلَيْهِ، وَهُوَ مُسْتَخْفٍ فِي دَارِ أَبِي خَلِيفَةَ. قَالَ فَدَخَلْنَا عَلَيْهِ فَسَلَّمْنَا عَلَيْهِ. قُلْنَا: يَا أَبَا سَعِيدٍ جِئْنَا مِنْ عِنْدِ أَخِيكَ أَبِي حَمْزَةَ، فَلَمْ نَسْمَعْ بِمِثْلِ حَدِيثٍ حَدَّثَنَاهُ فِي الشَّفَاعَةِ، قَالَ: هِيهِ! فَحَدَّثْنَاهُ الْحَدِيثَ، فَقَالَ: هِيهِ! قُلْنَا: مَا زَادَنَا، قَالَ: قَدْ حَدَّثَنَا بِهِ مُنْذُ عِشْرِينَ سَنَةً وَهُوَ يَوْمَئِذٍ

were in the upper part of Al-Jabbân we said: 'Why don't we go to Al-Ḥasan and greet him, while he is hiding in the house of Abû Khalîfah?' So we went to him and greeted him, and we said: 'O Abû Sa'eed, we have come from the house of your brother Abû Hamzah, and we have never heard anything like the *Ḥadîth* he told us about intercession.' He said: 'Tell me.' So we told him the *Ḥadîth* and he said: 'Tell me more.' We said: 'He did not tell us any more than that.' He said: 'He narrated it to us twenty years ago when he was in good health, and (now) he has omitted something, but I do not know whether the *Shaikh* forgot, or if he did not want to tell it to you lest you become complacent.' We said to him: 'Tell us.'

He smiled and said: "Man is created of haste.[1] - I only said that to you because I want to narrate the *Ḥadîth* to you. He (ﷺ) said: "Then I will go back to my Lord a fourth time and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede

جَمِيعٌ وَلَقَدْ تَرَكَ شَيْئًا مَا أَدْرِي أَنَسِيَ الشَّيْخُ أَوْ كَرِهَ أَنْ يُحَدِّثَكُمْ فَتَتَّكِلُوا، قُلْنَا لَهُ: حَدِّثْنَا. فَضَحِكَ وَقَالَ: خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ، مَا ذَكَرْتُ لَكُمْ هٰذَا إِلَّا وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمُوهُ قال: «ثُمَّ أَرْجِعُ إِلَىٰ رَبِّي فِي الرَّابِعَةِ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ. وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ فَأَقُولُ: يَا رَبِّ! ائْذَنْ لِي فِيمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، قَالَ: لَيْسَ ذَاكَ لَكَ - أَوْ قَالَ لَيْسَ ذَاكَ إِلَيْكَ - وَلٰكِنْ، وَعِزَّتِي وَكِبْرِيَائِي وَعَظَمَتِي وَجِبْرِيَائِي لَأُخْرِجَنَّ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ».

قَالَ فَأَشْهَدُ عَلَىٰ الْحَسَنِ، أَنَّهُ حَدَّثَنَا بِهِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، أُرَاهُ قَالَ قَبْلَ عِشْرِينَ سَنَةً، وَهُوَ يَوْمَئِذٍ جَمِيعٌ.

[1] *Al-Anbiyâ'* 21:37.

and your intercession will be accepted.' I will say: 'O Lord, give me permission (to intercede) regarding those who said: '*Lâ ilâha illallâh.*' It will be said: 'That is not for you, but by My Might, Majesty, Greatness and Power, I shall bring forth whoever said: '*Lâ ilâha illallâh.*'"

He (Ma'bad bin Hilâl Al-'Anazî) said: "I bear witness that Al-Ḥasan narrated this to us, and that he heard Anas bin Mâlik, I think he said twenty years earlier, when he was in good health."

[480] 327 - (194) It was narrated that Abû Hurairah said: "One day some meat was brought to the Messenger of Allâh ﷺ and the foreleg, which he used to like, was offered to him. He took a bite, then he said: 'I will be the leader of mankind on the Day of Resurrection. Do you know why that is? On the Day of Resurrection Allâh will gather together the first and the last on one plain, so that they can all hear the caller and they can all be seen. Then the sun will be brought close. The people will suffer unbearable distress and anguish, and they will say to one another: 'Don't you see the state you are in? Don't you see what has happened to you? Why don't you look for someone who will intercede for you?' -

[٤٨٠] ٣٢٧-(١٩٤) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاتَّفَقَا فِي سِيَاقِ الْحَدِيثِ، إِلَّا مَا يَزِيدُ أَحَدُهُمَا مِنَ الْحَرْفِ بَعْدَ الْحرْفِ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ يَوْمًا بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ بِمَ ذَاكَ؟ يَجْمَعُ اللهُ تَعالَى يَوْمَ الْقِيَامَةِ الْأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ، وَمَا لَا

meaning with your Lord. The people will say to one another: 'Go to Âdam.' So they will go to Âdam - ﷺ - and will say: 'O Âdam, you are the father of mankind, Allâh created you with His Own Hand, and breathed into you the soul that He had created for you, and commanded the Angels to prostrate to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Âdam will say: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again. He forbade me the tree, but I disobeyed Him. Myself! Myself! Go to someone else, go to Nûḥ.' So they will go to Nûḥ - ﷺ - and will say: 'O Nûh, you are the first of the Messengers (of Allâh) who were sent to the earth, and Allâh called you a thankful slave. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' He will say: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again. I was granted a supplication and I prayed against my people. Myself! Myself! Go to Ibrâhîm [ﷺ]. So they will go to Ibrâhîm, and will say: 'You are the Prophet of Allâh and His close

يَحْتَمِلُونَ، فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ؟ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ يَعْنِي إِلَىٰ رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: إِيْتُوا آدَمَ، فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ -. فَيَقُولُونَ: يَا آدَمُ! أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى إِلَىٰ مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَىٰ مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي، نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ نُوحٍ. فَيَأْتُونَ نُوحًا - عَلَيْه السَّلَامُ - فَيَقُولُونَ: يَا نُوحُ! أَنْتَ أَوَّلُ الرُّسُلِ إِلَىٰ الْأَرْضِ، وَسَمَّاكَ اللهُ تَعَالَىٰ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَىٰ قَوْمِي، نَفْسِي، نَفْسِي. اذْهَبُوا إِلَىٰ إِبْرَاهِيمَ [ﷺ]. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ

friend (*Khalîl*) from among the people of earth. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Ibrâhîm will say to them: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again' - and he will mention his lies - 'Myself! Myself! Go to someone else, go to Mûsâ.' So they will go to Mûsâ عليه السلام and will say: 'O Mûsâ, you are the Messenger of Allâh, Allâh favored you over all people with His Messages and by speaking to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Mûsâ عليه السلام will say to them: 'My Lord is angry today in a way in which He has never been angry before and will never be angry again. I killed a soul whom I was not commanded to kill. Myself! Myself! Go to 'Eisâ عليه السلام.' So they will go to 'Eisâ and will say: 'O 'Eisâ, you are the Messenger of Allâh; you spoke to the people from the cradle and you are a Word from Him that He bestowed upon Mariam and a spirit created by Him. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' 'Eisâ عليه السلام will say to them: 'My Lord is angry today

مِنْ أَهْلِ الْأَرْضِ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى إِلَىٰ مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَىٰ مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَا يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَذَكَرَ كَذَبَاتِهِ، نَفْسِي، نَفْسِي. اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ مُوسَىٰ، فَيَأْتُونَ مُوسَىٰ عليه السلام فَيَقُولُونَ: يَا مُوسَىٰ! أَنْتَ رَسُولُ اللهِ، فَضَّلَكَ اللهُ، بِرِسَالَاتِهِ وَبِتَكْلِيمِهِ، عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى إِلَىٰ مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ مُوسَىٰ عليه السلام: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَىٰ عِيسَىٰ عليه السلام. فَيَأْتُونَ عِيسَىٰ فَيَقُولُونَ: يَا عِيسَىٰ! أَنْتَ رَسُولُ اللهِ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، وَكَلِمَةٌ مِنْهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ، وَرُوحٌ مِنْهُ، فَاشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ عِيسَىٰ عليه السلام: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ لَهُ ذَنْبًا. نَفْسِي. نَفْسِي. اذْهَبُوا إِلَىٰ

in a way in which He has never been angry before and will never be angry again,' but he will not mention any sin, 'Myself! Myself! Go to someone else. Go to Muḥammad ﷺ.' So they will come to me and will say: 'O Muḥammad, you are the Messenger of Allâh and the Last of the Prophets, Allâh forgave your past and future sins. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' So I will go and stand beneath the Throne, where I will fall down prostrating to my Lord. Then Allâh will inspire me with words of praise which He has never granted to anyone before me. Then He will say: 'O Muḥammad, raise your head. Ask, it will be given to you; seek intercession, and it will be granted to you.' I will raise my head and say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said: 'O Muḥammad, let those of you *Ummah* who have no account to render enter Paradise through the right-hand gate of Paradise.' They will share all other gates with the people apart from that gate. By the One in Whose Hand is the soul of Muḥammad! The distance between the sides of two gates of Paradise is like the distance between Makkah and Buṣra.'"

غَيْرِي. اذْهَبُوا إِلَىٰ مُحَمَّدٍ ﷺ. فَيَأْتُونِّي فَيَقُولُونَ: يَا مُحَمَّدُ! أَنْتَ رَسُولُ اللهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَغَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِدًا لِرَبِّي، ثُمَّ يَفْتَحُ اللهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ لِأَحَدٍ قَبْلِي. ثُمَّ قَالَ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَقُولُ: يَا رَبِّ! أُمَّتِي. أُمَّتِي. فَيُقَالُ: يَا مُحَمَّدُ! أَدْخِلِ الْجَنَّةَ مِنْ أُمَّتِكَ، مَنْ لَا حِسَابَ عَلَيْهِ، مِنَ بَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ، فِيمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَىٰ».

[481] 328 -(...) It was narrated that Abû Hurairah said: "A bowl of *Thareed* and meat was placed before the Messenger of Allâh ﷺ and he took the foreleg, which was the part of the sheep that he liked best, and took a bite, then he said: 'I will be the leader of mankind on the Day of Resurrection.' Then he took another bite and said: 'I will be the leader of mankind on the Day of Resurrection.' When he saw that his Companions were not asking about that, he said: 'Are you not going to ask me how?' They said: 'How will that be, O Messenger of Allâh?' He said: 'The people will stand before the Lord of the Worlds...'" And he (the narrator) quoted a *Hadîth* of Abû Hayyân from Abû Zur'ah (no.480), and he added with regard to Ibrâhîm - ﷺ: "He mentioned his saying concerning the stars: 'This is my Lord,' and his saying concerning their idols, 'The biggest one of them did it,' and his saying, 'I am sick.'" Then he (ﷺ) said: "By the One in Whose Hand is the soul of Muhammad, the distance between the sides of two of the gates of Paradise and the two gate-posts is like the distance between Makkah and Hajar, or Hajar and Makkah."

[482] 329 - (195) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh, Blessed be He and Most

[٤٨١] **٣٢٨**-(. . .) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وُضِعَتْ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ قَصْعَةٌ مِنْ ثَرِيدٍ وَلَحْمٍ، فَتَنَاوَلَ الذِّرَاعَ، وَكَانَتْ أَحَبَّ الشَّاةِ إِلَيْهِ، فَنَهَسَ نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ» ثُمَّ نَهَسَ نَهْسَةً أُخْرَى وَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ» فَلَمَّا رَأَى أَصْحَابَهُ لَا يَسْأَلُونَهُ قَالَ: «أَلَا تَقُولُونَ كَيْفَهْ؟» قَالُوا: كَيْفَهْ يَا رَسُولَ اللهِ؟ قَالَ «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ، وَزَادَ فِي قِصَّةِ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَقَالَ: وَذَكَرَ قَوْلَهُ فِي الْكَوْكَبِ: ﴿هَٰذَا رَبِّي﴾ وَقَوْلَهُ لِآلِهَتِهِمْ: ﴿بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا﴾ وَقَوْلَهُ: ﴿إِنِّي سَقِيمٌ﴾ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ إِلَىٰ عِضَادَتَي الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ أَوْ هَجَرٍ وَمَكَّةَ».

قَالَ: لَا أَدْرِي أَيَّ ذَلِكَ قَالَ.

[٤٨٢] **٣٢٩**-(١٩٥) حَدَّثَنَا مُحَمَّدُ ابْنُ طَرِيفِ بْنِ خَلِيفَةَ الْبَجَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا أَبُو مَالِكٍ

High, will gather the people together (on the Day of Resurrection), and the believers will stand until Paradise is brought near to them. They will go to Âdam - ﷺ - and will say: 'O our father! Ask for Paradise to be opened for us.' He will say: 'Were you expelled from Paradise for anything other than the error of your father Âdam? I am not the one to do that. Go to my son Ibrâhîm, the Close Friend of Allâh (*Khalîlillâh*).' But Ibrâhîm will say: 'I am not the one to do that. I was a close friend from beyond, and beyond.[1] Go to Mûsâ to whom Allâh spoke directly.' So they will go to Mûsâ - ﷺ - but he will say: 'I am not the one to do that. Go to 'Eisâ, the word of Allâh and a spirit created by Him.' But "Eisâ - ﷺ - will say: 'I am not the one to do that.' Then they will go to Muhammad ﷺ and he will stand and permission will be granted to him (to open the Paradise). Trustworthiness and the ties of kinship will be sent and they will stand on either side of *Aṣ-Ṣirâṭ* (the Bridge), on the right and left. The first of you will cross like lightning.' I said: 'May my father and mother by sacrificed for you, what does like lightning mean?' He said: 'Do you not see how the lightning strikes and returns in the blink of an eye? Then they will cross like the

الْأَشْجَعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو مَالِكٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «يَجْمَعُ اللهُ تَبَارَكَ وَتَعَالَى النَّاسَ. فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ. فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ - فَيَقُولُونَ: يَا أَبَانَا! اسْتَفْتِحْ لَنَا الْجَنَّةَ. فَيَقُولُ: وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ آدَمَ، لَسْتُ بِصَاحِبِ ذَلِكَ. اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللهِ. قَالَ: فَيَقُولُ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ -: لَسْتُ بِصَاحِبِ ذَلِكَ. إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ. اعْمِدُوا إِلَى مُوسَى الَّذِي كَلَّمَهُ اللهُ تَكْلِيمًا. فَيَأْتُونَ مُوسَى - عَلَيْهِ السَّلَامُ - فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ. اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللهِ تعالى وَرُوحِهِ. فَيَقُولُ عِيسَى - عَلَيْهِ السَّلَامُ -: لَسْتُ بِصَاحِبِ ذَلِكَ، فَيَأْتُونَ مُحَمَّدًا ﷺ، فَيَقُومُ وَيُؤْذَنُ لَهُ، وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ. فَتَقُومَانِ جَنَبَتَيِ الصِّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ» قَالَ قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي أَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ؟ قَالَ: «أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي

[1] Meaning, not as close as those who came after him.

wind, or like birds, or like swiftly-running men. People's progress (of crossing the Bridge) will be in accordance with their deeds, and your Prophet will be standing on the Bridge saying: 'O Lord, grant safety, grant safety.' Then people's deeds will fail them, until a man comes, able to move only by crawling. At the sides of the *Ṣirâṭ* will be hooks, which are commanded to seize those whom they are commanded. Some will be scratched and saved, and others will be piled up in the Fire.' "

"By the One in Whose Hand is the soul of Abû Hurairah! The depth of Hell is (a distance of) seventy years."

طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرِّ الرِّيحِ، ثُمَّ كَمَرِّ الطَّيْرِ وَشَدِّ الرِّجَالِ، تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجِزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا. قَالَ: وَفِي حَافَتَيِ الصِّرَاطِ كَلَالِيبُ مُعَلَّقَةٌ. مَأْمُورَةٌ تَأْخُذُ مَنْ أُمِرَتْ بِهِ. فَمَخْدُوشٌ نَاجٍ وَمَكْدُوسٌ فِي النَّارِ».

وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا .

Chapter 85. Regarding The Saying Of The Prophet ﷺ: "I Will Be The First Of The People To Intercede Concerning Paradise, And I Will Be The Prophet With The Greatest Number Of Followers."

(المعجم ٨٥) - بَابُ في قول النبي ﷺ: «أنا أول الناس يشفع في الجنة، وأنا أكثر الأنبياء تبعًا»

(التحفة ٨٤)

[483] 330 - (196) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I will be the first of the people to intercede concerning Paradise, and I will be the Prophet with the greatest number of followers.'"

[٤٨٣] ٣٣٠-(١٩٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ، وَأَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا».

[484] 331 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I will be the Prophet with the

[٤٨٤] ٣٣١-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا مُعَاوِيَةُ

greatest number of followers on the Day of Resurrection, and I will be the first one to knock at the gate of Paradise.'"

ابْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ، وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ».

[485] 332 - (...) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I will be the first one to intercede concerning Paradise. No Prophet was believed as I have been believed (by the people). Among the Prophets is a Prophet of whose people only one man believed in him.'"

[٤٨٥] ٣٣٢-(. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ، لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صُدِّقْتُ، وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ».

[486] 333 - (197) It was narrated that Anas bin Mâlik said: 'The Messenger of Allâh ﷺ said: 'I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The keeper will say: 'Who are you?' I will say: 'Muḥammad.' He will say: 'I was commanded not to open it for anyone before you.' "

[٤٨٦] ٣٣٣-(١٩٧) وحَدَّثَنِي عَمْرُو ابْنُ مُحَمَّدٍ النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَأَسْتَفْتِحُ، فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ، فَيَقُولُ: بِكَ أُمِرْتُ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ».

Chapter 86. The Prophet ﷺ Will Defer His Supplication In Order To Intercede For His *Ummah*

(المعجم ٨٦) - بَابُ اختباء النبي صلى الله عليه وسلم دعوة الشفاعة لأمته) (التحفة ٨٥)

[487] 334 - (198) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٤٨٧] ٣٣٤-(١٩٨) حَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ

"Every Prophet is granted a supplication (that will be answered), and I want to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection."

وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأُرِيدُ أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[488] 335 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.'"

[٤٨٨] ٣٣٥-(...) وحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً. فَأَرَدْتُ، إِنْ شَاءَ اللهُ، أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[489] 336 - (...) A similar *Hadîth* (as no. 488) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[٤٨٩] ٣٣٦-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، مِثْلَ ذَلِكَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ.

[490] 337 - (...) 'Amr bin Abî Sufyân bin Aseed bin Jâriyah Ath-Thaqafî narrated that Abû Hurairah said to Ka'b Al-Ahbâr,

[٤٩٠] ٣٣٧-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ أَنَّ عَمْرَو بْنَ أَبِي

that the Prophet of Allâh ﷺ said: "Every Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection."

Ka'b said to Abû Hurairah: "Did you hear that from the Messenger of Allâh ﷺ?" Abû Hurairah said: "Yes."

سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيِّ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ لِكَعْبِ الْأَحْبَارِ: إِنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا. فَأَنَا أُرِيدُ، إِنْ شَاءَ اللهُ، أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

فَقَالَ كَعْبٌ لِأَبِي هُرَيْرَةَ: أَنْتَ سَمِعْتَ هَٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[491] 338 - (199) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication that will be answered, and every Prophet hastened to offer this supplication. But I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection, and it will be granted, if Allâh wills, for every one of my *Ummah* who dies not associating anything with Allâh.'"

[٤٩١] ٣٣٨-(١٩٩) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ، إِنْ شَاءَ اللهُ، مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللهِ شَيْئًا».

[492] 339 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication that will be answered, which he will supplicate, and will be answered, and it will be granted to him. But I have deferred my supplication so that I may

[٤٩٢] ٣٣٩-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَهُوَ ابْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، فَيُسْتَجَابُ لَهُ

intercede for my *Ummah* on the Day of Resurrection.'"

فَيُؤْتَاهَا، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[493] 340 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication which he will offer for his *Ummah* and it will be answered, but I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.'"

[٤٩٣] ٣٤٠-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَا بِهَا فِي أُمَّتِهِ فَاسْتُجِيبَ لَهُ. وَإِنِّي أُرِيدُ، إِنْ شَاءَ اللهُ، أَنْ أُؤَخِّرَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[494] 341 - (200) It was narrated by Qatâdah: "Anas bin Mâlik narrated to us that the Prophet of Allâh ﷺ said: 'Every Prophet is granted a supplication for his *Ummah*, but I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.'"

[٤٩٤] ٣٤١-(٢٠٠) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ حَدَّثَانَا - وَاللَّفْظُ لِأَبِي غَسَّانَ - قَالُوا: حَدَّثَنَا مُعَاذٌ يَعْنُونَ ابْنَ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاهَا لِأُمَّتِهِ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

495] 342 - (...) It was also narrated from Qatâdah with this chain. Except that in the version of (one of the narrators) Wakî', he said: "He (ﷺ) said: 'Which is given.'" And in the version of (one of the narrators) Abû Usâmah, he said: "From the Prophet ﷺ."

[٤٩٥] ٣٤٢-(...) وَحَدَّثَنِيهِ زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ أَبِي خَلَفٍ قَالَا: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهٰذَا الإِسْنَادِ.

[496] 343 - (...) (From another route) It was also narrated from Qatâdah with this chain (as no. 495).

[٤٩٦] ٣٤٣-(...) حَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ؛ وحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ قَالَ: قَالَ: «أُعْطِيَ» وَفِي حَدِيثِ أَبِي أُسَامَةَ، عَنِ النَّبِيِّ ﷺ.

[497] 344 - (...) It was narrated from Al-Mu'tamir, from his father, from Anas that the Prophet of Allâh ﷺ said... and he mentioned a *Hadîth* similar to that of Qatâdah, from Anas (no. 495).

[٤٩٧] ٣٤٤-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَ حَدِيثِ قَتَادَةَ، عَنْ أَنَسٍ.

[498] 345 - (201) It was narrated from Abû Az-Zubair that he heard Jâbir bin 'Abdullâh saying - from Prophet ﷺ: "Every Prophet has a supplication which he offered for his nation, but I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection."

[٤٩٨] ٣٤٥-(٢٠١) وحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ عَنِ النَّبِيِّ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فِي أُمَّتِهِ، وَخَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

Chapter 87. The Supplication Of The Prophet ﷺ For His *Ummah* And His Weeping Out Of Compassion For Them

(المعجم ٨٧) - **(بَابُ دعاء النبيّ ﷺ لأُمته وبكائه شفقة عليهم)** (التحفة ٨٦)

[499] 346 (202) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Prophet ﷺ recited

[٤٩٩] ٣٤٦-(٢٠٢) حَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الأَعْلَىٰ الصَّدَفِيُّ: أَخْبَرَنَا ابْنُ

the saying of Allâh, the Most High, about Ibrâhîm, ﷺ: "O my Lord! They have indeed led astray many among mankind. But whosoever follows me, he verily, is of me"...,[1] and the saying of "Eisâ, ﷺ: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.".[2] Then he raised his hands and said: "O Allâh! My *Ummah*! My *Ummah*! and wept." Allâh, the Mighty and Sublime, said: "O Jibrîl! Go to Muhammad - although your Lord knows best - and ask him why he is weeping." So Jibrîl, ﷺ, went to him and asked him, and the Messenger of Allâh ﷺ told him what he said. Although He knows best, Allâh said: "O Jibrîl, go to Muhammad and say: 'I will make you pleased concerning your *Ummah* and not displeased.'"

وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ جُبَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللهِ تَعَالَى فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِي فَإِنَّهُۥ مِنِّي﴾ [إبراهيم: ٣٦] الْآيَةَ. وَقَالَ عِيسَىٰ عَلَيْهِ السَّلَامُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ [المائدة: ١١٨] فَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ! أُمَّتِي أُمَّتِي» وَبَكَىٰ. فَقَالَ اللهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ! اذْهَبْ إِلَىٰ مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَاسْأَلْهُ مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسَأَلَهُ، فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ بِمَا قَالَ، وَهُوَ أَعْلَمُ، فَقَالَ اللهُ: يَا جِبْرِيلُ! اذْهَبْ إِلَىٰ مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلَا نَسُوءُكَ.

Chapter 88. Clarifying That Whoever Died Upon Disbelief Then He Is In The Fire, And No Intercession Or Relationship With Those Who Are Close To Allâh Will Be Of Any Avail For Him

(المعجم ٨٨) - (بابُ بيان أن من مات على الكفر فهو في النار ولا تناله شفاعة ولا تنفعه قرابة المقربين) (التحفة ٨٧)

[500] 347 - (203) It was

[٥٠٠] ٣٤٧-(٢٠٣) حَدَّثَنَا أَبُو بَكْرِ

[1] *Ibrâhîm* 14:36.
[2] *Al-Mâ'idah* 5:118.

narrated from Anas that a man said: "O Messenger of Allâh, where is my father?" He said: "In the Fire." When he turned away, he called him back and said: "My father and your father are in the Fire."

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ» فَلَمَّا قَفَّىٰ دَعَاهُ فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ».

Chapter 89. Regarding The Saying Of Allâh, The Most High: "And Warn Your Tribe Of Near Kindred."[1]

(المعجم ٨٩) - **(بَابُ فِي قوله تعالى: (وأنذر عشيرتك الأقربين)** (التحفة ٨٨)

[501] 348 - (204) It was narrated that Abû Hurairah said: "When the following Verse was revealed: "And warn your tribe of near kindred",[2] the Messenger of Allâh ﷺ called the Quraish and they gathered. Then he spoke to them in general terms, addressing everybody. Then he addressed some specific individuals and clans, and said: 'O Banû Ka'b bin Lu'aiy, save yourselves from the Fire! O Banû Murrah bin Ka'b, save yourselves from the Fire! O Banû 'Abd Shams, save yourselves from the Fire! O Banû 'Abd Manâf, save yourselves from the Fire! O Banû Hâshim, save yourselves from the Fire! O Banû 'Abdul-Muttalib, save yourselves from the Fire! O Fâtimah, save yourself from the Fire! I cannot do anything for you before Allâh, but you have

[٥٠١] ٣٤٨-(٢٠٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] دَعَا رَسُولُ اللهِ ﷺ قُرَيْشًا، فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ. فَقَالَ: «يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مُرَّةَ بْنِ كَعْبٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ شَمْسٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ مَنَافٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

[1] *Ash-Shu'arâ'* 26:214.
[2] *Ash-Shu'arâ'* 26:214.

ties of kinship which I wish to uphold.'"

يَا فَاطِمَةُ! أَنْقِذِي نَفْسَكِ مِنَ النَّارِ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِبَلَالِهَا».

[502] 349 - (...) It was also narrated from Abû 'Awânah, from 'Abdul-Malik bin 'Umair with this chain, but the *Ḥadîth* of Jarîr (from him, no. 501) is more complete and appropriate.

[٥٠٢] ٣٤٩-(...) وحَدَّثني عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ بِهٰذَا الإِسْنَادِ. وَحَدِيثُ جَرِيرٍ أَتَمُّ وَأَشْبَعُ.

[503] 350 - (205) It was narrated that 'Âishah said: "When the following was revealed: "And warn your tribe of near kindred",[1] the Messenger of Allâh ﷺ stood up on Aṣ-Ṣafâ (mountain) and said: 'O Fâṭimah bint Muḥammad! O Ṣafiyyah bint 'Abdul-Muṭṭalib! O Banû 'Abdul-Muṭṭalib! I cannot do anything for you before Allâh. Ask me for whatever you want of my wealth.'"

[٥٠٣] ٣٥٠-(٢٠٥) حَدَّثَنا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَيُونُسُ بْنُ بُكَيْرٍ قَالَا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤]. قَامَ رَسُولُ اللهِ ﷺ عَلَى الصَّفَا فَقَالَ: «يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ! يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ! يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا، سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[504] 351 - (206) Abû Hurairah said: "When the following was revealed: "And warn your tribe of near kindred",[2] the Messenger of Allâh ﷺ said: 'O people of Quraish! Purchase yourselves from Allâh, I cannot avail you anything before Allâh. O Banû 'Abdul-Muṭṭalib, I cannot avail

[٥٠٤] ٣٥١-(٢٠٦) وحَدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[1] *Ash-Shu'arâ'* 26:214.
[2] *Ash-Shu'arâ'* 26:214.

الله ﷺ حِينَ أُنْزِلَ عَلَيْهِ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] «يَا مَعْشَرَ قُرَيْشٍ! اشْتَرُوا أَنْفُسَكُمْ مِنَ اللهِ، لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا، يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا. يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئًا. يَا صَفِيَّةُ! عَمَّةَ رَسُولِ اللهِ ﷺ لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا. يَا فَاطِمَةُ! بِنْتَ رَسُولِ اللهِ سَلِينِي ما شِئْتِ، لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا».

you anything before Allâh. O 'Abbâs bin 'Abdul-Muṭṭalib, I cannot avail you anything before Allâh. O Ṣafiyyah, (paternal) aunt of the Messenger of Allâh ﷺ, I cannot avail you anything before Allâh. O Fâṭimah, daughter of the Messenger of Allâh, ask me for whatever you want, I cannot avail you anything before Allâh.'"

[٥٠٥] ٣٥٢-(...) وحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ ذَكْوَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا.

[505] 352 - (...) A similar *Ḥadîth* (as no. 504) was narrated from Abû Hurairah, from the Prophet.

[٥٠٦] ٣٥٣-(٢٠٧) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ قَبِيصَةَ ابْنِ الْمُخَارِقِ وَزُهَيْرِ بْنِ عَمْرٍو قَالَا: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قَالَ انْطَلَقَ نَبِيُّ اللهِ ﷺ إِلَىٰ رَضْمَةٍ مِنْ جَبَلٍ فَعَلَا أَعْلَاهَا حَجَرًا، ثُمَّ نَادَى: «يَا بَنِي عَبْدِ مَنَافَاهْ! إِنِّي نَذِيرٌ،

[506] 353 - (207) It was narrated from At-Taimî from Abû 'Uthmân, from Qabîṣah bin Al-Mukhâriq and Zuhair bin 'Amr saying: "When the following was revealed: 'And warn your tribe of near kindred',[1] the Prophet of Allâh ﷺ went to some large rocks by a mountain, and climbed on top of the largest one, then he called out: 'O Banû 'Abd Manâfâh! I am a warner. The likeness of me

[1] *Ash-Shu'arâ'* 26:214.

and you is that of a man who sees the enemy so he goes to guard his family, but he fears that they may get there before him, so he calls out: '*Yâ Ṣabâḥâh* (Be on your guard)!'"

إِنَّمَا مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ أَهْلَهُ، فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ: يَا صَبَاحَاهْ».

[507] 354 - (...) A similar report (as no.506) was narrated from Al-Mu'tamir, from his father, from Zuhair bin 'Amr and Qabîṣah bin Mukhâriq from the Prophet ﷺ.

[٥٠٧] ٣٥٤-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ زُهَيْرِ بْنِ عَمْرٍو وَقَبِيصَةَ بْنِ مُخَارِقٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

[508] 355 - (208) It was narrated that Ibn 'Abbâs said: "When this Verse was revealed: "And warn your tribe of near kindred", (And gather from them the sincere)[1] the Messenger of Allâh ﷺ went out and climbed Aṣ-Ṣafâ, (mountain) then he called out: '*Yâ Ṣabâḥâh* (Be on your guard)!' They said: 'Who is this that is calling out?' They said: 'Muḥammad.' They gathered around him, and he said: 'O Banû So-and-so! O Banû So-and-so! O Banû 'Abd Manâf! O Banû 'Abdul-Muṭṭalib!' They gathered around him and he said: 'Do you think that if I told you that there was a cavalry emerging from the foot of this mountain, you would believe me?' They said: 'We have never known you to be a liar.' He ﷺ said: 'I am a

[٥٠٨] ٣٥٥-(٢٠٨) وحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ ﷺ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: «يَا صَبَاحَاهْ» فَقَالُوا: مَنْ هٰذَا الَّذِي يَهْتِفُ؟ قَالُوا: مُحَمَّدٌ، فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: «يَا بَنِي فُلَانٍ! يَا بَنِي فُلَانٍ! يَا بَنِي عَبْدِ مَنَافٍ! يَا بَنِي عَبْدِ الْمُطَّلِبِ» فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هٰذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ»؟

[1] It refers to *Ash-Shu'arâ'* 26:214, as for the addition after it, An-Nawawî said: "It was Qur'ân revealed then its recitation was abrogated."

warner to you of an imminent and severe punishment.'

"Abû Lahab said: 'May you perish! Did you call us together only for this?' Then he stood up, and this *Sûrah* was revealed: (Perish the two hands of Abû Lahab. And indeed he has perished!)[1]

This is how Al-A'mash (a narrator) recited it, until the end of the *Sûrah*.

[509] 356 - (...) It was narrated from Al-A'mash with this chain. He said: "The Messenger of Allâh (ﷺ) climbed up Aṣ-Ṣafa one day and said: *'Yâ Sabâhâh* (Be on your guard)!" - A *Hadîth;* similar to that of Abû Usâmah (no. 508), but he did not mention the revelation of the Verse: "And warn your tribe of near kindred"[2]

Chapter 90. The Intercession Of The Prophet ﷺ For Abû Ṭâlib And The Reduction Of His Punishment As A Result

[510] 357 - (209) It was narrated from Al-'Abbâs bin 'Abdul-Muttalib that he said: "O Messenger of Allâh ﷺ, have you benefited Abû Ṭâlib in some way, for he used to defend you and get angry for your sake?" He ﷺ

قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِبًا، قَالَ ﷺ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». قَالَ فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ! أَمَا جَمَعْتَنَا إِلَّا لِهٰذَا؟ ثُمَّ قَامَ: فَنَزَلَتْ هٰذِهِ السُّورَةُ: (تَبَّتْ يَدَآ أَبِي لَهَبٍ وَقَدْ تَبَّ).

كَذَا قَرَأَ الْأَعْمَشُ إِلَىٰ آخِرِ السُّورَةِ.

[٥٠٩] ٣٥٦-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِهٰذَا الإِسْنَادِ. قَالَ: صَعِدَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ الصَّفَا فَقَالَ «يَا صَبَاحَاهْ!» بِنَحْوِ حَدِيثِ أَبِي أُسَامَةَ وَلَمْ يَذْكُرْ نُزُولَ الْآيَةِ: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ.

(المعجم ٩٠) - (بَابُ شفاعة النبيّ ﷺ لأبي طالب والتخفيف عنه بسببه)

(التحفة ٨٩)

[٥١٠] ٣٥٧-(٢٠٩) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ

[1] Referring to *Sûrat Al-Masad* (111), and that Al-A'mash recited it in a slightly different manner than what is popular.

[2] *Ash-Shu'arâ'* 26:214.

said: "Yes, he is in the shallowest part of the Fire. Were it not for me, he would be in the deepest part of the Fire."

[511] 358 - (...) It was narrated that 'Abdullâh bin Al-Ḥâri<u>th</u> said: "I heard Al-'Abbâs say: 'I said: 'O Messenger of Allâh, Abû Ṭâlib used to defend you and support you, and he got angry for your sake. Will that be of benefit to him?' He said: 'Yes, I found him in the depths of the Fire and brought him out to the shallowest part.' "

[512] 359 - (...) A *Ḥadî<u>th</u>* similar to that of Abû 'Awânah (no. 510) was narrated from Sufyân with this chain from the Prophet ﷺ.

[513] 360 - (210) It was narrated from Abû Sa'eed Al-

الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ ﷺ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ».

[٥١١] ٣٥٨-(...) حَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا طَالِبٍ كَانَ يَحُوطُكَ وَيَنْصُرُكَ، وَيَغْضَبُ لَكَ فَهَلْ نَفَعَهُ ذٰلِكَ؟ قَالَ: «نَعَمْ، وَجَدْتُهُ فِي غَمَرَاتٍ مِنَ النَّارِ فَأَخْرَجْتُهُ إِلَىٰ ضَحْضَاحٍ».

[٥١٢] ٣٥٩-(...) وحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ الْحَارِثِ قَالَ: أَخْبَرَنِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ؛ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ بِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ أَبِي عَوَانَةَ.

[٥١٣] ٣٦٠-(٢١٠) وحَدَّثَنَا قُتَيْبَةُ

Khudrî that mention of (Prophet's) uncle Abû Ṭâlib was made in the presence of the Messenger of Allâh ﷺ, and he said: "Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in the shallowest part of the Fire, which will reach his ankles, causing his brain to boil."

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ ذُكِرَ عِنْدَهُ عَمُّهُ أَبُو طَالِبٍ. فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ؛ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ، يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ».

Chapter 91. The Least Severely Punished Of The People Of The Fire

(المعجم ٩١) - (بَابُ أهون أهل النار عذابًا) (التحفة ٩٠)

[514] 361 - (211) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "The least severely punished of the people of the Fire will wear sandals of fire, and his brain will boil because of the heat of his sandals."

[٥١٤] ٣٦١-(٢١١) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَدْنَىٰ أَهْلِ النَّارِ عَذَابًا، يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ، يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ».

[515] 362 - (212) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The least severely punished of the people of the Fire will be Abû Ṭâlib, who will be wearing sandals because of which his brain will boil."

[٥١٥] ٣٦٢-(٢١٢) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُنْتَعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهُمَا دِمَاغُهُ».

[516] 363 - (213) Abû Isḥâq said: "I heard An-Nu'mân bin Ba<u>sh</u>îr delivering a *<u>Kh</u>uṭbah* and he said: 'I heard the Messenger of Allâh ﷺ say: 'The least severely punished of the people of the Fire on the Day of Resurrection will be a man beneath whose feet will be placed two coals, because of which his brain will boil.' "

[٥١٦] **٣٦٣-(٢١٣) وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحٰقَ يَقُولُ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ، لَرَجُلٌ يُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ».

[517] 364 - (...) It was narrated that An-Nu'mân bin Ba<u>sh</u>îr said: "The Messenger of Allâh ﷺ said: 'The least severely punished of the people of the Fire will be a man who has sandals and sandal-straps of fire, because of which his brain will boil as a cooking pot boils. He will think that no one else is being punished as severely as he, but he will be the least severely punished of them.' "

[٥١٧] **٣٦٤-(...) وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحٰقَ، عَنِ النُّعْمَانِ ابْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمِرْجَلُ مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لأَهْوَنُهُمْ عَذَابًا».

Chapter 92. The Evidence That Whoever Dies Upon Disbelief, No Good Deed Will Benefit Him

(المعجم ٩٢) - (بَابُ الدليل على أن من مات على الكفر لا ينفعه عمل)

(التحفة ٩١)

[518] 365 - (214) It was narrated that 'Âi<u>sh</u>ah said: "I said: 'O Messenger of Allâh, during the *Jâhiliyyah* Ibn Jud'ân used to uphold the ties of kinship

[٥١٨] **٣٦٥-(٢١٤) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ،

and feed the poor. Will that benefit him at all?' He said: 'It will not benefit him, because he did not say (even for) one day: 'Lord forgive me my sins on the Day of Judgment.'"

عَنْ عَائِشَةَ قَالَتْ، قُلْتُ: يَا رَسُولَ اللهِ! ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ، وَيُطْعِمُ الْمِسْكِينَ، فَهَلْ ذَاكَ نَافِعُهُ؟ قَالَ: «لَا يَنْفَعُهُ، إِنَّهُ لَمْ يَقُلْ يَوْمًا: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ».

Chapter 93. Allegiance To The Believers, And Forsaking Others And Disavowing Them

(المعجم ٩٣) - (بَابُ موالاة المؤمنين ومقاطعة غيرهم والبراءة منهم) (التحفة ٩٢)

[519] 366 - (215) It was narrated that 'Amr bin Al-'Âṣ said: "I heard the Messenger of Allâh ﷺ say, out loud and not secretly: 'The family of Abû Fulân (the father of so-and-so) are not my friends. My friends are Allâh and the righteous believers.'"

[٥١٩] ٣٦٦-(٢١٥) حَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، جِهَارًا غَيْرَ سِرٍّ، يَقُولُ: «أَلَا إِنَّ آلَ أَبِي يَعْنِي فُلَانًا، لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ».

Chapter 94. The Evidence That Groups Of Muslims Will Enter Paradise Without Being Called To Account, And Without Being Punished

(المعجم ٩٤) - (بَابُ الدليل على دخول طوائف من المسلمين الجنة بغير حساب ولا عذاب) (التحفة ٩٣)

[520] 367 - (216) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seventy thousand of my *Ummah* will enter Paradise without being brought to account." A man said: "O Messenger of Allâh, pray to

[٥٢٠] ٣٦٧-(٢١٦) حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَلَّامِ بْنِ عُبَيْدِ اللهِ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي

هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «اللَّهُمَّ! اجْعَلْهُ مِنْهُمْ» ثُمَّ قَامَ آخَرُ، فَقَالَ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

Allâh to make me one of them." He said: "O Allâh, make him one of them." Then another man stood up and said: "O Messenger of Allâh, pray to Allâh to make me one of them. He said: "'Ukkâshah has beaten you to it."

[٥٢١] ٣٦٨-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ، بِمِثْلِ حَدِيثِ الرَّبِيعِ.

[521] 368 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a *Hadîth* similar to that of Ar-Rabî' (no. 520).

[٥٢٢] ٣٦٩-(...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيِّبِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَّاشَةُ بْنُ

[522] 369 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A group of my *Ummah*, numbering seventy thousand, will enter Paradise with their faces shining like the moon when it is full.'"

Abû Hurairah said: "'Ukkâshah bin Mihsan Al-Asadi stood up, wrapping his *Namirah*[1] around him, and said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' The Messenger of Allâh ﷺ said: 'O Allâh, make him one of them.' A man from

[1] An-Nawawî said: "*Namirah* is a garment white whit, black and red markings, as if it is made from the skin of a leopard (*An-Namir*), due to its similarily in colors. It is something that the Arabs wrap their waists with."

among the *Anṣâr* stood up and said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' The Messenger of Allâh ﷺ said: 'Ukkâshah has surpassed you to it.'"

مِحْصَنٍ الْأَسَدِيُّ، يَرْفَعُ نَمِرَةً عَلَيْهِ. فَقَالَ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! اجْعَلْهُ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللهِ ﷺ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[523] 370 - (217) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Seventy thousand of my *Ummah* will enter Paradise in a single group, looking like the moon."

[٥٢٣] ٣٧٠-(٢١٧) وحَدَّثَني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ قَالَ: حَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، زُمْرَةٌ وَاحِدَةٌ مِنْهُمْ، عَلَىٰ صُورَةِ الْقَمَرِ».

[524] 371 - (218) It was narrated that Muḥammad - meaning Ibn Sîrîn - said: "'Imrân narrated to me that the Prophet of Allâh ﷺ said: 'Seventy thousand of my *Ummah* will enter Paradise without being brought to account.' They said: 'Who are they, O Messenger of Allâh?' He said: 'They are the ones who did not use cauterization or ask others to perform *Ruqyah* for them, and upon their Lord do they rely.'" 'Ukkâshah stood up and said: 'Pray to Allâh to make me one of

[٥٢٤] ٣٧١-(٢١٨) حَدَّثَنَا يَحْيَى ابْنُ خَلَفٍ الْبَاهِلِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ سِيرِينَ، قَالَ: حَدَّثَنِي عِمْرَانُ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللهِ؟ قَالَ: «هُمُ الَّذِينَ لَا يَكْتَوُونَ وَلَا يَسْتَرْقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ فَقَالَ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتَ مِنْهُمْ» قَالَ

them.' He said: 'You will be one of them.' Another man stood up and said: 'O Prophet of Allâh, pray to Allâh to make me one of them.' He said: ''Ukkâshah has surpassed you to it.'"

فَقَامَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[525] 372 - (...) It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ said: "Seventy thousand of my *Ummah* will enter Paradise without being brought to account." They said: "Who are they, O Messenger of Allâh?" He said: "They are the ones who do not ask others to perform *Ruqyah* for them, nor follow omens, nor use cauterization, and they put their trust in their Lord."

[٥٢٥] ٣٧٢-(...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو خُشَيْنَةَ الثَّقَفِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ الْأَعْرَجِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» قَالُوا: مَنْ هُمْ؟ يَا رَسُولَ اللهِ! قَالَ: «هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ وَلَا يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ».

[526] 373 - (219) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "Seventy thousand or seven hundred thousand" - Abû Ḥâzim did not know which of them he said - "of my *Ummah* will enter Paradise, supporting one another and holding on to one another; the first of them will not enter until the last of them does so (i.e. they will all enter in a row, showing the width of gate of Paradise), and their faces will be like the moon when it is full."

[٥٢٦] ٣٧٣-(٢١٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُمِائَةِ أَلْفٍ - لَا يَدْرِي أَبُو حَازِمٍ أَيُّهُمَا قَالَ - مُتَمَاسِكُونَ، آخِذٌ بَعْضُهُمْ بَعْضًا. لَا يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ وُجُوهُهُمْ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

[527] 374 - (220) Ḥuṣain bin 'Abdur-Raḥmân said: "I was with

[٥٢٧] ٣٧٤-(٢٢٠) حَدَّثَنَا سَعِيدُ

Sa'eed bin Jubair and he said: 'Who among you saw the shooting star last night?' I said: 'I did.' Then I said: 'I was not praying, but I was stung (by a scorpion).' He said: 'What did you do?' I said: 'I asked someone to recite *Ruqyah* for me.' He said: 'What made you do that?' I said: 'A *Ḥadîth* which Ash-Sha'bî narrated to us.' He said: 'What did Ash-Sha'bî narrate to you?' I said: 'He narrated to us that Buraidah bin Ḥuṣaib Al-Aslamî said: "There should be no *Ruqyah* except for the evil eye or a sting."' He said: 'He who acts according to what he has heard (from the Messenger of Allâh ﷺ) has done well, but Ibn 'Abbâs narrated to us that the Prophet ﷺ said: "The nations were shown to me and I saw a Prophet with a group of men, a Prophet with one or two men, and a Prophet accompanied by no one. Then a huge crowd was shown to me, and I thought that they were my *Ummah*, but it was said to me: 'This is Mûsâ and his people. But look at the horizon.' I looked, and there was a huge crowd. Then it was said to me: 'Look at the other horizon,' and there was (another) huge crowd. It was said to me: 'This is your *Ummah*, and among them are seventy thousand who will enter Paradise without being called to account or punished."' Then he got up

ابْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَّ الْبَارِحَةَ؟ قُلْتُ: أَنَا. ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ، وَلٰكِنِّي لُدِغْتُ، قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: اسْتَرْقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَىٰ ذٰلِكَ؟ قُلْتُ: حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ، فَقَالَ: وَمَا حَدَّثَكُمُ الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ، أَنَّهُ قَالَ: لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَقَالَ: قَدْ أَحْسَنَ مَنِ انْتَهَى إِلَىٰ مَا سَمِعَ، وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرُّهَيْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ. وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ. إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هٰذَا مُوسَىٰ ﷺ وَقَوْمُهُ. وَلٰكِنِ انْظُرْ إِلَىٰ الأُفُقِ، فَنَظَرْتُ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَىٰ الأُفُقِ الْآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ. فَقِيلَ لِي: هٰذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ».

ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ

and went into his house, and the people started discussing those who would enter Paradise without being called to account or being punished. Some of them said: "Perhaps they are the ones who always attended to the Messenger of Allâh ﷺ." Some said: "Perhaps they are those who were born in Islam and did not associate anything with Allâh." And they mentioned several ideas. Then the Messenger of Allâh ﷺ came out and said: "What are you discussing?" They told him, and he said: "They are the ones who did not perform *Ruqyah* nor ask others to do so, and did not follow omens, and upon their Lord did they rely." 'Ukkâshah bin Mihṣan stood up and said: "Pray to Allâh to make me one of them." He said: "You will be one of them." Another man stood up and said: "Pray to Allâh to make me one of them." He said: " 'Ukkâshah has surpassed you to it."

فِي أُولَٰئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ. فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللهِ ﷺ. وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الإِسْلَامِ وَلَمْ يُشْرِكُوا بِاللهِ. وَذَكَرُوا أَشْيَاءَ، فَخَرَجَ عَلَيْهِمْ رَسُولُ اللهِ ﷺ فَقَالَ: «مَا الَّذِي تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ. فَقَالَ: «هُمُ الَّذِينَ لَا يَرْقُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ. فَقَالَ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[528] 375 - (...) Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'The nations were shown to me,'" then he narrated the rest of the *Hadîth*, similar to the *Hadîth* of Hushaim (no. 527), but he did not mention the first part of his *Hadîth*.

[٥٢٨] ٣٧٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «عُرِضَتْ عَلَيَّ الأُمَمُ» ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ، نَحْوَ حَدِيثِ هُشَيْمٍ، وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِ.

Chapter 95. Clarifying That This *Ummah* Will Form Half Of The People Of Paradise

[529] 376 - (221) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said to us: 'Would it not please you to be one-quarter of the people of Paradise?' We glorified Allâh (i.e. said *Allâhu Akbar* in elation), then he said: 'Would it not please you to be one-third of the people of Paradise?' We said *Allâhu Akbar*, then he said: 'I hope that you will be half of the people of Paradise, and I will tell you about that. The Muslims among the disbelievers are like a white hair on a black bull, or like a black hair on a white bull.'"

[530] 377 - (...) It was narrated that 'Abdullâh said: "We were with the Messenger of Allâh ﷺ in a tent, and there were nearly forty men present. The Messenger of Allâh ﷺ said: 'Would it please you to be one-quarter of the people of Paradise?' We said: 'Yes.' He said: 'Would it please you to be one-third of the people of Paradise?' We said: 'Yes.' He said: 'By the One in Whose Hand is the soul of Muḥammad! I hope that you will be half of the

(المعجم ٩٥) - (بَابُ بيان كون هذه الأمة نصف أهل الجنة) (التحفة ٩٤)

[٥٢٩] ٣٧٦-(٢٢١) حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ فَكَبَّرْنَا. ثُمَّ قَالَ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالَ: فَكَبَّرْنَا، ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، وَسَأُخْبِرُكُمْ عَنْ ذَلِكَ. مَا الْمُسْلِمُونَ فِي الْكُفَّارِ إِلَّا كَشَعْرَةٍ بَيْضَاءَ فِي ثَوْرٍ أَسْوَدَ. أَوْ كَشَعْرَةٍ سَوْدَاءَ فِي ثَوْرٍ أَبْيَضَ».

[٥٣٠] ٣٧٧-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي قُبَّةٍ، نَحْوًا مِنْ أَرْبَعِينَ رَجُلًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ: قُلْنَا: نَعَمْ. فَقَالَ: «أَتَرْضَوْنَ أَنْ

people of Paradise. And that is because no one will enter Paradise but a Muslim soul, and among the people of *Shirk* you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.'"

تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ. فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ».

[531] 378 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ addressed us and leaned his back against a leather tent. He said: 'No one will enter Paradise but a Muslim soul. O Allâh, have I conveyed (the message)? O Allâh, bear witness! Would you like to be one-quarter of the people of Paradise?' They said: 'Yes, O Messenger of Allâh!' He said: 'Would you like to be one-third of the people of Paradise?' They said: 'Yes, O Messenger of Allâh!' He said: 'I hope that you will be half of the people of Paradise, for among other nations you are like a black hair on a white bull, or like a white hair on a black bull.'"

[٥٣١] ٣٧٨-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ مِغْوَلٍ، عَنْ أَبِي إِسْحٰقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَأَسْنَدَ ظَهْرَهُ إِلَىٰ قُبَّةِ أَدَمٍ، فَقَالَ: «أَلَا، لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، اللَّهُمَّ! هَلْ بَلَّغْتُ؟ اللَّهُمَّ! اشْهَدْ أَتُحِبُّونَ أَنَّكُمْ رُبُعُ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ، يَا رَسُولَ اللهِ! فَقَالَ: «أَتُحِبُّونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ؟» قَالُوا: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: إِنِّي لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الأُمَمِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ».

Chapter 96. Allâh Will Say To Âdam: "Bring Out The Portion Of The Fire; Nine Hundred And Ninety-Nine Out Of Every Thousand."

[532] 379 - (222) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, will say: "O Âdam." He will say: "Here I am at Your service, all goodness is in Your Hand." (Allâh) will say: "Bring forth the portion of Hell." He will say: "What is the portion of Hell?" He will say: "Nine hundred and ninety-nine out of every thousand." That is when every child will turn grey and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allâh.' That distressed them, and they said: 'O Messenger of Allâh, which of us will be that man?' He said: 'Be of good cheer, for there will be a thousand from among Ya'jûj and Ma'jûj, and one man from among you.' Then the Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul! I hope that you will be one-quarter of the people of Paradise.' We (praised Allâh and) said (*Allâhu Akbar*). Then he said: 'By the One in Whose Hand is my soul! I hope that you will be one-third of

(المعجم ٩٦) - (بَابُ قوله «يقول الله لآدم أخرج بعث النار من كل ألفٍ تسعمائة وتسعة وتسعين») (التحفة ٩٥)

[٥٣٢] ٣٧٩-(٢٢٢) حَدَّثَنَا عُثْمانُ ابْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ! وَالْخَيْرُ فِي يَدَيْكَ! قَالَ يَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ؛ قَالَ فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلٰكِنَّ عَذَابَ اللهِ شَدِيدٌ» قَالَ فَاشْتَدَّ ذٰلِكَ عَلَيْهِمْ. قَالُوا: يَا رَسُولَ اللهِ أَيُّنَا ذَاكَ الرَّجُلُ؟ فَقَالَ: «أَبْشِرُوا. فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفٌ، وَمِنْكُمْ رَجُلٌ» قَالَ ثُمَّ قَالَ رَسُولُ اللهِ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ» فَحَمِدْنَا اللهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ» فَحَمِدْنَا اللهَ وَكَبَّرْنَا. ثُمَّ قَالَ:

the people of Paradise.' We praised Allâh and said (*Allâhu Akbar*). Then he said: 'By the One in Whose Hand is my soul! I hope that you will be half of the people of Paradise. Your likeness among the nations is that of a white hair on the hide of a black bull or the mark on the foreleg of a donkey.'"

«وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ. إِنَّ مَثَلَكُمْ فِي الأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

[533] 380 - (...) It was narrated from Al-A'ma<u>sh</u> with this chain (a similar *Ḥadî<u>th</u>* as no. 532), except that they said: "On that Day you will be among the people like a white hair on a black bull or like a black hair on a white bull," and they did not mention: "Like the mark on the foreleg of a donkey."

[٥٣٣] ٣٨٠-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاهُمَا عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ؛ غَيْرَ أَنَّهُمَا قَالاَ: «مَا أَنْتُمْ يَوْمَئِذٍ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ» وَلَمْ يَذْكُرَا: «أَوِ الرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

2. The Book Of Purification

٢ - (المعجم ٢) - كتاب الطهارة (التحفة ٢)

Chapter 1. The Virtue Of *Wuḍû'*

[534] 1 - (223) It was narrated that Abû Mâlik Al-Ash'arî said: "The Messenger of Allâh ﷺ said: 'Purification is half of faith, "*Al-Ḥamdu Lillâh*" fills the Balance and "*Subḥân-Allâhi wal-hamdu Lillâh*" fill - or fills - the space between heaven and earth.[1] *Aṣ-Ṣalât* (prayer) is light, *Aṣ-Ṣadaqa* (charity) is proof, *Aṣ-Ṣabr* (patience) is illumination and the Qur'ân is evidence for you or against you. All people go out in the morning and sell themselves, either freeing themselves or condemning themselves."

(المعجم ١) - (بَابُ فضل الوضوء) (التحفة ١)

[٥٣٤] ١-(٢٢٣) حَدَّثَنَا إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانٌ: حَدَّثَنَا يَحْيَىٰ أَنَّ زَيْدًا حَدَّثَهُ أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الطُّهُورُ شَطْرُ الإِيمَانِ، وَالْحَمْدُ للهِ تَمْلأُ الْمِيزَانَ وَسُبْحَانَ اللهِ وَالْحَمْدُ للهِ تَمْلآنِ - أَوْ تَمْلأُ - مَا بَيْنَ السَّمَاوَاتِ وَالأَرْضِ، وَالصَّلَاةُ نُورٌ، والصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايِعٌ نَفْسَهُ، فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

Chapter 2. The Obligation Of Purifying Oneself For The *Ṣalât*

[535] (224) It was narrated from Simâk bin Ḥarb, that Muṣ'ab bin

(المعجم ٢) - (بَابُ وجوب الطهارة للصلاة) (التحفة ٢)

[٥٣٥] (٢٢٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ

[1] The *Ḥadîth* comes with both wordings, and it can refer to the two phrases together, or individually.

Sa'd said: "'Abdullâh bin 'Umar came to visit Ibn 'Âmir when he was sick and he said: 'Won't you supplicate to Allâh for me, O Ibn 'Umar?' He said: 'I heard the Messenger of Allâh ﷺ say: "No *Ṣalât* is accepted without *Wuḍû'* (purification), and no charity (is accepted) that comes from *Ghulûl*,"[1] and you were the governor of Al-Baṣrah.'"

وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: دَخَلَ عَبْدُ اللهِ بْنُ عُمَرَ عَلَىٰ ابْنِ عَامِرٍ يَعُودُهُ وَهُوَ مَرِيضٌ. فَقَالَ: أَلَا تَدْعُو اللهَ لِي، يَا ابْنَ عُمَرَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ» وَكُنْتَ عَلَى الْبَصْرَةِ.

[536] (...) A similar report (as no. 535) was narrated from Simâk bin Ḥarb with this chain, from the Prophet ﷺ.

[٥٣٦] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ قَالَ أَبُو بَكْرٍ وَوَكِيعٌ عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ سِمَاكِ بْنِ حَرْبٍ بِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[537] 2 - (225) Abû Hurairah narrated from Muḥammad the Messenger of Allâh ﷺ - and he quoted several *Aḥâdîth*, including: "The Messenger of Allâh ﷺ said: 'The *Ṣalât* of one of you will not be accepted when he commits *Hadath*,[2] until he performs *Wuḍû'*.'"

[٥٣٧] ٢-(٢٢٥) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ

[1] Goods pilfered from the spoils of war prior to their authorized distribution.
[2] Referring to those occurrences which invalidates *Wuḍû'*.

«لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ، إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

Chapter 3. The Description of *Wuḍû'* And Its Perfection

(المعجم ٣) - (بَابُ صفة الوضوء وكماله) (التحفة ٣)

[538] 3 - (226) Ḥumrân, the freed slave of 'U<u>th</u>mân, narrated that 'U<u>th</u>mân bin 'Affân called for water for *Wuḍû'*, to perform *Wuḍû'*. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times, then he washed his left hand in like manner. Then he wiped his head, then he washed his right foot up to the ankle three times, then he washed his left foot in like manner. Then he said: "I saw the Messenger of Allâh ﷺ performing *Wuḍû'* as I have done it, then the Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* as I have done it, then stands up and prays two *Rak'ah* in which he does not let his mind wander, he will be forgiven his previous sins."

(One of the narrators) Ibn <u>Sh</u>ihâb said: "Our scholars used to say: 'This is the most complete *Wuḍû'* that anyone may do for the *Ṣalât*.'"

[٥٣٨] ٣-(٢٢٦) وَحَدَّثَني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ سَرْحٍ، وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ دَعَا بِوَضُوءٍ. فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ. ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا

يَقُولُونَ: هٰذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ.

[539] 4 - (...) It was narrated from Ḥumrân, the freed slave of ‘U<u>th</u>mân, that he saw ‘U<u>th</u>mân call for a vessel (of water). He poured some (water) onto his hands three times and washed them, then he put his right hand into the vessel (took out water) and rinsed his mouth and nose. Then he washed his face three times and his hands up to the elbows three times. Then he wiped his head, then he washed his feet three times. Then he said: “The Messenger of Allâh ﷺ said: ‘Whoever performs *Wuḍû’* as I have just done it, then prays two *Rak‘ah* in which he does not let his mind wander, will be forgiven his previous sins.’”

[٥٣٩] ٤-(. . .) وحَدَّثَني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَىٰ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، فَغَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ويَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَسَحَ بِرَأْسِهِ. ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا. ثُمَّ صَلَّى رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

Chapter 4. The Virtue Of Performing *Wuḍû’* And *Ṣalât*

(المعجم ٤) - (بَابُ فضل الوضوء والصلاة عقبه) (التحفة ٤)

[540] 5 - (227) It was narrated that Ḥumrân, the freed slave of ‘U<u>th</u>mân, said: “I heard ‘U<u>th</u>mân bin ‘Affân, while he was in the courtyard of the *Masjid*, and the *Mu‘a<u>dh</u><u>dh</u>in* came to him at the time of *‘Aṣr*. He called for water for *Wuḍû’* and performed *Wuḍû’*, then he said: ‘By Allâh, I am going to tell you a *Ḥadî<u>th</u>* which,

[٥٤٠] ٥-(٢٢٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ، مَوْلَىٰ

were it not for a Verse in the Book of Allâh,[1] I would not have told you. I heard the Messenger of Allâh ﷺ say: "No Muslim man performs *Wuḍû'* and performs *Wuḍû'* well, then performs *Ṣalât*, but he will be forgiven for whatever (sins) come between that and the *Ṣalât* which follows it."

عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ - وَهُوَ بِفِنَاءِ الْمَسْجِدِ - فَجَاءَهُ الْمُؤَذِّنُ عِنْدَ الْعَصْرِ، فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ: وَاللهِ! لأُحَدِّثَنَّكُمْ حَدِيثًا، لَوْلَا آيَةٌ فِي كِتَابِ اللهِ مَا حَدَّثْتُكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَتَوَضَّأُ رَجُلٌ مُسْلِمٌ فَيُحْسِنُ الْوُضُوءَ، فَيُصَلِّي صَلَاةً، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا».

[541] (...) It was narrated from Hi<u>sh</u>âm with this chain (a similar *Ḥadî<u>th</u>* as no. 540). In the *Ḥadî<u>th</u>* of Abû Usâmah it says: "And performs *Wuḍû'* well, then offers an obligatory prayer."

[٥٤١] (...) **وحَدَّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ. وَفِي حَدِيثِ أَبِي أُسَامَةَ: «فَيُحْسِنُ وُضُوءَهُ ثُمَّ يُصَلِّي الْمَكْتُوبَةَ».

[542] 6 - (...) It was narrated that Ḥumrân said: "When 'U<u>th</u>mân performed *Wuḍû'* he said: 'By Allâh, I am going to tell you a *Ḥadî<u>th</u>* which, by Allâh, were it not for a Verse in the Book of Allâh, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: "No man performs

[٥٤٢] ٦-(...) **وحَدَّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قال: قَالَ ابْنُ شِهَابٍ: وَلٰكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرَانَ أَنَّهُ قَالَ: فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ: وَاللهِ! لأُحَدِّثَنَّكُمْ حَدِيثًا، وَاللهِ! لَوْلَا آيَةٌ فِي كِتَابِ اللهِ مَا

[1] The Verse is: "Verily, those who conceal the clear proofs, evidences and the guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by those who curse." *Al-Baqarah* 2:159.

Wuḍû' and does it well, then performs *Ṣalât*, but he will be forgiven for whatever (sins) come between that and the *Ṣalât* which follows it."

حَدَّثْتُكُمُوهُ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يُصَلِّي الصَّلَاةَ: إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا».

قَالَ عُرْوَةُ: الْآيَةُ: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾ إِلَى قَوْلِهِ: ﴿ٱللَّٰعِنُونَ﴾ [البقرة: ١٥٩].

[543] 7 - (228) Isḥâq bin Sa'eed bin 'Amr bin Sa'eed bin Al-'Âṣ narrated: "My father told me that his father said: 'I was with 'Uthmân and he called for water for purification. He said: "I heard the Messenger of Allâh ﷺ say: 'There is no Muslim man who, when the time for a *Ṣalât Maktûbah* (prescribed prayer) comes, performs *Wuḍû'* well, focuses with proper humility in his prayer and bows properly, but it will be an expiation for the sins that came before it, so long as he did not commit any major sin, and that applies for all time.'"

[٥٤٣] ٧-(٢٢٨) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ أَبِي الْوَلِيدِ قَالَ عَبْدٌ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا إِسْحٰقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُثْمَانَ. فَدَعَا بِطَهُورٍ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ، مَا لَمْ يَأْتِ كَبِيرَةً وَذَلِكَ الدَّهْرَ كُلَّهُ».

[544] 8 - (229) It was narrated that Ḥumrân, the freed slave of 'Uthmân, said: "I brought water for *Wuḍû'* to 'Uthmân bin 'Affân, and he performed *Wuḍû'*, then he said: 'Some people narrate *Aḥâdîth* from the Messenger of Allâh ﷺ, and I do not know what they are. But I saw the Messenger of Allâh ﷺ

[٥٤٤] ٨-(٢٢٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ، وَهُوَ الدَّرَاوَرْدِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ بِوَضُوءٍ، فَتَوَضَّأَ ثُمَّ قَالَ: إِنَّ نَاسًا يَتَحَدَّثُونَ عَنْ

performing *Wuḍû'* as I have just done it, then he said: "Whoever performs *Wuḍû'* in this manner will be forgiven for his previous sins, and his prayer and his walking to the *Masjid* will be *Nâfilah*."[1]

In the narration of Ibn 'Abdah it is: "I came to 'Uthmân and he performed *Wuḍû'*."

رَسُولِ اللهِ ﷺ أَحَادِيثَ، لَا أَدْرِي مَا هِيَ؟ إِلَّا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هٰكَذَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلَاتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً».

وَفِي رِوَايَةِ ابْنِ عَبْدَةَ: أَتَيْتُ عُثْمَانَ فَتَوَضَّأَ.

[545] 9 - (230) It was narrated from Abû Anas that 'Uthmân performed *Wuḍû'* in *Al-Maqâ'id*,[2] and he said: "Shall I not show you how the Messenger of Allâh ﷺ performed *Wuḍû'*?" Then he performed *Wuḍû'*, washing each part three times.

Qutaibah added in his narration: "Sufyân said: 'Abû An-Naḍr said that Abû Anas said: "And with him were some men from among the Companions of the Messenger of Allâh ﷺ."

[٥٤٥] ٩-(٢٣٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ وَأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي أَنَسٍ: أَنَّ عُثْمَانَ تَوَضَّأَ بِالْمَقَاعِدِ. فَقَالَ: أَلَا أُرِيكُمْ وُضُوءَ رَسُولِ اللهِ ﷺ ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا.

وَزَادَ قُتَيْبَةُ فِي رِوَايَتِهِ، قَالَ سُفْيَانُ: قَالَ أَبُو النَّضْرِ عَنْ أَبِي أَنَسٍ، قَالَ: وَعِنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ.

[546] 10 - (231) It was narrated that Jâmi' bin Shaddâd Abû Ṣakhrah said: "I heard Ḥumrân bin Abân say: 'I used to bring (water for) purification to 'Uthmân, and there was no day when he did not bathe with a

[٥٤٦] ١٠-(٢٣١) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَ إِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ جَامِعِ بْنِ

[1] Supererogatory acts of worship.
[2] A place where 'Uthmân used to meet with the people.

small amount of water. 'U<u>th</u>mân said: "The Messenger of Allâh ﷺ told us when we were returning from this prayer - *Mi'sar* said: "I think it was *'Asr*" - "I do not know, should I tell you about something, or not?" We said: "O Messenger of Allâh, if it is good, then tell us, and if it is not, then Allâh and His Messenger know best." He said: "There is no Muslim who purifies himself and does so properly in the manner enjoined by Allâh, then offers these five prayers, but they will be an expiation for whatever (of sin) comes in between."

شَدَّادٍ أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ ابْنَ أَبَانٍ. قَالَ: كُنْتُ أَضَعُ لِعُثْمَانَ طَهُورَهُ، فَمَا أَتَىٰ عَلَيْهِ يَوْمٌ إِلَّا وَهُوَ يُفِيضُ عَلَيْهِ نُطْفَةً. وَقَالَ عُثْمَانُ: حَدَّثَنَا رَسُولُ اللهِ ﷺ عِنْدَ انْصِرَافِنَا مِنْ صَلَاتِنَا هٰذِهِ - قَالَ مِسْعَرٌ: أُرَاهَا الْعَصْرَ - فَقَالَ: «مَا أَدْرِي، أُحَدِّثُكُمْ بِشَيْءٍ أَوْ أَسْكُتُ؟» فَقُلْنَا: يَا رَسُولَ اللهِ! إِنْ كَانَ خَيْرًا فَحَدِّثْنَا، وَإِنْ كَانَ غَيْرَ ذٰلِكَ فَاللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «مَا مِنْ مُسْلِمٍ يَتَطَهَّرُ، فَيُتِمُّ الطُّهُورَ الَّذِي كَتَبَ اللهُ عَلَيْهِ، فَيُصَلِّي هٰذِهِ الصَّلَوَاتِ الْخَمْسَ، إِلَّا كَانَتْ كَفَّارَاتٍ لِمَا بَيْنَهُنَّ».

[547] 11 - (...) It was narrated that Jâmi' bin <u>Sh</u>addâd said: "I heard Ḥumrân bin Abân telling Abû Burdah in this *Masjid*, during the governorship of Bi<u>sh</u>r, that 'U<u>th</u>mân bin 'Affân said: 'The Messenger of Allâh ﷺ said: "Whoever performs *Wuḍû'* properly as enjoined by Allâh the Most High, then the five prescribed prayers will be an expiation for whatever (of sin) comes in between."

This is the *Ḥadî<u>th</u>* of (one of the narrators) Ibn Mu'â<u>dh</u>. In the *Ḥadî<u>th</u>* of Ghundar (one of the narrators) it does not mention

[٥٤٧] ١١-(...) وَحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانٍ يُحَدِّثُ أَبَا بُرْدَةَ فِي هٰذَا الْمَسْجِدِ، فِي إِمَارَةِ بِشْرٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَ اللهُ تَعَالَى، فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

هٰذَا حَدِيثُ ابْنِ مُعَاذٍ. وَلَيْسَ فِي

the governorship of Bishr or the obligatory prayers.

حَدِيثِ غُنْدَرٍ: فِي إِمَارَةِ بِشْرٍ، وَلَا ذِكْرُ الْمَكْتُوبَاتِ.

[548] 12 - (232) It was narrated that Humrân, the freed slave of 'Uthmân, said: "'Uthmân bin 'Affân performed *Wuḍû'* one day and performed *Wuḍû'* well, then he said: 'I saw the Messenger of Allâh ﷺ performing *Wuḍû'* and doing it well, then he said: "Whoever performs *Wuḍû'* like this, then goes out to the *Masjid* with no motive other than the prayer, his previous sins will be forgiven."

[٥٤٨] ١٢-(٢٣٢) حَدَّثَنَا هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ قَالَ: تَوَضَّأَ عُثْمَانُ بْنُ عَفَّانَ يَوْمًا وُضُوءًا حَسَنًا. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ. ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هٰكَذَا، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يَنْهَزُهُ إِلَّا الصَّلَاةُ، غُفِرَ لَهُ مَا خَلَا مِنْ ذَنْبِهِ».

[549] 13 - (...) It was narrated from Humrân, the freed slave of 'Uthmân, that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever performs *Wuḍû'* for prayer and does it well, then walks to the obligatory prayer, and offers the prayer with the people, or with the congregation, or in the *Masjid*, Allâh will forgive him his sins.'"

[٥٤٩] ١٣-(...) وحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ الْحُكَيْمَ بْنَ عَبْدِ اللهِ الْقُرَشِيَّ حَدَّثَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ وَعَبْدَ اللهِ بْنَ أَبِي سَلَمَةَ حَدَّثَاهُ أَنَّ مُعَاذَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمَا عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَىٰ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ، فَصَلَّاهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غَفَرَ اللهُ لَهُ ذُنُوبَهُ».

Chapter 5. The Five Daily Prayers, From One *Jumu'ah* To The Next, And From One Ramaḍân To The Next, Are An Expiation For Whatever (Sins) Come In Between, So Long As One Avoids Major Sins

(المعجم ٥) - (بَابُ الصلوات الخمس والجمعة إلى الجمعة ورمضان إلى رمضان مكفرات لما بينهن ما اجتنبت الكبائر) (التحفة ٥)

[550] 14 - (233) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The (obligatory) five daily prayers, from one *Jumu'ah* to the next, are an expiation for whatever (sins) come in between, so long as one does not commit major sins."

[٥٥٠] ١٤-(٢٣٣) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغْشَ الْكَبَائِرُ».

[551] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The five daily prayers and from one *Jumu'ah* to the next, are an expiation for whatever (of sin) comes in between."

[٥٥١] ١٥-(...) وَحَدَّثَنِي نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

[552] 16 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "The five daily prayers, from one *Jumu'ah* to the next, and from one Ramaḍân to the next, are an expiation for whatever

[٥٥٢] ١٦-(...) وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ أَبِي صَخْرٍ، أَنَّ عُمَرَ بْنَ إِسْحٰقَ مَوْلَى زَائِدَةَ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ

(sins) come in between, so long as one avoids major sins."

كَانَ يَقُولُ «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ، إِذَا اجْتَنَبَ الْكَبَائِرَ».

Chapter 6. *Adh-Dhikr* (The Remembrance) Which Is Recommended Following *Wuḍû'*

(المعجم ٦) - (بَابُ الذكر المستحب عقب الوضوء) (التحفة ٦)

[553] 17 - (234) It was narrated that 'Uqbah bin 'Âmir said: "We were charged with taking care of the camels. When my turn came, I brought them back in the evening and found the Messenger of Allâh (ﷺ) standing up, addressing the people. I caught up with him when he was saying: 'There is no Muslim who performs *Wuḍû'* and does it well, then stands and prays two *Rak'ah* in which his heart is focused as he faces the *Qiblah*, but Paradise will be due to him.' I said: 'How good this!' Someone who was in front of me said: 'What came before it was even better.' I looked and saw that it was 'Umar. He said: 'I see that you have just come; he said: "There is no one among you who performs *Wuḍû'* and does it completely - or he said *Fayusbighu*[1] - then says: *'Ash-hadu An lâ ilâha illallâh, Wa Anna Muḥammadan 'Abduhu Wa Rasûluh* (I bear witness that none has the right to

[٥٥٣] ١٧-(٢٣٤) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ، يَعْنِي ابْنَ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ [ح] قَالَ: وَحَدَّثَنِي أَبُو عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كَانَتْ عَلَيْنَا رِعَايَةُ الْإِبِلِ، فَجَاءَتْ نَوْبَتِي، فَرَوَّحْتُهَا بِعَشِيٍّ. فَأَدْرَكْتُ رَسُولَ اللهِ ﷺ قَائِمًا يُحَدِّثُ النَّاسَ، فَأَدْرَكْتُ مِنْ قَوْلِهِ «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ» قَالَ فَقُلْتُ: مَا أَجْوَدَ هٰذِهِ فَإِذَا قَائِلٌ بَيْنَ يَدَيَّ يَقُولُ: الَّتِي قَبْلَهَا أَجْوَدُ، فَنَظَرْتُ فَإِذَا عُمَرُ. قَالَ: إِنِّي قَدْ رَأَيْتُكَ جِئْتَ آنِفًا. قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ -

[1] Whose meaning here is similar.

be worshipped but Allâh and that Muḥammad is His slave and Messenger),' but the eight gates of Paradise will be opened to him, and he will enter through whichever one he wishes.'"

أَوْ فَيُسْبِغُ - الْوُضُوءَ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

[554] (...) It was narrated from 'Uqbah bin 'Âmir Al-Juhanî that the Messenger of Allâh ﷺ said:... and he mentioned a similar report (as no. 553), except that he said: "Whoever performs *Wuḍû'* then says: *'Ash-hadu An lâ ilâha illallâh Waḥdahû Lâ Sharîka Lahû, Wa Anna Muḥammadan 'Abduhû Wa Rasûluh* (none has the right to be worshipped but Allâh alone, with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger.)'"

[٥٥٤] (. . .) وحَدَّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَ أَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرِ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ «مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

Chapter 7. Another Description Of *Wuḍû'*

(المعجم ٧) - (بَابُ آخر في صفة الوضوء) (التحفة ٧)

[555] 18 - (235) It was narrated from 'Amr bin Yaḥyâ bin 'Umârah, from his father, from 'Abdullâh bin Zaid bin 'Âṣim Al-Anṣârî - who was a Companion of the Prophet ﷺ - he said: "It was said to him: 'Perform *Wuḍû'* for us as the Messenger of Allâh ﷺ did it.' He called for a vessel (of water) and poured some of it onto his hands and washed them three times. Then he put his

[٥٥٥] ١٨-(٢٣٥) حَدَّثَنِي مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الْأَنْصَارِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قِيلَ لَهُ: تَوَضَّأْ لَنَا وُضُوءَ رَسُولِ اللهِ ﷺ. فَدَعَا بِإِنَاءٍ، فَأَكْفَأَ مِنْهَا عَلَى يَدَيْهِ، فَغَسَلَهُمَا ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ

hand in and brought it out, and rinsed his mouth and nose using one handful, and he did that three times. Then he put his hand in and brought it out and washed his face three times. Then he put his hand in and brought it out and washed his hands up to the elbows, washing each one twice. Then he put his hand in and brought it out and wiped his head, moving his hands forwards and backwards. Then he washed his feet up to the ankles. Then he said: 'This is how the Messenger of Allâh ﷺ performed *Wuḍû'*.'"

فَاسْتَخْرَجَهَا، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَها فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ يَدَيه إلى الْمِرْفَقَيْنِ، مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَىٰ الْكَعْبَيْنِ، ثُمَّ قَالَ: هٰكَذَا كَانَ وُضُوءُ رَسُولِ اللهِ ﷺ.

[556] (...) A similar report (no. 555) was narrated from 'Amr bin Yaḥyâ with this chain, but he did not say: "Up to the ankles."

[٥٥٦] (...) **وحَدَّثَني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ بِهٰذَا الإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ: إِلَى الْكَعْبَيْنِ.

[557] (...) It was narrated from 'Amr bin Yaḥyâ with this chain (a similar report as no. 555), and he said: "He rinsed his mouth and nose three times," but he did not say: "With one handful." And after the words: "moving his hands back and forth" he added: "He started at the front of his head then moved them towards the nape of his neck, then he brought them back to where he had started, and he washed his feet."

[٥٥٧] (...) **وحَدَّثَني** إِسْحٰقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَىٰ بِهٰذَا الإِسْنَادِ، وَقَالَ: مَضْمَضَ وَاسْتَنْثَرَ ثَلَاثًا، وَلَمْ يَقُلْ: مِنْ كَفٍّ وَاحِدَةٍ. وَزَادَ بَعْدَ قَوْلِهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ: بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَىٰ قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَىٰ الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، وَغَسَلَ رِجْلَيْهِ.

[558] (...) It was narrated from 'Amr bin Yaḥyâ with chain similar to theirs, and he quoted the *Ḥadîth* (no. 555) and said: "He rinsed his mouth, snuffed water up into his nostrils with three handfuls." He also said: "He wiped his head, moving his hands forwards and backwards once."

Bahz said: "Wuhaib dictated this *Ḥadîth* to me. And Wuhaib said: "Amr bin Yaḥyâ dictated this *Ḥadîth* to me twice.'"

[٥٥٨] (. . .) حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ بِمِثْلِ إِسْنَادِهِمْ، وَاقْتَصَّ الْحَدِيثَ، وَقَالَ فِيهِ: فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ مِنْ ثَلَاثِ غَرَفَاتٍ، وَقَالَ أَيْضًا فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِ وَأَدْبَرَ مَرَّةً وَاحِدَةً.

قَالَ بَهْزٌ: أَمْلَىٰ عَلَيَّ وُهَيْبٌ هٰذَا الْحَدِيثَ. وَقَالَ وُهَيْبٌ: أَمْلَىٰ عَلَيَّ عَمْرُو ابْنُ يَحْيَىٰ هٰذَا الْحَدِيثَ مَرَّتَيْنِ.

[559] 19 - (236) 'Abdullâh bin Zaid bin 'Âṣim Al-Mâzanî Al-Anṣârî said that he saw the Messenger of Allâh ﷺ performing *Wuḍû'*. He rinsed his mouth, then his nose, then he washed his face three times, his right hand (upto forearm) three times, and the other three times, wiped his head with water other than what was left on his hand, and washed his feet until he had cleaned them.

[٥٥٩] **١٩**-(٢٣٦) حَدَّثَنَا هَٰرُونُ بْنُ مَعْرُوفٍ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ حَبَّانَ بْنَ وَاسِعٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ ثُمَّ الْأَنْصَارِيَّ يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَمَضْمَضَ ثُمَّ اسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَهُ الْيُمْنَى ثَلَاثًا، وَالْأُخْرَى ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدِهِ، وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ.

Chapter 8. Odd Numbers When Rinsing The Nose And Cleaning Oneself With Pebbles (*Istijmâr*)

(المعجم ٨) - (بَابُ الإِيتار في الاستنثار والاستجمار) (التحفة ٨)

[560] 20 - (237) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you cleans himself with pebbles, let him use an odd number, and when any one of you performs *Wuḍû'*, let him put water in his nostrils, then let him blow it out."

[٥٦٠] ٢٠-(٢٣٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ وِتْرًا، وَإِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً، ثُمَّ لْيَنْثُرْ».

[561] 21 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah told us, from Muḥammad the Messenger of Allâh ﷺ." Then he mentioned a number of *Aḥâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'When one of you performs *Wuḍû'* let him put water in his nostrils then blow it out.'"

[٥٦١] ٢١-(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَسْتَنْشِقْ بِمَنْخِرَيْهِ مِنَ الْمَاءِ ثُمَّ لْيَنْتَثِرْ».

[562] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Wuḍû'*, let him rinse out his nose, and whoever cleans himself with pebbles, let him use an odd number."

[٥٦٢] ٢٢-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

[563] (...) It was narrated from Ibn Shihâb that Abû Idrîs Al-

[٥٦٣] (...) حَدَّثَنَا سَعِيدُ بْنُ

Khawlânî said that he heard Abû Hurairah and Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ said..." narrating something similar (to no. 562).

مَنْصُورٍ: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولَانِ: قَالَ رَسُولُ اللهِ ﷺ. بِمِثْلِهِ.

[564] 23 - (238) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you awakens from sleep, let him rinse his nose three times, for the *Shaitân* spends the night on his nose."

[٥٦٤] ٢٣-(٢٣٨) حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَىٰ خَيَاشِيمِهِ».

[565] 24 - (239) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When one of you cleans himself with pebbles, let him use an odd number.'"

[٥٦٥] ٢٤-(٢٣٩) وَحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيُوتِرْ».

Chapter 9. The Obligation Of Washing The Feet Completely

(المعجم ٩) - (بَابُ وجوب غسل الرجلين بكمالهما) (التحفة ٩)

[566] 25 - (240) It was narrated

[٥٦٦] ٢٥-(٢٤٠) حَدَّثَنَا هَٰرُونُ بْنُ

that Sâlim, the freed slave of Shaddâd, said: "I entered upon 'Âishah, the wife of the Prophet ﷺ, on the day that Sa'd bin Abî Waqqâṣ died, and 'Abdur-Raḥmân bin Abî Bakr came in and performed *Wuḍû'* in her house. She said: 'O 'Abdur-Raḥmân, perform *Wuḍû'* properly, for I heard the Messenger of Allâh ﷺ say: "Woe to the heels from the Fire."

سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ قَالُوا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سَالِمٍ مَوْلَىٰ شَدَّادٍ قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ يَوْمَ تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَدَخَلَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ فَتَوَضَّأَ عِنْدَهَا. فَقَالَتْ: يَا عَبْدَ الرَّحْمٰنِ! أَسْبِغِ الْوُضُوءَ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[567] **(...)** Abû 'Abdullâh, the freed slave of Shaddâd bin Al-Hâd narrated that he entered upon 'Âishah - and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.

[٥٦٧] (...) **وحَدَّثَني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّ أَبَا عَبْدِ اللهِ مَوْلَىٰ شَدَّادِ بْنِ الْهَادِ حَدَّثَهُ، أَنَّهُ دَخَلَ عَلَىٰ عَائِشَةَ. فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[568] **(...)** Sâlim, the freed slave of Al-Mahrî, said: "'Abdur-Raḥmân bin Abî Bakr and I went out in the funeral procession of Sa'd bin Abî Waqqâṣ, and we passed by the door of 'Âishah's apartment..." and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.

[٥٦٨] (...) **وحَدَّثَني** مُحَمَّدُ بْنُ حَاتِمٍ وَأَبِي مَعْنٍ الرَّقَاشِيُّ قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي - أَوْ حَدَّثَنَا - أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي سَالِمٌ مَوْلَى الْمَهْرِيِّ قَالَ: خَرَجْتُ أَنَا وَعَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ فِي جِنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ،

فَمَرَرْنَا عَلَىٰ بَابِ حُجْرَةِ عَائِشَةَ، فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ ﷺ. مِثْلَهُ.

[569] (...) Sâlim, the freed slave of Shaddâd bin Al-Hâd said: "I was with 'Âishah..." and he narrated something similar from her, from the Prophet ﷺ (no. 566).

[٥٦٩] (. . .) **حَدَّثَني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنِي نُعَيْمُ بْنُ عَبْدِ اللهِ عَنْ سَالِمٍ مَوْلَى شَدَّادِ بْنِ الْهَادِ قَالَ: كُنْتُ أَنَا مَعَ عَائِشَةَ فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[570] 26 - (241) It was narrated that 'Abdullâh bin 'Amr said: "We came back with the Messenger of Allâh ﷺ from Makkah to Al-Madînah, and when we were at an oasis on the way, some people hastened at the time of *'Asr* and performed *Wuḍû'* in a hurry. We came to them and their heels were visibly dry and had not been touched by water. The Messenger of Allâh ﷺ said: 'Woe to the heels from the Fire! Do *Wuḍû'* properly.'"[1]

[٥٧٠] **٢٦-(٢٤١) حَدَّثَني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحٰقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَجَعْنَا مَعَ رَسُولِ اللهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ، تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ. فَتَوَضَّأُوا وَهُمْ عِجَالٌ، فَانْتَهَيْنَا إِلَيْهِمْ، وَأَعْقَابُهُمْ تَلُوحُ لَمْ يَمَسَّهَا الْمَاءُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

[571] (...) It was narrated from Manṣûr with this chain (a similar *Ḥadîth* as no. 570), but in the *Ḥadîth* of Shu'bah it does not say: "Do *Wuḍû'* properly."

[٥٧١] (. . .) **حَدَّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا، عَنْ مَنْصُورٍ بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي

[1] *Asbighûl-Wuḍû'*. They differ over the meaning, between being sure to wash each part totally, and washing each part three times, etc.

حَدِيثِ شُعْبَةَ «أَسْبِغُوا الْوُضُوءَ» وَفِي حَدِيثِهِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ.

[٥٧٢] ٢٧-(...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، قَالَ أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكٍ، عَنْ عَبْدِاللهِ بْنِ عَمْرٍو قَالَ: تَخَلَّفَ عَنَّا النَّبِيُّ ﷺ فِي سَفَرٍ سَافَرْنَاهُ، فَأَدْرَكَنَا وَقَدْ حَضَرَتْ صَلَاةُ الْعَصْرِ، فَجَعَلْنَا نَمْسَحُ عَلَىٰ أَرْجُلِنَا، فَنَادَى: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

[572] 27 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ stayed behind during a journey that we were undertaking. Then he caught up with us when the time for *Ṣalât Al-'Aṣr* was due. We started wiping (*Namsahu*) over our feet and he called out: 'Woe to the heels from the Fire!'"

[٥٧٣] ٢٨-(٢٤٢) حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا لَمْ يَغْسِلْ عَقِبَهُ فَقَالَ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

[573] 28 - (242) It was narrated from Abû Hurairah that the Prophet ﷺ saw a man who had not washed his heels and he said: "Woe to the heels from the Fire."

[٥٧٤] ٢٩-(...) حَدَّثَنَا قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ رَأَىٰ قَوْمًا يَتَوَضَّأُونَ مِنَ الْمِطْهَرَةِ، فَقَالَ: أَسْبِغُوا الْوُضُوءَ فَإِنِّي سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ».

[574] 29 - (...) It was narrated from Abû Hurairah that he saw some people performing *Wuḍû'* from a water vessel and he said: "Perform *Wuḍû'* properly, for I heard Abû Al-Qâsim ﷺ say: 'Woe to the achilles-tendons from the Fire.'"

[575] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Woe to the heels from the Fire.'"

[٥٧٥] **٣٠**-(...) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

Chapter 10. The Obligation Of Completely Washing All The Parts To Be Washed When Purifying Oneself

(المعجم ١٠) - (بَابُ وجوب استيعاب جميع أجزاء محل الطهارة) (التحفة ١٠)

[576] 31 - (234) It was narrated from Jâbir that 'Umar bin Al-Khaṭṭâb narrated that a man performed *Wuḍû'* and omitted a place the size of a fingernail on his foot. The Prophet ﷺ saw him and said: "Go back and perform your *Wuḍû'* properly," so he went back, then he prayed.

[٥٧٦] **٣١**-(٢٤٣) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنَّ رَجُلًا تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفُرٍ عَلَىٰ قَدَمِهِ، فَأَبْصَرَهُ النَّبِيُّ ﷺ، فَقَالَ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ» فَرَجَعَ ثُمَّ صَلَّى.

Chapter 11. Sins Exit With The Water Of *Wuḍû'*

(المعجم ١١) - (بَابُ خروج الخطايا مع ماء الوضوء) (التحفة ١١)

[577] 32 - (244) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When a Muslim - or a believer - performs *Wuḍû'* and washes his face, every sin that he looked at with his eyes comes out from his face with the water - or with the last drop of the water. When he

[٥٧٧] **٣٢**-(٢٤٤) حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ وَحَدَّثَنَا أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا

washes his hands, every sin that he committed with his hands comes out from his hands with the water - or with the last drop of the water. When he washes his feet, every sin to which he walked with his feet comes out from his feet with the water - or with the last drop of the water - until he emerges cleansed of sins."

تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوِ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ».

[578] 33 - (245) It was narrated that 'Uthmân bin 'Affân said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* and performs *Wuḍû'* well, his sins come out of his body, even from beneath his nails.'"

[٥٧٨] **٣٣-(٢٤٥)** حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخزُومِيُّ عَنْ عَبْدِ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ حُمْرَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ».

Chapter 12. The Recommendation To Increase The Area Washed For The Forehead, Arms And Legs Well When Performing *Wuḍû'*

(المعجم ١٢) - (بَابُ استحباب إطالة الغرة والتحجيل في الوضوء)

(التحفة ١٢)

[579] 34 - (246) It was narrated that Nu'aim bin 'Abdullâh Al-Mujmir said: "I saw Abû Hurairah performing *Wuḍû'*. He

[٥٧٩] **٣٤-(٢٤٦)** حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ بْنِ دِينَارٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا:

washed his face and performed *Wudû'* properly, then he washed his right hand as far as the first part of the upper arm, then his left hand as far as the first part of the upper arm. Then he wiped his head, then he washed his right foot as far as the first part of the calf, then his left foot as far as the first part of the calf. Then he said: 'This is how I saw the Messenger of Allâh ﷺ performing *Wudû'*,' and he said: 'The Messenger of Allâh ﷺ said: You will be the ones with glimmering faces and limbs on the Day of Resurrection, because of performing *Wudû'* properly. Whoever among you is able to, let him increase the brightness on his face and limbs.'"

[580] 35 - (...) It was narrated from Nu'aim bin 'Abdullâh that he saw Abû Hurairah performing *Wudû'*. He washed his face and his hands almost up to the shoulders, then he washed his feet up to the calves. Then he said: "I heard the Messenger of Allâh ﷺ say: 'On the Day of Resurrection, my *Ummah* will come with glimmering faces and limbs because of the traces of *Wudû'*, so whoever among you is able to increase the brightness of his face, let him do so.'"

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ الْأَنْصَارِيُّ عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ الْمُجْمِرِ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَىٰ حَتَّى أَشْرَعَ فِي الْعَضُدِ، ثُمَّ يَدَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي الْعَضُدِ. ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَىٰ حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَتَوَضَّأُ، وَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنْتُمُ الْغُرُّ الْمُحَجَّلُونَ يَوْمَ الْقِيَامَةِ، مِنْ إِسْبَاغِ الْوُضُوءِ». فَمَنِ اسْتَطَاعَ مِنْكُمْ فَلْيُطِلْ غُرَّتَهُ وَتَحْجِيلَهُ.

[٥٨٠] ٣٥-(...) وَحَدَّثَنِي هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ: أَنَّهُ رَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغُ الْمَنْكِبَيْنِ، ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَىٰ السَّاقَيْنِ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

[581] 36 - (247) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "My Cistern (*Ḥawḍ*) will be larger than the distance between Aylah and 'Adan. It will be whiter than snow and sweeter than honey mixed with milk, and its vessels are more numerous than the stars. I will block the people from approaching it as a man blocks the people's camels from approaching his cistern." They said: "O Messenger of Allâh, will you recognize us on that Day?" He said: "Yes, you will have a feature that none of the other nations will have. You will come to me with glimmering faces and limbs because of the traces of *Wuḍû'*."

[٥٨١] ٣٦-(٢٤٧) حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْفَزَارِيِّ، قَالَ: ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ سَعْدِ ابْنِ طَارِقٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ، وَأَحْلَىٰ مِنَ الْعَسَلِ بِاللَّبَنِ، وَلَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ، وَإِنِّي لَأَصُدُّ النَّاسَ عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ» قَالُوا: يَا رَسُولَ اللهِ! أَتَعْرِفُنَا يَوْمَئِذٍ؟ قَالَ: «نَعَمْ، لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَمِ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ».

[582] 37 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'My *Ummah* will come to me at the Cistern (*Ḥawḍ*), and I will be driving the people away from it as a man drives another man's camels away from his own camels." They said: "O Prophet of Allâh, will you recognize us?" He said: "Yes. You will have a feature that no one else will have. You will come to me with glimmering faces and limbs because of the traces of *Wuḍû'*.

[٥٨٢] ٣٧-(...) وحَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ - وَاللَّفْظُ لِوَاصِلٍ - قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «تَرِدُ عَلَيَّ أُمَّتِي الْحَوْضَ. وَأَنَا أَذُودُ النَّاسَ عَنْهُ كَمَا يَذُودُ الرَّجُلُ إِبِلَ الرَّجُلِ عَنْ إِبِلِهِ» قَالُوا: يا نَبِيَّ اللهِ! أَتَعْرِفُنَا؟! قَالَ «نَعم. لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ

But a group of you will be prevented from reaching me. I will say: 'O Lord, these are from among my followers.' An angel will reply and say to me: 'Do you know what they innovated after you were gone?'"

غَيْرِكُمْ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، وَلَيُصَدَّنَّ عَنِّي طَائِفَةٌ مِنْكُمْ فَلَا يَصِلُونَ. فَأَقُولُ: يَا رَبِّ! هٰؤُلَاءِ مِنْ أَصْحَابِي، فَيُجِيبُنِي مَلَكٌ فَيَقُولُ: وَهَلْ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ؟».

[583] 38 - (248) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'My Cistern (*Hawd*) will be larger than the distance between Aylah and 'Adan. By the One in Whose Hand is my soul! I will be driving men away from it as a man drives strange camels away from his cistern.'" They said: "O Messenger of Allâh, will you recognize us?" He said: "Yes, you will come to me with glimmering faces and limbs because of the traces of *Wudû'*, and it will not be for anyone other than you."

[٥٨٣] ٣٨-(٢٤٨) وحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ حَوْضِي لَأَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ» قَالُوا: يَا رَسُولَ اللهِ! وَتَعْرِفُنَا؟ قَالَ: «نَعَمْ. تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ».

[584] 39 - (249) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ came to the graveyard and said: "Peace be upon the abode of believing people, and if Allâh wills we will join you soon. Would that we could see our brothers." They said: "Are we not your brothers, O Messenger of Allâh?" He said: "You are my Companions. Our brothers are those who have not come yet." They said: "How will

[٥٨٤] ٣٩-(٢٤٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَسُرَيْجُ بْنُ يُونُسَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ أَتَى الْمَقْبُرَةَ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ. وَإِنَّا، إِنْ شَاءَ اللهُ، بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنَّا قَدْ

you recognize those of your *Ummah* who have not come yet, O Messenger of Allâh?" He said: "Do you not see that if a man has a horse that has a white blaze and white feet among horses that are all black, will he not recognize his horse?" They said: "Of course, O Messenger of Allâh!" He said: "You will come to me with glimmering faces and limbs (like the white markings of a horse) because of the traces of *Wuḍû'*. I will reach the Cistern (*Ḥawḍ*) before them. And Lo! Men will be driven away from my Cistern as stray camels are driven away. I will call out to them: 'Come here!' but it will be said: 'They changed after you were gone.' And I will say: 'Away with you, away with you!'"

رَأَيْنَا إِخْوَانَنَا» قَالُوا: أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ». فَقَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ، بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلَا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَىٰ. يَا رَسُولَ اللهِ، قَالَ: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ، أَلَا لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ فَأُنَادِيهِمْ: أَلَا هَلُمَّ فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا سُحْقًا».

[585] **(...)** It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ went out to the graveyard and said: "Peace be upon the abode of believing people, and if Allâh wills we will join you (soon)," narrating a *Ḥadîth* like that of Ismâ'îl bin Ja'far (no. 584), except that in (this) the *Ḥadîth* of Mâlik it says: "Then men will be driven away from my Cistern."

[٥٨٥] (...) **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ؛ وَحَدَّثَنِي إِسْحٰقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ جَمِيعًا عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ. وَإِنَّا، إِنْ شَاءَ اللهُ، بِكُمْ لَاحِقُونَ» بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. غَيْرَ أَنَّ حَدِيثَ مَالِكٍ «فَلَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي».

Chapter 13. Adornment (In The Hereafter) Will Reach As Far As The *Wuḍû'* Reached

(المعجم ١٣) - ((بَابُ تبلغ الحلية حيث يبلغ الوضوء) (التحفة ١٣)

[586] 40 - (250) It was narrated that Abû Ḥâzim said: "I was behind Abû Hurairah while he was performing *Wuḍû'* for *Ṣalât*. He washed his hand until he reached his armpit. I said to him: 'O Abû Hurairah! What is this *Wuḍû'*?' He said: 'O Banû Farrûkh, Are you here? If I had known that you were here I would not have performed *Wuḍû'* in this manner. I heard my close friend [ﷺ] say: "Adornment (in the Hereafter) will reach as far as the *Wuḍû'* reached."

[٥٨٦] ٤٠-(٢٥٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا خَلَفٌ يَعْنِي ابْنَ خَلِيفَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلَاةِ، فَكَانَ يَمُدُّ يَدَهُ حَتَّى يَبْلُغَ إِبْطَهُ، فَقُلْتُ لَهُ: يَا أَبَا هُرَيْرَةَ! مَا هٰذَا الْوُضُوءُ؟ فَقَالَ: يَا بَنِي فَرُّوخَ! أَنْتُمْ هٰهُنَا؟ لَوْ عَلِمْتُ أَنَّكُمْ هٰهُنَا مَا تَوَضَّأْتُ هٰذَا الْوُضُوءَ. سَمِعْتُ خَلِيلِي [ﷺ] يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ».

Chapter 14. The Virtue Of *Isbâghil-Wuḍû'* (Performing *Wuḍû'* Properly) During Times When It Is Difficult To Do So

(المعجم ١٤) - (بَابُ فضل إسباغ الوضوء على المكاره) (التحفة ١٤)

[587] 41 - (251) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Shall I not tell you something by means of which Allâh erases sins and raises people in status?" They said: "Yes, O Messenger of Allâh!" He said: "Performing *Wuḍû'* properly during times when it is difficult to do so, taking many steps to the *Masjid* (i.e., coming to *Masjid* even from

[٥٨٧] ٤١-(٢٥١) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَىٰ مَا يَمْحُو اللهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَىٰ. يَا رَسُولَ اللهِ! قَالَ: «إِسْبَاغُ

afar), and waiting for prayer after prayer. That is your *Ribâṭ*."[1]

الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذٰلِكُمُ الرِّبَاطُ».

[588] (...) It was narrated from Al-'Alâ' bin 'Abdur-Raḥmân with this chain (a similar *Ḥadîth* as no. 587), but the *Ḥadîth* of Shu'bah does not mention *Ar-Ribâṭ*. In the *Ḥadîth* of Mâlik the phrase is repeated twice: "That is your *Ribâṭ*, that is your *Ribâṭ*."

[٥٨٨] (...) حَدَّثَنِي إِسْحٰقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ ذِكْرُ الرِّبَاطِ. وَفِي حَدِيثِ مَالِكٍ ثِنْتَيْنِ «فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ».

Chapter 15. *Siwâk* (Tooth-Stick)

(المعجم ١٥) - (بَابُ السواك)
(التحفة ١٥)

[589] 42 - (252) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Were it not that it would be too difficult for the believers" - according to the *Ḥadîth* of (one of the narrators) Zuhair: "for my *Ummah*" - "I would have commanded them to use the *Siwâk* for every *Ṣalât*."

[٥٨٩] ٤٢-(٢٥٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ - وَفِي حَدِيثِ زُهَيْرٍ، عَلَى أُمَّتِي - لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

[590] 43 - (253) It was narrated from Al-Miqdâm bin Shuraiḥ

[٥٩٠] ٤٣-(٢٥٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ

[1] To be at the ready or on guard, normally used to mean "guarding the frontier." See *Sûrah* Âl-'Imrân 3:200.

that his father said: "I asked 'Âi<u>sh</u>ah: 'With what did the Prophet ﷺ start when he entered his house?' She said: 'With the *Siwâk*.'"

مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ، قُلْتُ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

[591] 44 - (...) It was narrated from 'Âi<u>sh</u>ah that when the Prophet ﷺ entered his house, he started with the *Siwâk*.

[٥٩١] ٤٤-(...) وحَدَّثَني أَبُو بَكْرِ ابْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَان، عَنِ الْمِقْدَامِ بْنِ شُرَيحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسِّوَاكِ.

[592] 45 - (254) It was narrated that Abû Mûsâ said: "I entered upon the Prophet ﷺ and the edge of the *Siwâk* was on his tongue."

[٥٩٢] ٤٥-(٢٥٤) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلَانَ وَهُوَ ابْنُ جَرِيرٍ الْمَعْوَلِيُّ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ.

[593] 46 - (255) It was narrated that Ḥu<u>dh</u>aifah said: "When the Messenger of Allâh ﷺ got up to perform *Tahajjud*, he cleaned his mouth with the *Siwâk*."

[٥٩٣] ٤٦-(٢٥٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ لِيَتَهَجَّدَ، يَشُوصُ فَاهُ بِالسِّوَاكِ.

[594] (...) It was narrated that Ḥu<u>dh</u>aifah said: "When the Messenger of Allâh ﷺ got up to pray at night" - a similar *Ḥadî<u>th</u>* (no. 593), but they did not say: "To perform *Tahajjud*."

[٥٩٤] (...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ. كِلَاهُمَا عَنْ أَبِي وَائِلٍ،

عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ. بِمِثْلِهِ. وَلَمْ يَقُولُوا: لِيَتَهَجَّدَ.

[595] 47 - (...) It was narrated from Hudhaifah that when the Messenger of Allâh ﷺ got up at night, he would clean his mouth with the *Siwâk*.

[٥٩٥] ٤٧-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ. وَحُصَيْنٌ وَالأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

[596] 48 - (256) Ibn 'Abbâs narrated that he stayed overnight with the Prophet of Allâh (ﷺ) one night. The Prophet of Allâh (ﷺ) got up at the end of the night, then he went outside and looked at the sky, then he recited these Verses from *Âl 'Imrân*: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day" until he reached: "Give us salvation from the torment of the Fire.[1] Then he went back to the house, cleaned his teeth with the *Siwâk* and performed *Wuḍû'*, then he stood and prayed. Then he lay down, then he got up and went outside and looked at the sky and recited those Verses, then he went back to the house, cleaned his teeth with the *Siwâk*

[٥٩٦] ٤٨-(٢٥٦) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ، أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللهِ ﷺ ذَاتَ لَيْلَةٍ. فَقَامَ نَبِيُّ اللهِ ﷺ مِنْ آخِرِ اللَّيْلِ، فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ. ثُمَّ تَلَا هٰذِهِ الآيَةَ فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ السَّمَٰوَٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ﴾، حَتَّى بَلَغَ، ﴿فَقِنَا عَذَابَ النَّارِ﴾ [آل عمران: ١٩٠، ١٩١] ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ فَتَلَا هٰذِهِ الآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ فَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى.

[1] *Âl-'Imrân* 3:190-191.

and performed *Wuḍû'*, then he stood and prayed.

Chapter 16. The Characteristics Of The *Fiṭrah*

(المعجم ١٦) - (بَابُ خصال الفطرة)

(التحفة ١٦)

[597] 49 - (257) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Fiṭrah* is five things" - or "five things are part of the *Fiṭrah*" - "Circumcision, shaving the pubes, clipping the nails, plucking the armpit hairs, and trimming the moustache."

[٥٩٧] ٤٩-(٢٥٧) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا، عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْفِطْرَةُ خَمْسٌ - أَوْ خَمْسٌ مِنَ الْفِطْرَةِ - الْخِتَانُ، وَالاسْتِحْدَادُ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الإِبطِ، وَقَصُّ الشَّارِبِ».

[598] 50 - (...) It was narrated from Abû Hurairah, that the Messenger of Allâh ﷺ said: "The *Fiṭrah* is five things: Circumcision, shaving the pubes, trimming the moustache, clipping the nails and plucking the armpit hair."

[٥٩٨] ٥٠-(...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «الْفِطْرَةُ خَمْسٌ: الاخْتِتَانُ، وَالاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الْإِبطِ».

[599] 51 - (258) It was narrated that Anas bin Mâlik said: "Anas said: 'A time limit was set for us for trimming the moustache, clipping the nails, plucking the

[٥٩٩] ٥١-(٢٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ جَعْفَرٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ

armpit hairs and shaving the pubes: that was not to be left for more than forty days.'"

سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ أَنَسٌ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ، وَتَقْلِيمِ الْأَظْفَارِ، وَنَتْفِ الإبطِ، وَحَلْقِ الْعَانَةِ، أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

600] 52 - (259) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Trim the moustache and let the beard grow."

[٦٠٠] ٥٢-(٢٥٩) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَىٰ».

[601] 53 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ ordered trimming the moustache and letting the beard grow.

[٦٠١] ٥٣-(. . .) وحَدَّثناه قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرِ ابْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللِّحْيَةِ.

[602] 54 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Be different from the idolators: Trim your moustaches and let your beards grow.'"

[٦٠٢] ٥٤-(. . .) حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ ابْنِ مُحمَّدٍ: حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَالِفُوا الْمُشْرِكِينَ، أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللِّحَىٰ».

[603] 55 - (260) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Trim the moustache and let the

[٦٠٣] ٥٥-(٢٦٠) وَحَدَّثَني أَبُو بَكْرِ ابْنُ إِسْحٰقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ

beard grow, differ from the Zoroastrians.'"

[604] 56 - (261) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Ten things are part of the *Fiṭrah*: Trimming the moustache, letting the beard grow, using the *Siwâk*, rinsing the nose with water, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubes and *Intiqâṣ* using water."

(One of the narrators) Zakariyyâ' said: "Muṣ'ab said: 'I have forgotten the tenth, but it may have been rinsing the mouth with water.'"

Qutaibah added: "Wakî' said: '*Intiqâs* using water means *Istinjâ'*.'"[1]

[605] (...) A similar report (as no. 604) was narrated from Muṣ'ab bin Shaibah with this chain, except that he said: "His father said: 'I have forgotten the tenth.'"

بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحَىٰ، خَالِفُوا الْمَجُوسَ».

[٦٠٤] ٥٦-(٢٦١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ ابْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الإِبِطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ».

قَالَ زَكَرِيَّاءُ: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

زَادَ قُتَيْبَةُ: قَالَ وَكِيعٌ: انْتِقَاصُ الْمَاءِ يَعْنِي الاسْتِنْجَاءَ..

[٦٠٥] (...) وحَدَّثناه أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ فِي هٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَبُوهُ: وَنَسِيتُ الْعَاشِرَةَ.

[1] That is, cleaning the private area, using water.

Chapter 17. Cleaning Oneself After Relieving Oneself

[606] 57 - (262) It was narrated from 'Abdur-Raḥmân bin Yazîd, from Salmân that it was said to him: "Your Prophet has taught you everything, even how to defecate?" He said: "Yes. He forbade us to face towards the *Qiblah* when defecating or urinating, or to clean ourselves with our right hands, or to clean ourselves with less than three pebbles, or to clean ourselves with dung or bones."

[607] (...) It was narrated that Salmân said: "The idolaters said to us: 'I think that your companion has taught you (everything), he has even taught you how to defecate.' He said: "Yes. He forbade any one of us to clean himself with his right hand, or to face towards the *Qiblah*, and he forbade us to use dung or bones, and he (ﷺ) said: 'No one of you should clean himself with less than three pebbles.'"

(المعجم ١٧) - (بَابُ الاستطابة)

(التحفة ١٧)

[٦٠٦] ٥٧-(٢٦٢) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: قِيلَ لَهُ: قَدْ عَلَّمَكُمْ نَبِيُّكُمْ ﷺ كُلَّ شَيْءٍ، حَتَّى الْخِرَاءَةَ. قَالَ، فَقَالَ: أَجَلْ، لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ نَسْتَنْجِيَ بِأَقَلَّ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.

[٦٠٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: قَالَ لَنَا الْمُشْرِكُونَ: إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ. حَتَّى يُعَلِّمَكُمُ الْخِرَاءَةَ. فَقَالَ: أَجَلْ. إِنَّهُ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ، أَوْ يَسْتَقْبِلَ الْقِبْلَةَ، وَنَهَانَا عَنِ الرَّوْثِ وَالْعِظَامِ، وَقَالَ: «لَا يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلَاثَةِ أَحْجَارٍ».

[608] 58 - (263) Jâbir said: "The Messenger of Allâh ﷺ forbade us to wipe ourselves (after defecating) with bones or camel droppings."

[٦٠٨] **٥٨-(٢٦٣) حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُتَمَسَّحَ بِعَظْمٍ أَوْ بِبَعَرٍ.

[609] 59 - (264) It was narrated from Abû Ayyûb that the Prophet ﷺ said: "When you go to relieve yourselves, do not face towards the *Qiblah* nor turn your backs towards it, whether you are urinating or defecating; rather face towards the east or west."

Abû Ayyûb said: "We arrived in Ash-Shâm and we found latrines that had been built facing towards the *Qiblah*. So we turn our faces away and ask Allâh for forgiveness."

[٦٠٩] **٥٩-(٢٦٤) وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِسُفْيَانَ بْنِ عُيَيْنَةَ: سَمِعْتُ الزُّهْرِيَّ يَذْكُرُ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا، بِبَوْلٍ وَلَا غَائِطٍ، وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَنَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللهَ؟ قَالَ: نَعَمْ.

[610] 60 - (265) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you sits to relieve himself, let him not face towards the *Qiblah* nor turn his back towards it."

[٦١٠] **٦٠-(٢٦٥) وحَدَّثَنَا** أَحْمدُ ابْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا

جَلَسَ أَحَدُكُمْ عَلَىٰ حَاجَتِهِ، فَلَا يَسْتَقْبِلَنَّ الْقِبْلَةَ وَلَا يَسْتَدْبِرْهَا».

[611] 61 - (266) It was narrated from Muḥammad bin Yaḥyâ that his paternal uncle Wâsi' bin Ḥabbân said: "I was praying in the *Masjid* and 'Abdullâh bin 'Umar was leaning with his back towards the *Qiblah*. When I had finished my prayer, I came to him from one side and 'Abdullâh said: 'The people are saying that when you sit to relieve yourself, do not sit facing towards the *Qiblah* nor towards *Bait Al-Maqdis* (Jerusalem).' 'Abdullâh said: 'I went up on the roof of a house and I saw the Messenger of Allâh ﷺ sitting on two bricks, facing towards Jerusalem, relieving himself.'"

[٦١١] ٦١-(٢٦٦) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحمَّدِ بْنِ يَحْيَىٰ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ قَالَ: كُنْتُ أُصَلِّي فِي الْمَسْجِدِ، وَعَبْدُ اللهِ بْنُ عُمَرَ مُسْنِدٌ ظَهْرَهُ إِلَىٰ الْقِبْلَةِ، فَلَمَّا قَضَيْتُ صَلَاتِي انْصَرَفْتُ إِلَيْهِ مِنْ شِقِّي، فَقَالَ عَبْدُ اللهِ: يَقُولُ نَاسٌ: إِذَا قَعَدْتَ لِلْحَاجَةِ تَكُونُ لَكَ، فَلَا تَقْعُدْ مُسْتَقْبِلَ الْقِبْلَةِ وَلَا بَيْتِ الْمَقْدِسِ. قَالَ عَبْدُ اللهِ: وَلَقَدْ رَقِيتُ عَلَىٰ ظَهْرِ بَيْتٍ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ قَاعِدًا عَلَىٰ لَبِنَتَيْنِ مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ، لِحَاجَتِهِ.

[612] 62 - (...) It was narrated that Ibn 'Umar said: "I went up on the roof of my sister Ḥafṣah's house, and I saw the Messenger of Allâh ﷺ sitting to relieve himself, facing towards Ash-Shâm, with his back towards the *Qiblah*."

[٦١٢] ٦٢-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ مُحمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنِ ابْنِ عُمَرَ قَالَ: رَقِيتُ عَلَىٰ بَيْتِ أُخْتِي حَفْصَةَ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ قَاعِدًا لِحَاجَتِهِ، مُسْتَقْبِلَ الشَّامِ، مُسْتَدْبِرَ الْقِبْلَةِ.

Chapter 18. The Prohibition Of Cleaning Oneself With The Right Hand

(المعجم ١٨) - (بَابُ النهي عن الاستنجاء باليمين) (التحفة ١٨)

[613] 63 - (267) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'None of you should hold his private part in his right hand when he is urinating, nor wipe himself with his right hand after defecating, or breathe into the vessel (while drinking).'"

[٦١٣] **٦٣**-(٢٦٧) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ هَمَّامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُمْسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلَا يَتَمَسَّحْ مِنَ الْخَلَاءِ بِيَمِينِهِ، وَلَا يَتَنَفَّسْ فِي الْإِنَاءِ». [انظر ٥٢٨٥]

[614] 64 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When one of you enters *Al-Khalâ'*,[1] let him not touch his private part with his right hand."

[٦١٤] **٦٤**-(. . .) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِذَا دَخَلَ أَحَدُكُمُ الْخَلَاءَ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ».

[615] 65 (...) It was narrated from Abû Qatâdah that the Prophet ﷺ forbade breathing into the vessel (while drinking), touching the private part with the right hand, or cleaning oneself with the right hand (after relieving oneself).

[٦١٥] **٦٥**-(. . .) **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ، وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ.

[1] The distant area one goes in order to relieve oneself.

Chapter 19. Starting On The Right When Purifying Oneself And In Other Matters

(المعجم ١٩) - (بَابُ التيمن في الطهور وغيره) (التحفة ١٩)

[616] 66 - (268) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ liked to start on the right when purifying himself, when combing his hair and when putting on his sandals."

[٦١٦] ٦٦-(٢٦٨) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

[617] 67 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ liked to start on the right in all his affairs; when putting on his sandals, when combing his hair and when purifying himself."

[٦١٧] ٦٧-(...) وحَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُحِبُّ التَّيَمُّنَ فِي شَأْنِهِ كُلِّهِ، فِي نَعْلَيْهِ، وَتَرَجُّلِهِ، وَطُهُورِهِ.

Chapter 20. The Prohibition Of Relieving Oneself In The Street Or In The Shade

(المعجم ٢٠) - (بَابُ النهي عن التخلي في الطرق والظلال) (التحفة ٢٠)

[618] 68 - (269) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Beware of the two things that provoke curses." They said: "What are the two things that provoke curses, O Messenger of Allâh?" He said: "The one who relieves himself in the street where people pass, or in places where they seek shade."

[٦١٨] ٦٨-(٢٦٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حدّثنا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اتَّقُوا اللَّعَّانَيْنِ» قَالُوا: وَمَا

اللَّعَّانَانِ يَا رَسُولَ اللهِ! قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ».

Chapter 21. Cleaning Oneself With Water After Defecating

(المعجم ٢١) - (بَابُ الاستنجاء بالماء من التبرز) (التحفة ٢١)

[619] 69 - (270) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ entered a garden, and a boy who was the youngest among us followed him with a jug of water. He placed it beside a lote-tree, and the Messenger of Allâh ﷺ relieved himself then came out to us, having cleaned himself with that water.

[٦١٩] ٦٩-(٢٧٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ حَائِطًا، وَتَبِعَهُ غُلَامٌ مَعَهُ مِيضَأَةٌ، وَهُوَ أَصْغَرُنَا، فَوَضَعَهَا عِنْدَ سِدْرَةٍ، فَقَضَىٰ رَسُولُ اللهِ ﷺ حَاجَتَهُ، فَخَرَجَ عَلَيْنَا وَقَدِ اسْتَنْجَىٰ بِالْمَاءِ.

[620] 70 - (271) Anas bin Mâlik said: "The Messenger of Allâh (ﷺ) would enter *Al-Khalâ'*, and a young boy like myself and I would bring a vessel of water and an *'Anazah*[1] and he would clean himself with the water."

[٦٢٠] ٧٠-(٢٧١) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَغُنْدَرٌ عَنْ شُعْبَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَدْخُلُ الْخَلَاءَ، فَأَحْمِلُ أَنَا، وَغُلَامٌ نَحْوِي، إِدَاوَةً مِنْ مَاءٍ، وَعَنَزَةً فَيَسْتَنْجِي بِالْمَاءِ.

[621] 71 - (...) It was narrated that Anas bin Mâlik said: "The

[٦٢١] ٧١-(...) وحَدَّثَنِي زُهَيْرُ

[1] A short, iron-tipped spear.

Messenger of Allâh ﷺ used to go out to relieve himself, and I would bring him water with which he would wash himself."

ابْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِزُهَيْرٍ-: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ: حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَبَرَّزُ لِحَاجَتِهِ، فَآتِيهِ بِالْمَاءِ، فَيَتَغَسَّلُ بِهِ.

Chapter 22. Wiping Over The *Khuff* (Leather Socks)

(المعجم ٢٢) - (بَابُ المسح على الخفين) (التحفة ٢٢)

[622] 72 - (272) It was narrated that Hammâm said: "Jarîr urinated, then he performed *Wuḍû'* and wiped over his *Khuff*. It was said: 'Do you do that?' He said: 'Yes; I saw the Messenger of Allâh ﷺ urinate, then he performed *Wuḍû'* and wiped over his *Khuff*.'"

Al-A'mash said: "Ibrâhîm said: 'They were impressed by this *Ḥadîth*, because Jarîr accepted Islam after *Sûrat Al-Mâ'idah* was revealed.'"

[٦٢٢] ٧٢-(٢٧٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: بَالَ جَرِيرٌ، ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَىٰ خُفَّيْهِ. فَقِيلَ: تَفْعَلُ هٰذَا؟ فَقَالَ: نَعَمْ، رَأَيْتُ رَسُولَ اللهِ ﷺ بَالَ، ثُمَّ تَوَضَّأَ ومَسَحَ عَلَىٰ خُفَّيْهِ.

قَالَ الْأَعْمَشُ: قَالَ إِبْرَاهِيمُ: كَانَ يُعْجِبُهُمْ هٰذَا الْحَدِيثُ؛ لأَنَّ إِسْلَامَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

[623] (...) It was narrated from Al-A'mash with this chain with the same meaning as the *Ḥadîth* of Abû Mu'âwiyah (no. 622),

[٦٢٣] (...) وحَدَّثناه إِسْحٰقُ بْنُ إِبْرَاهِيمَ وعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ أَبِي

except that according to the *Hadîth* of 'Eisâ and Sufyân he said: "The companions of 'Abdullâh were impressed by this *Hadîth*, because Jarîr accepted Islâm after *Surat Al-Mâ'idah* was revealed."

عُمَرَ قَالَ: حَدَّثَنَا سُفيَانُ؛ وَحَدَّثَنَا مِنْجَابُ ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ فِي هٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّ فِي حَدِيثِ عِيسَىٰ وَسُفْيَانَ: قَالَ: فَكَانَ أَصْحَابُ عَبْدِ اللهِ يُعْجِبُهُمْ هٰذَا الْحَدِيثُ؛ لأَنَّ إِسْلَامَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

[624] 73 - (273) It was narrated that Hudhaifah said: "I was with the Prophet ﷺ and we came to a garbage-dump of some people. He urinated standing, and I started to go away. He said: 'Come closer (to shield).' So I came closer until I was standing (behind him) at his heels, then he performed *Wudû'* and wiped over his *Khuff*."

[٦٢٤] ٧٣-(٢٧٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَانْتَهَىٰ إِلَىٰ سُبَاطَةِ قَوْمٍ، فَبَالَ قَائِمًا، فَتَنَحَّيْتُ، فَقَالَ: «ادْنُهْ» فَدَنَوْتُ حَتَّى قُمْتُ عِنْدَ عَقِبَيْهِ، فَتَوَضَّأَ، فَمَسَحَ عَلَىٰ خُفَّيْهِ.

[625] 74 - (...) It was narrated that Abû Wâ'il said: "Abû Mûsâ was very strict with regard to urinating, and he used to urinate into a bottle. He said: 'Among the Children of Israel, if any urine got onto the skin of one of them, he would cut it with scissors.' Hudhaifah said: 'Would that your companion were not so strict, for I remember the Messenger of Allâh ﷺ and I walking together. He came to a garbage-dump behind a wall and he stood as any one of you would

[٦٢٥] ٧٤-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ أَبُو مُوسَىٰ يُشَدِّدُ فِي الْبَوْلِ، وَيَبُولُ فِي قَارُورَةٍ وَيَقُولُ: إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ جِلْدَ أَحَدِهِمْ بَوْلٌ قَرَضَهُ بِالْمَقَارِيضِ، فَقَالَ حُذَيْفَةُ: لَوَدِدْتُ أَنَّ صَاحِبَكُمْ لَا يُشَدِّدُ هٰذَا التَّشْدِيدَ، فَلَقَدْ رَأَيْتُنِي أَنَا وَرَسُولُ اللهِ ﷺ نَتَمَاشَىٰ، فَأَتَىٰ سُبَاطَةً خَلْفَ حَائِطٍ، فَقَامَ كَمَا يَقُومُ

stand and urinated. I turned to go away from him but he gestured to me to come (to shield), and I came and stood (behind him) at his heels until he had finished.'"

أَحَدُكُمْ، فَبَالَ، فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

[626] 75 - (274) It was narrated from Al-Mughîrah bin Shu'bah that the Messenger of Allâh ﷺ went out to relieve himself, and Al-Mughîrah followed him with a jug in which there was water, which he poured for him when he had finished, then he performed *Wuḍû'* and wiped over his *Khuff*.

In the narration of Ibn Rumḥ instead of "when" he said: "until."

[٦٢٦] ٧٥-(٢٧٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سعدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ. وَفِي رِوَايَةِ ابْنِ رُمْحٍ: مَكَانَ حِينَ: حَتَّى [انظر: ٩٥٢].

[627] (...) 'Abdul-Wahhâb said: "I heard Yaḥyâ bin Sa'eed narrate it with this chain (no. 626), and he said: 'He washed his face and hands, wiped over his head, then he wiped over the *Khuff*.'"

[٦٢٧] (...) حَدَّثَناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، بِهٰذَا الإِسْنَادِ، وَقَالَ: فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ ثُمَّ مَسَحَ عَلَى الْخُفَّيْنِ.

[628] 76 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "While I was with the Messenger of Allâh ﷺ one night, he went and relieved himself. Then he came and I poured (water) for him from a jug that I

[٦٢٨] ٧٦-(...) وحَدَّثَنا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الْأَحْوَصِ، عَنْ أَشْعَثَ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: بَيْنَا أَنَا مَعَ رَسُولِ اللهِ ﷺ ذَاتَ لَيْلَةٍ، إِذْ نَزَلَ

had with me, then he performed *Wuḍû'* and wiped over his *Khuff*."

فَقَضَىٰ حَاجَتَهُ، ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ كَانَتْ مَعِي، فَتَوَضَّأَ وَمَسَحَ عَلَىٰ خُفَّيْهِ.

[629] 77 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "I was with the Prophet ﷺ on a journey, and he said: 'O Mughîrah, take the container.' So I took it, then I went out with him. The Messenger of Allâh ﷺ disappeared from my sight and relieved himself, then he came back. He was wearing a Syrian cloak with narrow sleeves, and he tried to bring his arms out through the sleeves, but they were too narrow, so he brought his arms out from underneath it and I poured water for him. He performed *Wuḍû'* as for prayer, then he wiped over his *Khuff*, then he offered prayer."

[٦٢٩] ٧٧-(...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ: «يَا مُغِيرَةُ! خُذِ الْإِدَاوَةَ» فَأَخَذْتُهَا، ثُمَّ خَرَجْتُ مَعَهُ، فَانْطَلَقَ رَسُولُ اللهِ ﷺ حَتَّى تَوَارَى عَنِّي، فَقَضَىٰ حَاجَتَهُ، ثُمَّ جَاءَ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَذَهَبَ يُخْرِجُ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ عَلَيْهِ فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ مَسَحَ عَلَىٰ خُفَّيْهِ ثُمَّ صَلَّى.

[630] 78 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "The Messenger of Allâh ﷺ went out to relieve himself. When he came back I met him with the vessel and poured water for him. He washed his hands, then he washed his face, then he tried to wash his arms but the (sleeves of the) cloak was too narrow, so he brought his arms out from beneath the cloak and washed them, and he wiped his

[٦٣٠] ٧٨-(...) **وحَدَّثَنَا** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا عِيسَىٰ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ لِيَقْضِيَ حَاجَتَهُ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالْإِدَاوَةِ، فَصَبَبْتُ عَلَيْهِ فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ

head and wiped over his Khuff, then he led us in prayer."

[631] 79 - (...) 'Urwah bin Al-Mughîrah narrated that his father said: "I was with the Prophet ﷺ one night on a journey and he said to me: 'Do you have any water with you?' I said: 'Yes.' He got down from his mount and walked until he disappeared in the blackness of the night. Then he came back and I poured water for him from that vessel and he washed his face. He was wearing a wool cloak and he could not bring his arms out of it, so he brought them out from beneath the cloak, then he washed his arms and wiped his head. Then I bent down to take off his Khuff and he said: 'Leave them, for I put them on while my two feet were *Ṭahir* (clean or pure),' and he wiped over them."

[632] 80 - (...) It was narrated from 'Urwah bin Al-Mughîrah, from his father, that he helped the Prophet ﷺ to perform *Wuḍû'*. He performed *Wuḍû'* and wiped over his Khuff, then he said: "I put them on while my two feet were *Ṭahir*."

وَجْهَهُ، ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ، فَغَسَلَهُمَا، وَمَسَحَ رَأْسَهُ وَمَسَحَ عَلَىٰ خُفَّيْهِ، ثُمَّ صَلَّىٰ بِنَا.

[٦٣١] **٧٩-(...) وَحَدَّثَنَا** مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الْمُغِيرَةِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: «أَمَعَكَ مَاءٌ؟» قُلْتُ: نَعَمْ، فَنَزَلَ عَنْ رَاحِلَتِهِ، فَمَشَىٰ حَتَّىٰ تَوَارَى فِي سَوَادِ اللَّيْلِ، ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ، فَغَسَلَ وَجْهَهُ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا، حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ فَقَالَ: «دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» وَمَسَحَ عَلَيْهِمَا.

[٦٣٢] **٨٠-(...) وحَدَّثَنِي** مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ أَنَّهُ وَضَّأَ النَّبِيَّ ﷺ، فَتَوَضَّأَ وَمَسَحَ عَلَىٰ خُفَّيْهِ، فَقَالَ لَهُ. فَقَالَ: «إِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ».

Chapter 23. Wiping Over The Forehead And The *'Imâmah*[1]

[633] 81 - (...) It was narrated from 'Urwah bin Al-Mughîrah bin Shu'bah that his father said: "The Messenger of Allâh ﷺ stayed behind and I stayed behind with him. When he had relieved himself he said: 'Do you have any water with you?' I brought him a jug and he washed his hands and face, then he went to uncover his arms, but the sleeves of his cloak were too tight, so he brought his arms out from beneath the cloak and threw the cloak over his shoulders. Then he washed his hands and wiped over his forehead and wiped over his *'Imâmah* and his *Khuff*. Then he came to the people who had got up to pray, and they were being led in prayer by 'Abdur-Rahmân bin 'Awf, who had led them in one *Rak'ah*. When he realized that the Prophet ﷺ was there, he started to move backwards, but he ﷺ gestured to him (to stay where he was), so he led them in prayer. When he finished, the Prophet ﷺ and I stood up and prayed the *Rak'ah* that we had missed."

[634] 82 - (...) It was narrated

(المعجم ٢٣) - (بَابُ المسح على الناصية والعمامة) (التحفة ٢٣)

[٦٣٣] ٨١-(...) وحَدَّثني مُحمَّدُ ابْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللهِ ﷺ وَتَخَلَّفْتُ مَعَهُ، فَلَمَّا قَضَىٰ حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ؟» فَأَتَيْتُهُ بِمِطْهَرَةٍ، فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ، ثُمَّ ذَهَبَ يَحْسِرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُّ الْجُبَّةِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، وَأَلْقَى الْجُبَّةَ عَلَىٰ مَنْكِبَيْهِ، وَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ، ثُمَّ رَكِبَ وَرَكِبْتُ، فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ قَامُوا فِي الصَّلَاةِ، يُصَلِّي بِهِمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً، فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ، فَصَلَّى بِهِمْ، فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ وَقُمْتُ، فَرَكَعْنَا الرَّكْعَةَ الَّتِي سَبَقَتْنَا.

[٦٣٤] ٨٢-(...) حَدَّثَنَا أُمَيَّةُ بْنُ

[1] Head covering; turban and the like.

from Ibn Al-Mughîrah, from his father, that the Prophet of Allâh wiped over the *Khuff*, the front of his head and his *'Imâmah*.

بِسْطَامَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي بَكْرُ ابْنُ عَبْدِ اللهِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ: أَنَّ نَبِيَّ اللهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، وَمُقَدَّمِ رَأْسِهِ، وَعَلَى عِمَامَتِهِ.

[635] **(...)** A similar report (as no. 654) was narrated from Ibn Al-Mughîrah, from his father, from the Prophet ﷺ.

[٦٣٥] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[636] **83** - **(...)** It was narrated from Bakr bin 'Abdullâh, from Al-Ḥasan, from Ibn Al-Mughîrah bin Shu'bah, from his father - Bakr said: "And I heard from Ibn Al-Mughîrah - that the Prophet ﷺ performed *Wuḍû'*, and he wiped over his forehead, his *'Imâmah* and his *Khuff*".

[٦٣٦] **٨٣**-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ، عَنْ أَبِيهِ - قَالَ بَكْرٌ وَقَدْ سَمِعْتُ مِنِ ابْنِ الْمُغِيرَةِ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، فَمَسَحَ بِنَاصِيَتِهِ، وَعَلَى الْعِمَامَةِ، وَعَلَى الْخُفَّيْنِ.

[637] **84** - **(275)** It was narrated from Bilâl that the Messenger of Allâh ﷺ wiped over his *Khuff* and *Khimâr*.

[٦٣٧] **٨٤**-(٢٧٥) **وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحٰقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ: أَنَّ

رَسُولَ اللهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

وَفِي حَدِيثِ عِيسَىٰ: حدَّثني الْحَكَمُ: حدَّثني بِلَالٌ:

[638] It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 637). And he said in the *Hadîth*: "I saw the Messenger of Allâh ﷺ..."

[٦٣٨] وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيٌّ يَعْنِي ابْنَ مُسْهِرٍ، عَنِ الْأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وقَالَ فِي الْحَدِيثِ: رَأَيْتُ رَسُولَ اللهِ ﷺ.

Chapter 24. Time-Limit For Wiping Over The *Khuff*

(المعجم ٢٤) - (بَابُ التوقيت في المسح على الخفين) (التحفة ٢٤)

[639] 85 - (276) It was narrated that Shuraih bin Hânî' said: "I came to 'Âishah and asked her about wiping over the *Khuff*. She said: 'You should go to ('Alî) Ibn Abî Țâlib and ask him, for he used to travel with the Messenger of Allâh ﷺ.' So we asked him and he said: 'The Messenger of Allâh ﷺ set a limit of three days and their nights (i.e., three nights) for the traveler, and one day and night for one who is not travelling.'"

[٦٣٩] ٨٥-(٢٧٦) وحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلَائِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَسَلْهُ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللهِ ﷺ، فَسَأَلْنَاهُ فَقَالَ: جَعَلَ رَسُولُ اللهِ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ.

قَالَ وَكَانَ سُفْيَانُ إِذَا ذَكَرَ عَمْرًا أَثْنَىٰ عَلَيْهِ.

[٦٤٠] (. . .) وحَدَّثَنَا إِسْحٰقُ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الْحَكَمِ بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

[640] **(...)** A similar report (as no. 639) was narrated from Al-Ḥakam with this chain.

[٦٤١] (. . .) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: إِيتِ عَلِيًّا، فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي، فَأَتَيْتُ عَلِيًّا، فَذَكَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[641] **(...)** It was narrated that Shuraiḥ bin Hânî' said: "I asked 'Âishah about wiping over the *Khuff* and she said: 'Go to 'Alî, for he knows more about that than I do.' So I went to 'Alî..." and he quoted something similar (as no. 639) from the Prophet ﷺ.

(المعجم ٢٥) - (بَابُ جواز الصلوات كلها بوضوء واحد) (التحفة ٢٥)

Chapter 25. The Permissibility Of Performing All The Prayers With One *Wuḍû'*

[٦٤٢] ٨٦-(٢٧٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوءٍ وَاحِدٍ، وَمَسَحَ عَلَى خُفَّيْهِ. فَقَالَ لَهُ عُمَرُ: لَقَدْ صَنَعْتَ الْيَوْمَ

[642] 86 - (277) It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ prayed all the prayers on the day of the Conquest (of Makkah) with one *Wuḍû'*, and he wiped over his *Khuff*. 'Umar said to him: "Today you have done something that you did not do before." He said: "I did it deliberately, O 'Umar."

شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ. قَالَ: «عَمْدًا صَنَعْتُهُ يَا عُمَرُ!».

Chapter 26. It Is Disliked For The Person Who Wants To Perform *Wuḍû'*, And Others, To Put His Hand In The Vessel (Containing Water) Before Washing It Three Times, If He Is Not Sure Whether Something Impure Is On His Hands Or Not

(المعجم ٢٦) - (بَابُ كراهة غمس المتوضىء وغيره يده المشكوك في نجاستها في الإناء قبل غسلها ثلاثًا)
(التحفة ٢٦)

[643] 87 (278) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you wakes up from sleep, let him not put his hand in the vessel until he has washed it three times, for he does not know where his hand was during the night."

[٦٤٣] ٨٧-(٢٧٨) وحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ قَالَا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ، فَلَا يَغْمِسْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

[644] (...) It was narrated in the *Ḥadîth* of Abû Mu'âwiyah (regarding the above narrated *Ḥadîth*) that Abû Hurairah said: "The Messenger of Allâh ﷺ said," in the *Ḥadîth* of Wakî' he said it is *Marfû'* (attributed to the Prophet ﷺ).

[٦٤٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ. وَفِي حَدِيثِ وَكِيعٍ قَالَ: يَرْفَعُهُ، بِمِثْلِهِ.

[645] (...) A similar report was narrated (as no. 643) from Abû

[٦٤٥] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ

Hurairah (with a different chain), from the Prophet ﷺ.

أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ؛ وَحَدَّثَنِيهِ مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[646] 88 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you wakes up, let him pour water over his hand three times before putting his hand in his vessel, for he does not know where his hand was during the night."

[٦٤٦] ٨٨-(. . .) **وحَدَّثَنِي** سَلَمَةُ ابْنُ شَبِيبٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ فَلْيُفْرِغْ عَلَىٰ يَدِهِ ثَلَاثَ مَرَّاتٍ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي إِنَائِهِ فَإِنَّهُ لَا يَدْرِي فِيمَ بَاتَتْ يَدُهُ».

[647] (...) This *Hadîth* was also narrated via several chains from Abû Hurairah from the Prophet ﷺ (as similar to no. 643). All of them said, "until he has washed it" and none of them said, "three times" except in the reports narrated from Jâbir (no. 646), Ibn Al-Mûsâyyab, Abû Salamah, 'Abdullâh bin Shaqîq, Abû Sâliḥ and Abû Razîn. In their reports it mentions doing that three times.

[٦٤٧] (. . .) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ

مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي مُحمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَا الْحُلْوَانِيُّ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ: أَنَّ ثَابِتًا مَوْلَىٰ عَبْدِ الرَّحْمٰنِ ابْنِ زَيْدٍ أَخْبَرَهُ، أَنَّه سَمِعَ أَبَا هُرَيْرَةَ فِي رِوَايَتِهِمْ، جَمِيعًا عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. كُلُّهُمْ يَقُولُ: حَتَّى يَغْسِلَهَا، وَلَمْ يَقُلْ وَاحِدٌ مِنْهُمْ: ثَلاثًا. إِلَّا مَا قَدَّمْنَا مِنْ رِوَايَةِ جَابِرٍ، وَابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، وَعَبْدِ اللهِ بْنِ شَقِيقٍ، وَأَبِي صَالِحٍ، وَأَبِي رَزِينٍ. فَإِنَّ فِي حَدِيثِهِمْ ذِكْرَ الثَّلَاثِ.

Chapter 27. Ruling On What Was Licked By A Dog

(المعجم ٢٧) - (بَابُ حكم ولوغ الكلب) (التحفة ٢٧)

[648] 89 - (279) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him throw away its contents then wash it seven times.'"

[٦٤٨] ٨٩-(٢٧٩) وحَدَّثَني عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ، ثُمَّ لْيَغْسِلْهُ سَبْعَ مِرَارٍ».

[649] (...) A similar report (as no. 648) was narrated from Al-A'mash with this chain, but he did not say: "Let him throw away the contents."

[٦٤٩] (...) وحَدَّثَني مُحمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنِ الْأَعْمَشِ بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَلَمْ يَقُلْ: فَلْيُرِقْهُ.

[650] 90 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a dog drinks from the vessel of one of you, let him wash it seven times."

[٦٥٠] **٩٠**-(...) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

[651] 91 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, the first time with mud.'"

[٦٥١] **٩١**-(...) **وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طُهُورُ إِنَاءِ أَحَدِكُمْ، إِذَا وَلَغَ فِيهِ الْكَلْبُ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ، أُولَاهُنَّ بِالتُّرَابِ».

[652] 92 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ" - and he mentioned a number of *Aḥâdîth* including: "The Messenger of Allâh ﷺ said: 'The purification of the vessel of one of you, if a dog licks it, is to wash it seven times.'"

[٦٥٢] **٩٢**-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللهِ ﷺ «طُهُورُ إِنَاءِ أَحَدِكُمْ، إِذَا وَلَغَ الْكَلْبُ فِيهِ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ».

[653] 93 - (280) It was narrated that Ibn Al-Mughaffal said: "The Messenger of Allâh ﷺ ordered the killing of dogs, then he said: 'What is the problem with them (the people) and the dogs?' Then he granted a concession with

[٦٥٣] **٩٣**-(٢٨٠) **وحَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنِ ابْنِ الْمُغَفَّلِ قَالَ: أَمَرَ

regard to hunting dogs and sheep dogs, and said: 'If a dog licks the vessel of one of you, let him wash it seven times and rub it with mud the eighth time.'"

رَسُولُ اللهِ ﷺ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا بَالُهُمْ وَبَالُ الْكِلَابِ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ، وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوهُ الثَّامِنَةَ فِي التُّرَابِ».

[654] (...) A similar report (as no. 653) was narrated from Shu'bah with this chain, except that in the report of Yaḥyâ bin Sa'eed it adds: "And he granted a concession with regard to sheep dogs, hunting dogs and farm dogs." (Farm or) farming is not mentioned in any report but that of Yaḥyâ.

[٦٥٤] (...) **وَحَدَّثَنِيهِ** يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ فِي هٰذَا الإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ مِنَ الزِّيَادَةِ: وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ وَلَيْسَ ذَكَرَ الزَّرْعَ فِي الرِّوَايَةِ غَيْرُ يَحْيَىٰ.

Chapter 28. The Prohibition Of Urinating Into Standing Water

(المعجم ٢٨) - (بَابُ النهي عن البول في الماء الراكد) (التحفة ٢٨)

[655] 94 - (281) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water.

[٦٥٥] **٩٤-(٢٨١) وحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَىٰ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

[656] 95 - (282) It was narrated from Abû Hurairah that the

[٦٥٦] **٩٥-(٢٨٢) وحَدَّثَنِي** زُهَيْرُ

Prophet ﷺ said: "None of you should urinate into standing water and then wash himself with it."

ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

[657] 98 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ" - and he mentioned a number of *Aḥâdîth* including: "The Messenger of Allâh ﷺ said: 'Do not urinate into standing water that does not flow, then wash yourself with it.'"

[٦٥٧] **٩٦**-(. . .) **حَدَّثَنَا** مُحَمَّدُ بْنُ رافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللهِ ﷺ «لَا تَبُلْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ تَغْتَسِلُ مِنْهُ».

Chapter 29. Prohibition Of Performing *Ghusl* In Standing Water

(المعجم ٢٩) - (بَابُ النهي عن الاغتسال في الماء الراكد) (التحفة ٢٩)

[658] 97 - (283) It was narrated from Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhair that he heard Abû Hurairah saying: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water when he is *Junub* (in a state of sexual impurity).'" He said: "What should he do, O Abû Hurairah?" He said: "Let him scoop it out in handfuls."

[٦٥٨] **٩٧**-(٢٨٣) **وحَدَّثَنِي** هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ، جَمِيعًا عَنِ ابْنِ وَهْبٍ، قَالَ هٰرُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ أَنَّ أَبَا السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ» فَقَالَ: كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: يَتَنَاوَلُهُ تَنَاوُلًا.

Chapter 30. The Obligation To Wash Away Urine And Other Impurities If They Result In The *Masjid*, And The Ground May Be Purified With Water, With No Need To Scrub It

(المعجم ٣٠) - (بَابُ وجوب غسل البول وغيره من النجاسات إذا حصلت في المسجد، وأن الْأَرض يطهر بالماء من غير حاجة إِلى حفرها) (التحفة ٣٠)

[659] 98 - (284) It was narrated from Anas that a Bedouin urinated in the *Masjid* and some of the people got up (to deal with him), but the Messenger of Allâh ﷺ said: "Let him be, [and] do not interrupt him." When he had finished, he called for a bucket of water and poured it over it.

[٦٥٩] ٩٨-(٢٨٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَقَامَ إِلَيْهِ بعضُ الْقَوْمِ. فَقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ [وَ]لَا تُزْرِمُوهُ» قَالَ فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّهُ عَلَيْهِ.

[660] 99 - (...) Anas bin Mâlik said: "A Bedouin stood in the corner of the *Masjid* and urinated. The people shouted at him but the Messenger of Allâh ﷺ said: "Let him be." When he had finished, the Messenger of Allâh ﷺ ordered that a bucket full of water be poured over his urine.

[٦٦٠] ٩٩-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنِ الدَّرَاوَرْدِيِّ قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحمَّدٍ الْمَدَنِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ: أَنَّ أَعْرَابِيًّا قَامَ إِلَىٰ نَاحِيَةٍ فِي الْمَسْجِدِ، فَبَالَ فِيهَا، فَصَاحَ بِهِ النَّاسُ. فَقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ» فَلَمَّا فَرَغَ أَمَرَ رَسُولُ اللهِ ﷺ بِذَنُوبٍ فَصُبَّ عَلَىٰ بَوْلِهِ.

[661] 100 - (285) Anas bin Mâlik said: "While we were in the *Masjid* with the Messenger of Allâh ﷺ, a Bedouin came and stood and urinated in the *Masjid*. The Companions of the Messenger of Allâh ﷺ said: 'Stop, stop!' The Messenger of Allâh ﷺ said: 'Do not interrupt him; let him be.' So they left him alone until he had finished urinating. Then the Messenger of Allâh ﷺ called him and said to him: 'These *Masâjid* are not for any of this urine and filth; rather they are for the remembrance of Allâh, the Mighty and Sublime, and *Ṣalât*, and reading Qur'ân,' or as the Messenger of Allâh ﷺ said it. Then he ordered a man from the people to bring a bucket of water and pour it over it."

[٦٦١] ١٠٠-(٢٨٥) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحٰقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ وَهُوَ عَمُّ إِسْحٰقَ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللهِ ﷺ إِذْ جَاءَ أَعْرَابِيٌّ، فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللهِ ﷺ: مَهْ مَهْ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُزْرِمُوهُ، دَعُوهُ» فَتَرَكُوهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هٰذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هٰذَا الْبَوْلِ وَالْقَذَرِ، إِنَّمَا هِيَ لِذِكْرِ اللهِ عَزَّ وَجَلَّ، وَالصَّلَاةِ، وَقِرَاءَةِ الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ، قَالَ فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ، فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ، فَشَنَّهُ عَلَيْهِ.

Chapter 31. The Ruling On The Urine Of A Nursing Infant And How To Wash It

(المعجم ٣١) - (بَابُ حكم بول الطفل الرضيع وكيفية غسله)

(التحفة ٣١)

[662] 101 -(286) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that babies would be brought to the Messenger of Allâh ﷺ, and he would pray for blessing for them and put some soft, chewed dates in their

[٦٦٢] ١٠١-(٢٨٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ

الله ﷺ كَانَ يُؤْتَىٰ بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ، فَأُتِيَ بِصَبِيٍّ فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ، فَأَتْبَعَهُ بَولَه: وَلَمْ يَغْسِلْهُ.

mouths (*Tahnîk*). A baby was brought to him and (the child) urinated on him. He called for some water and sprinkled it over the urine, but he did not wash it.

[٦٦٣] ١٠٢-(...) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِصَبِيٍّ يَرْضَعُ فَبَالَ فِي حِجْرِهِ، فَدَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

[663] 102 - (...) It was narrated that 'Âishah said: "A nursing baby was brought to the Messenger of Allâh ﷺ and the baby urinated in his lap; he called for water and poured it over it."

[٦٦٤] (...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ: حَدَّثَنَا هِشَامٌ بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ.

[664] (...) A *Hadîth* similar to that of Ibn Numair (no. 662) was narrated from Hishâm with the same chain.

[٦٦٥] ١٠٣-(٢٨٧) حَدَّثَنَا مُحمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ بِابْنٍ لَهَا لَمْ يَأْكُلِ الطَّعَامَ فَوَضَعَتْهُ فِي حِجْرِهِ فَبَالَ قَالَ: فَلَمْ يَزِدْ عَلَىٰ أَنْ نَضَحَ بِالْمَاءِ.

[انظر: ٥٧٦٢]

[665] 103 - (278) It was narrated from Umm Mihsan that she brought a son of hers who was not yet eating regular food to the Messenger of Allâh ﷺ and placed him in his lap, and he urinated. He (ﷺ) did not do any more than to sprinkle water over it.

[٦٦٦] (...) وحَدَّثناه يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ، وَقَالَ: فَدَعَا بِمَاءٍ فَرَشَّهُ.

[666] (...) It was narrated from Az-Zuhrî (as no. 665) with this chain, and he said: "He called for some water and sprinkled it."

[667] 104 (...) 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated that Umm Qais bint Mihṣan - who was one of the earliest *Muhâjir* (emigrant) women who had pledged allegiance to the Messenger of Allâh ﷺ, and was the sister of 'Ukâshah bin Mihṣan, one of Banû Asad bin Khuzaimah - told him that she brought a son of her's, who has not yet reached the age of eating regular food, to the Messenger of Allâh ﷺ. 'Ubaidullâh said: "She told me that that son of her's urinated in the lap of the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ called for some water which he sprinkled on his garment, and he did not wash it thoroughly."

[٦٦٧] ١٠٤-(...) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ رَسُولَ اللهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ، أَحَدُ بَنِي أَسَدِ بْنِ خُزَيْمَةَ - قَالَ أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ قَالَ عُبَيْدُ اللهِ: أَخْبَرَتْنِي، أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حَجْرِ رَسُولِ اللهِ ﷺ فَدَعَا رَسُولُ اللهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَىٰ ثَوْبِهِ، وَلَمْ يَغْسِلْهُ غَسْلًا.

Chapter 32. The Ruling On Semen

(المعجم ٣٢) - (بَابُ حكم المني)
(التحفة ٣٢)

[668] 105 - (288) It was narrated from 'Alqamah and Al-Aswad that a man stayed at 'Âishah's house, and in the morning he washed his garment. 'Âishah said: "It would have been sufficient, if you saw it (the semen), to wash that place, and if you did not see it, to sprinkle water around it, for I remember scratching the garment (at the place of semen) of the Messenger of Allâh ﷺ

[٦٦٨] ١٠٥-(٢٨٨) وحدّثنا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ أَنَّ رَجُلًا نَزَلَ بِعَائِشَةَ، فَأَصْبَحَ يَغْسِلُ ثَوْبَهُ، فَقَالَتْ عَائِشَةُ: إِنَّمَا كَانَ يُجْزِئُكَ، إِنْ رَأَيْتَهُ، أَنْ تَغْسِلَ مَكَانَهُ، فَإِنْ لَمْ تَرَهُ، نَضَحْتَ حَوْلَهُ، وَلَقَدْ

thoroughly, then he performed *Ṣalât* in it."

رَأَيْتُنِي أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ فَرْكًا، فَيُصَلِّي فِيهِ.

[669] 106 - (...) It was narrated that 'Âishah said concerning semen: "I used to scratch it from the garment of the Messenger of Allâh ﷺ."

[٦٦٩] ١٠٦-(...) **وحدّثنا** عُمَرُ ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَهَمَّامٍ، عَنْ عَائِشَةَ فِي الْمَنِيِّ، قَالَتْ: كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

[670] 107 - (...) A *Ḥadîth* similar to that of Khâlid from Abû Ma'shar (no. 668) was narrated from 'Âishah concerning the scraping off of semen (with a different chain of narrators).

[٦٧٠] ١٠٧-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ هِشَامِ بْنِ حَسَّانَ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، جَمِيعًا عَنْ أَبِي مَعْشَرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ وَاصِلٍ الْأَحْدَبِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحٰقُ ابْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ وَمُغِيرَةَ، كُلُّ هٰؤُلَاءِ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ فِي حَتِّ الْمَنِيِّ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ، نَحْوَ حَدِيثِ خَالِدٍ عَنْ أَبِي مَعْشَرٍ.

[671] (...) A similar *Ḥadîth* (as no. 668) was narrated from 'Âishah.

[٦٧١] (...) **وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ بِنَحْوِ حَدِيثِهِمْ.

[672] 108 - (289) It was narrated that 'Amr bin Maimûn said: "I asked Sulaimân bin Yasâr about semen that gets onto a man's garment, should he wash it or wash the (whole) garment?" He said: "'Âishah told me that the Messenger of Allâh ﷺ used to wash the semen off, then go out to perform *Ṣalât* in that garment, and I could see the traces of washing on it."

[٦٧٢] ١٠٨-(٢٨٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَأَلْتُ سُلَيْمَانَ ابْنَ يَسَارٍ عَنِ الْمَنِيِّ يُصِيبُ ثَوْبَ الرَّجُلِ، أَيَغْسِلُهُ أَمْ يَغْسِلُ الثَّوْبَ؟ فَقَالَ: أَخْبَرَتْنِي عَائِشَةُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ فِي ذَلِكَ الثَّوْبِ، وَأَنَا أَنْظُرُ إِلَى أَثَرِ الْغَسْلِ فِيهِ.

[673] (...) It was narrated from 'Amr bin Maimûn with this chain. As for Ibn Abî Zâ'idah, his *Ḥadîth* is like that of Ibn Bishr (no. 672), that the Messenger of Allâh ﷺ used to wash off the semen. As for Ibn Al-Mubârak and 'Abdul-Wâḥid, according to their *Ḥadîth* she said: "I used to wash it from the garment of the Messenger of Allâh ﷺ."

[٦٧٣] (...) وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ، كُلُّهُمْ عَنْ عَمْرِو ابْنِ مَيْمُونٍ بِهَٰذَا الإِسْنَادِ. أَمَّا ابْنُ أَبِي زَائِدَةَ فَحَدِيثُهُ كَمَا قَالَ ابْنُ بِشْرٍ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ. وَأَمَّا ابْنُ الْمُبَارَكِ وَعَبْدُ الْوَاحِدِ فَفِي حَدِيثِهِمَا قَالَتْ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

[674] 109 - (290) It was narrated that 'Abdullâh bin Shihâb Al-Khawlânî said: "I was staying at 'Âishah's house, and I had a wet dream in my garment, so I dipped it in water. A slave girl of 'Âishah saw me and told her, and 'Âishah sent word to me, asking me: 'What made you do that with your garment?' I

[٦٧٤] ١٠٩-(٢٩٠) وحدّثنا أَحْمَدُ ابْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عَبْدِ اللهِ بْنِ شِهَابٍ الْخَوْلَانِيِّ قَالَ: كُنْتُ نَازِلًا عَلَى عَائِشَةَ، فَاحْتَلَمْتُ فِي ثَوْبَيَّ، فَغَمَسْتُهُمَا فِي الْمَاءِ، فَرَأَتْنِي جَارِيَةٌ

said: 'I saw what a sleeper sees in his dreams.' She said: 'Did you see something on it (the garment)?' He said: 'No.' She said: 'If you see something, then wash it, for I remember scratching it from the garment of the Messenger of Allâh ﷺ with my fingernail when it was dry.'"

لِعَائِشَةَ، فَأَخْبَرْتُهَا، فَبَعَثَتْ إِلَيَّ عَائِشَةُ فَقَالَتْ: مَا حَمَلَكَ عَلَىٰ مَا صَنَعْتَ بِثَوْبَيْكَ؟ قَالَ: قُلْتُ: رَأَيْتُ مَا يَرَى النَّائِمُ فِي مَنَامِهِ، قَالَتْ: هَلْ رَأَيْتَ فِيهِمَا شَيْئًا؟ قَالَ: لَا، قَالَتْ: فَلَوْ رَأَيْتَ شَيْئًا غَسَلْتَهُ، لَقَدْ رَأَيْتُنِي وَإِنِّي لَأَحُكُّهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ، يَابِسًا بِظُفُرِي.

Chapter 33. The Impurity Of Blood And How To Wash It

(المعجم ٣٣) - (بَابُ نجاسة الدم وكيفية غسله) (التحفة ٣٣)

[675] 110 - (291) It was narrated that Asmâ' said: "A woman came to the Prophet ﷺ and said: 'Menstrual blood may get onto the clothes of any one of us; what should she do with it?' He said: 'She should scratch it (when it is dry), then rub it with water, then wash it, then pray in it.'"

[٦٧٥] ١١٠-(٢٩١) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: إِحْدَانَا يُصِيبُ ثَوْبَهَا مِنْ دَمِ الْحَيْضَةِ، كَيْفَ تَصْنَعُ بِهِ؟ قَالَ: «تَحُتُّهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، ثُمَّ تَنْضِحُهُ، ثُمَّ تُصَلِّي فِيهِ».

[676] (...) A *Hadîth* similar to that of Yahyâ bin Sa'eed (no. 675) was narrated from Hishâm bin 'Urwah with this chain.

[٦٧٦] (...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللهِ بْنِ سَالِمٍ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ

الْحَارِثِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

Chapter 34. The Evidence That Urine Is Impure And The Obligation To Take Precautions Concerning It

(المعجم ٣٤) - (بَابُ الدليل على نجاسة البول ووجوب الاستبراء منه) (التحفة ٣٤)

[677] 111 - (292) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ passed by two graves, and he said: 'They are being punished, but they are not being punished for anything grave (i.e., it was not difficult to avoid). One of them used to walk around spreading malicious gossip, and the other did not protect himself from his urine.' He (ﷺ) called for a palm branch, split it in two, then planted one piece on one grave and the other on the other grave. Then he said: 'Perhaps it (the punishment) will be reduced for them so long as this does not dry out.'"

[٦٧٧] **١١١-(٢٩٢)** [و]**حَدَّثَنَا** أَبُو سَعِيدٍ الْأَشَجُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ: إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ: الْآخَرَان: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلَىٰ قَبْرَيْنِ، فَقَالَ: «أَمَا إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ، وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ» قَالَ: فَدَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ، ثُمَّ غَرَسَ عَلَىٰ هٰذَا وَاحِدًا، وَعَلَى هٰذَا وَاحِدًا، ثُمَّ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا، مَا لَمْ يَيْبَسَا».

[678] (...) It was also narrated from Sulaimân Al-A'mash with this chain (a similar *Hadîth* as no. 677), except that he said: "The other one did not take precautions against urine."

[٦٧٨] (...) **حَدَّثَنِيهِ** أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ «وَكَانَ الْآخَرُ لَا يَسْتَنْزِهُ عَنِ الْبَوْلِ - أَوْ مِنَ الْبَوْلِ -».

3. The Book Of Menstruation

٣ - (المعجم ٣) - كتاب الحيض (التحفة ...)

Chapter 1. Touching A Menstruating Woman Above The *Izâr* (Waist Wrapper)

(المعجم ١) - (بَابُ مباشرة الحائض فوق الإزار) (التحفة ٣٥)

[679] 1 - (293) It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper (*Izâr*), then he would touch her."

[٦٧٩] ١-(٢٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللهِ ﷺ فَتَأْتَزِرُ بِإِزَارٍ، ثُمَّ يُبَاشِرُهَا.

[680] 2 - (...) It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper if her menstrual flow was heavy, then he would touch her. She said: 'Who among you can control his desire as the Messenger of Allâh ﷺ did?'"

[٦٨٠] ٢-(...) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ -: حدَّثنا أَبُو إِسْحٰقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا، قَالَتْ:

وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللهِ ﷺ يَمْلِكُ إِرْبَهُ.

[681] 3 - (294) It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ used to touch his wives from above the waist-wrapper when they were menstruating.

[٦٨١] ٣-(٢٩٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُبَاشِرُ نِسَاءَهُ فَوْقَ الْإِزَارِ، وَهُنَّ حُيَّضٌ.

Chapter 2. Lying Down With A Menstruating Woman Under A Single Cover

(المعجم ٢) - (بَابُ الاضطجاع مع الحائض في لحاف واحد) (التحفة ٣٦)

[682] 4 - (295) It was narrated that Kuraib, the freed slave of Ibn 'Abbâs, said: "I heard Maimûnah, the wife of the Prophet ﷺ, say: 'The Messenger of Allâh ﷺ used to lie down with me, when I was menstruating, with a garment between me and him.'"

[٦٨٢] ٤-(٢٩٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ؛ وَحَدَّثَنَا هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ ابْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ يَضْطَجِعُ مَعِي وَأَنَا حَائِضٌ، وَبَيْنِي وَبَيْنَهُ ثَوْبٌ.

[683] 5 - (296) It was narrated that Umm Salamah said: "While I was lying down with the Messenger of Allâh ﷺ under a wool blanket, I menstruated. I slipped away and put on the dress I wore when menstruating. The Messenger of Allâh ﷺ said to me: 'Has your menses

[٦٨٣] ٥-(٢٩٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ:

started?' I said: 'Yes.' Then he called me and I lay down with him under the wool blanket."

Zainab bint Salama (a narrator) said: "She and the Messenger of Allâh ﷺ used to perform *Ghusl* together from a single vessel, in the case of *Janâbah*."

بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللهِ ﷺ فِي الْخَمِيلَةِ إِذْ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي. فَقَالَ لِي رَسُولُ اللهِ ﷺ: «أَنُفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ معَهُ فِي الْخَمِيلَةِ.

فَقَالَتْ: وَكَانَتْ هِيَ وَرَسُولُ اللهِ ﷺ يَغْتَسِلَانِ، فِي الإِنَاءِ الْوَاحِدِ، مِنَ الْجَنَابَةِ.

Chapter 3. It Is Permissible For A Menstruating Woman To Wash Her Husband's Head And Comb His Hair; Her Leftovers Are Pure (*Ṭâhir*); And Regarding Reclining In Her Lap And Reciting Qur'ân

(المعجم ٣) - (بَابُ جواز غسل الحائض رأس زوجها وترجيله وطهارة سؤرها، والاتكاء في حجرها وقراءة القرآن فيه) (التحفة ٣٧)

[684] 6 - (297) It was narrated that 'Âishah said: "When the Prophet ﷺ was in *I'tikâf*, he would lean his head out to me and I would comb it, and he would not enter the house except to relieve himself."

[٦٨٤] ٦-(٢٩٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا اعْتَكَفَ، يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الإِنْسَانِ.

[685] 7 - (...) It was narrated from 'Urwah and 'Amrah bint 'Abdur-Raḥmân that 'Âishah, the wife of the Prophet ﷺ, said: "I would enter the house for a need (when I was in *I'tikâf*). and while passing by I would inquire about the health of sick (in the family). And the Messenger of Allâh ﷺ

[٦٨٥] ٧-(...) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنْ كُنْتُ

used to put his head out to me when he was in the *Masjid*, and I would comb it, and he did not enter the house except for a need when he was in *I'tikâf*."

لأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ وَالْمَرِيضُ فِيهِ، فَمَا أَسْأَلُ عَنْهُ إِلَّا وَأَنَا مَارَّةٌ وَإِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

وَقَالَ ابْنُ رُمْحٍ: إِذَا كَانُوا مُعْتَكِفِينَ.

[686] 8 - (...) It was narrated that 'Âi<u>sh</u>ah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ used to put his head out to me from the *Masjid* when he was in *I'tikâf*, and I would wash it while I was menstruating."

[٦٨٦] **٨-(. . .) وحَدَّثَني** هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ، وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

[687] 9 - (...) It was narrated that 'Âi<u>sh</u>ah said: "The Messenger of Allâh ﷺ used to lean his head out towards me when I was in my room, and I would comb his hair while I was menstruating."

[٦٨٧] **٩-(. . .) وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ هِشَامٍ: أَخْبَرَنَا عُرْوَةُ، عَنْ عَائِشَةَ [أَنَّهَا] قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَأَنَا فِي حُجْرَتِي، فَأُرَجِّلُ رَأْسَهُ وَأَنَا حَائِضٌ.

[688] - 10 - (...) It was narrated that 'Âi<u>sh</u>ah said: "I used to wash the head of the Messenger of Allâh ﷺ while I was menstruating."

[٦٨٨] **١٠-(. . .) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْسِلُ رَأْسَ رَسُولِ اللهِ ﷺ وَأَنَا حَائِضٌ.

[689] 11 - (298) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'Pass me the palm-fibre mat from the *Masjid*.' I said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.'"

[٦٨٩] **١١-(٢٩٨) وحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ».

[690] 12 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ told me to pass him the palm-fibre mat from the *Masjid*. I said: 'I am menstruating.' He said: 'Give it to me; the menstruation is not in your hand.'"

[٦٩٠] **١٢-(...) حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ حَجَّاجٍ وَابْنِ أَبِي غَنِيَّةَ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أُنَاوِلَهُ الْخُمْرَةَ مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ. فَقَالَ: «فَنَاوِلِينِيهَا فَإِنَّ الْحَيْضَةَ لَيْسَتْ فِي يَدِكِ».

[691] 13 - (299) It was narrated that Abû Hurairah said: "While the Messenger of Allâh ﷺ was in the *Masjid*, he said: 'O 'Âishah, pass me the garment.' She said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.' So she passed it to him."

[٦٩١] **١٣-(٢٩٩) وحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَىٰ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ فِي الْمَسْجِدِ. فَقَالَ: «يَا عَائِشَةُ! نَاوِلِينِي الثَّوْبَ» فَقَالَتْ: إِنِّي

حَائِضٌ. فَقَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ» فَنَاوَلَتْهُ.

[٦٩٢] ١٤ -(٣٠٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَىٰ مَوْضِعِ فِيَّ، فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَىٰ مَوْضِعِ فِيَّ.

وَلَمْ يَذْكُرْ زُهَيْرٌ: فَيَشْرَبُ.

[692] 14 - (300) It was narrated that 'Âishah said: "I would drink while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth at the place where my mouth had been and drink. And I would nibble meat from the bone while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth where my mouth had been."

Zuhair (one of the narrators) did not mention "and drink."

[٦٩٣] ١٥ -(٣٠١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَكِّيُّ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَّكِيءُ فِي حِجْرِي وَأَنَا حَائِضٌ، فَيَقْرَأُ الْقُرْآنَ.

[693] 15 - (301) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to recline in my lap when I was menstruating, and recite Qur'ân."

[٦٩٤] ١٦ -(٣٠٢) وحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ الْيَهُودَ كَانُوا، إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ، لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلَ أَصْحَابُ

[694] 16 - (302) Thâbit narrated from Anas, that among the Jews, when a woman menstruated, they would not eat with her or stay with her in their houses. The Companions of the Prophet ﷺ asked the Prophet ﷺ (about that), and Allâh, the Mighty and Sublime, revealed: "They ask you concerning menstruation. Say:

"That is an *Adha* (a harmful thing), therefore, keep away from women during menses..." until the end of the Verse.[1] The Messenger of Allâh ﷺ said: "Do everything except intercourse." News of that reached the Jews and they said: "This man does not want to leave any of our affairs, but he differs from us therein." Usaid bin Hudair and 'Abbâd bin Bishr came and said: "O Messenger of Allâh, the Jews are saying such and such. Why don't we have intercourse with them (the women)?" The face of the Messenger of Allâh ﷺ changed until we thought that he was angry with them, but when they went out, a gift of milk was sent to the Prophet ﷺ. He sent someone to bring them back and gave them (some of that milk) to drink, and they knew that he was not angry with them.

Chapter 4. *Madhî* (Prostatic Fluid)

[695] 17 - (303) It was narrated that 'Alî said: "I was a man who emitted a great deal of prostatic fluid, but I felt too shy to ask the Prophet ﷺ about that because of the position of his daughter. So I told Al-Miqdâd bin Al-Aswad to ask him, and he (ﷺ) said: 'Let him wash his private part and perform *Wudû'*.'"

النَّبِيَّ ﷺ النَّبِيَّ ﷺ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَيَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ﴾ إِلَىٰ آخِرِ الْآيَةِ [البقرة: ٢٢٢] فَقَالَ رَسُولُ اللهِ ﷺ: «اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ» فَبَلَغَ ذَلِكَ الْيَهُودَ فَقَالُوا: مَا يُرِيدُ هٰذَا الرَّجُلُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئًا إِلَّا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَا: يَا رَسُولَ اللهِ! إِنَّ الْيَهُودَ تَقُولُ: كَذَا وَكَذَا. أَفَلَا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَىٰ النَّبِيِّ ﷺ. فَأَرْسَلَ فِي آثَارِهِمَا، فَسَقَاهُمَا، فَعَرَفَا أَنْ لَمْ يَجِدْ عَلَيْهِمَا.

(المعجم ٤) - (بَابُ المذي)

(التحفة ٣٨)

[٦٩٥] ١٧-(٣٠٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ، وَهُشَيْمٌ عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ ابْنِ يَعْلَىٰ - وَيُكْنَىٰ أَبَا يَعْلَىٰ - عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ،

[1] *Al-Baqarah* 2:222.

لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ، فَسَأَلَهُ فَقَالَ: «يَغْسِلُ ذَكَرَهُ، وَيَتَوَضَّأُ».

[٦٩٦] ١٨-(...) وحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِرًا، عَنْ مُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ، فَقَالَ: «مِنْهُ الْوُضُوءُ».

[696] 18 - (...) It was narrated that 'Alî said: "I felt too shy to ask the Prophet ﷺ about prostatic fluid because of Fâṭimah, so I told Al-Miqdâd to ask him, and he (ﷺ) said: '*Wuḍû'* should be done for that.'"

[٦٩٧] ١٩-(...) وحَدَّثَنِي هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَىٰ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ ابْنُ بُكَيْرٍ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: أَرْسَلْنَا الْمِقْدَادَ بْنَ الْأَسْوَدِ إِلَىٰ رَسُولِ اللهِ ﷺ، فَسَأَلَهُ عَنِ الْمَذْيِ يَخْرُجُ مِنَ الإِنْسَانِ، كَيْفَ يَفْعَلُ بِهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ، وَانْضَحْ فَرْجَكَ».

[697] 19 - (...) It was narrated that Ibn 'Abbâs said: "Alî bin Abî Ṭâlib said: 'I sent al-Miqdâd bin Al-Aswad to the Messenger of Allâh ﷺ, to ask him about the prostatic fluid that comes out of a man, and how he should deal with it. The Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* and sprinkle (wash) your private part.' "

(المعجم ٥) - (بَابُ غسل الوجه واليدين إذا استيقظ من النوم)

(التحفة ٣٩)

Chapter 5. Washing The Face And Hands When Waking From Sleep

[٦٩٨] ٢٠-(٣٠٤) حَدَّثَنَا أَبُو بَكْرِ

[698] 20 - (304) It was narrated

from Ibn 'Abbâs that the Prophet ﷺ got up at night, relieved himself, washed his face and hands, then went back to sleep.

ابْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ فَقَضَىٰ حَاجَتَهُ، وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ.

Chapter 6. It Is Permissible For One Who Is *Junub* To Sleep, But It Is Recommended For Him To Perform *Wuḍû'* And Wash His Private Parts If He Wants To Eat, Drink, Sleep Or Have Intercourse

(المعجم ٦) - **(بَابُ جواز نوم الجنب واستحباب الوضوء له وغسل الفرج إذا أراد أن يأكل أو يشرب أو ينام أو يجامع)** (التحفة ٤٠)

[699] 21 - (305) It was narrated from 'Âishah that if the Messenger of Allâh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'* as for prayer before going to sleep.

[٦٩٩] **٢١-(٣٠٥) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، قَبْلَ أَنْ يَنَامَ.

[700] 22 - (...) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ was *Junub* and wanted to eat or sleep, he would perform *Wuḍû'* [as for prayer]."

[٧٠٠] **٢٢-(...) وَحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، وَوَكِيعٌ، وَغُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا كَانَ جُنُبًا، فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ، تَوَضَّأَ وُضُوءَهُ [لِلصَّلَاةِ].

[701] (...) It was narrated by Shu'bah with this chain (a similar *Ḥadîth* as no. 700).

[٧٠١] (. . .) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا جَمِيعًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ بِهَٰذَا الإِسْنَادِ.

قَالَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ: حَدَّثَنَا الْحَكَمُ سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ.

[702] 23 - (306) It was narrated from Ibn 'Umar, that 'Umar said: "O Messenger of Allâh, can one of us go to sleep while he is *Junub*?" He said: "Yes, if he performs *Wuḍû'*."

[٧٠٢] ٢٣-(٣٠٦) وحَدَّثَنِي مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُمَا - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. وقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللهِ! أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ».

[703] 24 - (...) It was narrated from Ibn 'Umar, that 'Umar consulted the Prophet ﷺ and said: "Can one of us go to sleep while he is *Junub*?" He said: "Yes. Let him perform *Wuḍû'* and then go to sleep, until he does *Ghusl* whenever he wishes."

[٧٠٣] ٢٤-(. . .) وحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ اسْتَفْتَى النَّبِيَّ ﷺ فَقَالَ: هَلْ يَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، لِيَتَوَضَّأْ ثُمَّ لِيَنَمْ، حَتَّى يَغْتَسِلَ إِذَا شَاءَ».

[704] 25 - (...) It was narrated that Ibn 'Umar said: "'Umar bin Al-Khaṭṭâb told the Messenger of Allâh ﷺ that he became *Junub* at night, and the Messenger of Allâh ﷺ said to him: 'Perform *Wuḍû'*, and wash your private part, then sleep.'"

[٧٠٤] **٢٥**-(...) **وحَدَّثني** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللهِ ﷺ أَنَّهُ تُصِيبُهُ جَنَابَةٌ مِنَ اللَّيْلِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ، وَاغْسِلْ ذَكَرَكَ، ثُمَّ نَمْ».

[705] 26 - (307) It was narrated that 'Abdullâh bin Abî Qais said: "I asked 'Âishah about the *Witr* of the Messenger of Allâh ﷺ" - and he mentioned the *Ḥadîth*. I said: "What did he do in the case of *Janâbah*? Did he perform *Ghusl* before he slept, or sleep before he performed *Ghusl*?" She said: "He would do both. Sometimes he performed *Ghusl* and then slept, and sometimes he would perform *Wuḍû'* and sleep." I said: "Praise be to Allâh Who has made the matter flexible."

[٧٠٥] **٢٦**-(٣٠٧) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللهِ ﷺ. فَذَكَرَ الْحَدِيثَ. قُلْتُ: كَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ للهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

[706] (...) A similar report (as no. 705) was narrated from Mu'âwiyah bin Ṣâliḥ with this chain.

[٧٠٦] (...) **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنِيهِ هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، جَمِيعًا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[707] 27 - (308) It was narrated that Abû Sa'eed Al-Khudrî said: The Messenger of Allâh ﷺ said:

[٧٠٧] **٢٧**-(٣٠٨) **وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛

"When one of you has intercourse with his wife then wants to repeat it, let him perform *Wuḍû'*."

(One of the narrators) Abû Bakr added in his report: "Between the two (acts) there should be *Wuḍû'*." And he said: "If he wishes that it should be repeated."

وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَىٰ أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ».

زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: بَيْنَهُمَا وُضُوءًا. وَقَالَ: ثُمَّ أَرَادَ أَنْ يُعَاوِدَ.

[708] 28 - (309) It was narrated from Anas that the Prophet ﷺ used to go around to his wives with a single *Ghusl*.

[٧٠٨] **٢٨-(٣٠٩) وحَدَّثَنَا** الْحَسَنُ ابْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مِسْكِينٌ يَعْنِي ابْنَ بُكَيْرٍ الْحَذَّاءَ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَىٰ نِسَائِهِ بِغُسْلٍ وَاحِدٍ.

Chapter 7. Women Are Obliged To Perform *Ghusl* If They Emit Fluid

(المعجم ٧) - (بَابُ وجوب الغسل على المرأة بخروج المنيّ منها)

(التحفة ٤١)

[709] 29 - (310) Anas bin Mâlik said: "While 'Âishah was present, Umm Sulaim, who was the grandmother of Isḥâq, came to the Messenger of Allâh ﷺ and said to him: 'O Messenger of Allâh, a woman may see what a man sees in his dream, and she may see in herself what a man

[٧٠٩] **٢٩-(٣١٠) وحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: قَالَ إِسْحٰقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ ابْنُ مَالِكٍ قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ وَهِيَ جَدَّةُ إِسْحٰقَ، إِلَىٰ رَسُولِ اللهِ ﷺ. فَقَالَتْ

sees in himself.'[1] 'Âishah said: 'O Umm Sulaim, you have disclosed women's secrets, *Taribat Yamînuk* (may your right hand be rubbed with dust; this is a mild form of rebuke). He (ﷺ) said to 'Âishah: 'Rather, your right hand should be rubbed with dust. Yes, let her perform *Ghusl*, O Umm Sulaim, if she sees that.'"

لَهُ، وَعَائِشَةُ عِنْدَهُ: يَا رَسُولَ اللهِ! الْمَرْأَةُ تَرَى مَا يَرَى الرَّجُلُ فِي الْمَنَامِ، فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ، فَقَالَتْ عَائِشَةُ: يَا أُمَّ سُلَيْمٍ! فَضَحْتِ النِّسَاءَ، تَرِبَتْ يَمِينُكِ - قَوْلُهَا: تَرِبَتْ يَمِينُكِ خَيْرٌ - فَقَالَ لِعَائِشَةَ: «بَلْ أَنْتِ، فَتَرِبَتْ يَمِينُكِ، نَعَمْ، فَلْتَغْتَسِلْ، يَا أُمَّ سُلَيْمٍ! إِذَا رَأَتْ ذَلِكَ».

[710] 30 - (311) It was narrated from Qatâdah that Anas bin Mâlik told them that Umm Sulaim narrated, that she asked the Prophet of Allâh ﷺ about a woman who sees in her dreams what a man sees. The Messenger of Allâh ﷺ said: "If a woman sees that, let her perform *Ghusl*." Umm Salamah said: "I felt shy because of that, and I said: 'Does that really happen?'" The Prophet of Allâh ﷺ said: "How else does resemblance (of the child to either parent) happen? The water of the man is thick and white, and the water of the woman is thin and yellow. Whichever of them prevails, or comes first, the resemblance will be (to that parent)."

[٧١٠] **٣٠-(٣١١) حَدَّثَنَا** عَبَّاسُ بْنُ الْوَلِيدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ، أَنَّ أُمَّ سُلَيْمٍ حَدَّثَتْ، أَنَّهَا سَأَلَتْ نَبِيَّ اللهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَتْ ذَلِكَ الْمَرْأَةُ فَلْتَغْتَسِلْ» فَقَالَتْ أُمُّ سَلَمَةَ: وَاسْتَحْيَيْتُ مِنْ ذَلِكَ، قَالَتْ: وَهَلْ يَكُونُ هٰذَا؟ فَقَالَ نَبِيُّ اللهِ ﷺ: «نَعَمْ، فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ؟ إِنَّ مَاءَ الرَّجُلِ غَلِيظٌ أَبْيَضُ، وَمَاءَ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ، فَمِنْ أَيِّهِمَا عَلَا، أَوْ سَبَقَ، يَكُونُ مِنْهُ الشَّبَهُ».

[711] 31 - (312) It was narrated

[٧١١] **٣١-(٣١٢) حَدَّثَنَا** دَاوُدُ بْنُ

[1] Meaning, wetness or emission of fluid.

that Anas bin Mâlik said: "A woman asked the Messenger of Allâh ﷺ about a woman who sees in her dreams what a man sees in his dream. He said: 'If she emits (fluid) as a man does, than let her perform *Ghusl*.'"

رُشَيْدٍ: حَدَّثَنَا صَالِحُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلَتِ امْرَأَةٌ رَسُولَ اللهِ ﷺ: عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فِي مَنَامِهِ؟ فَقَالَ: «إِذَا كَانَ مِنْهَا مَا يَكُونُ مِنَ الرَّجُلِ، فَلْتَغْتَسِلْ».

[712] 32 - (313) It was narrated that Umm Salamah said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allâh, Allâh is not too shy to tell the truth. Does a woman have to perform *Ghusl* if she has a wet dream?' The Messenger of Allâh ﷺ said: 'Yes, if she sees water (discharge of fluid).' Umm Salamah said: 'O Messenger of Allâh, can a woman have a wet dream?' He said: 'May your hands be rubbed with dust, how else would her child resemble her?'"

[٧١٢] **٣٢-(٣١٣)** [و]**حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ اللهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ، إِذَا رَأَتِ الْمَاءَ» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ! وَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ: «تَرِبَتْ يَدَاكِ، فَبِمَ يُشْبِهُهَا وَلَدُهَا».

[713] (...) A similar *Hadîth* (as no. 712) was narrated from Hishâm bin 'Urwah with this chain, and he added: "She said: I said: "You have disclosed women's secret."

[٧١٣] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ بِهٰذَا الإِسْنَادِ، مِثْلَ مَعْنَاهُ. وَزَادَ: قَالَتْ قُلْتُ: فَضَحْتِ النِّسَاءَ.

[714] (314) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him that Umm Sulaim - Umm Banî Abî Ṭalḥah - entered upon the Messenger of Allâh ﷺ... a *Ḥadîth* similar to that of Hishâm (no. 712), except that in it he said: "'Âishah said: 'I said to her: 'Fie on you! Do women see that?' "

[٧١٤] (٣١٤) وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ أُمَّ سُلَيْمٍ - أُمَّ بَنِي أَبِي طَلْحَةَ - دَخَلَتْ عَلَىٰ رَسُولِ اللهِ ﷺ، بِمَعْنَىٰ حَدِيثِ هِشَامٍ، غَيْرَ أَنَّ فِيهِ قَالَ، قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أُفٍّ لَكِ أَ تَرَى الْمَرْأَةُ ذٰلِكَ؟.

[715] 33 - (...) It was narrated from 'Âishah that a woman said to the Messenger of Allâh ﷺ: "Should a woman perform *Ghusl* if she has a wet dream and sees water?" He said: "Yes." 'Âishah said to her: "May your hands be rubbed with dust." The Messenger of Allâh ﷺ said: "Let her be. Can the resemblance (of the child to either parent) come except through that? If her water prevails over that of the man, then the child will resemble his maternal uncles, and if the man's water prevails over hers, then he will resemble his paternal uncles."

[٧١٥] **٣٣**-(...) حَدَّثَنَا إِبْرَاهِيمُ ابْنُ مُوسَى الرَّازِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ سَهْلٌ: حَدَّثَنَا. وَقَالَ الْآخَرَانِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ مُسَافِعِ بْنِ عَبْدِ اللهِ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً قَالَتْ لِرَسُولِ اللهِ ﷺ: هَلْ تَغْتَسِلُ الْمَرْأَةُ إِذَا احْتَلَمَتْ وَأَبْصَرَتِ الْمَاءَ؟ فَقَالَ: «نَعَمْ» فَقَالَتْ لَهَا عَائِشَةُ: تَرِبَتْ يَدَاكِ، وَأُلَّتْ. قَالَتْ فَقَالَ رَسُولُ اللهِ ﷺ: «دَعِيهَا، وَهَلْ يَكُونُ الشَّبَهُ إِلَّا مِنْ قِبَلِ ذٰلِكَ، إِذَا عَلَا مَاؤُهَا مَاءَ الرَّجُلِ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ، وَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَهَا أَشْبَهَ أَعْمَامَهُ».

Chapter 8. Description Of The (Fluid) Of The Man And Woman; The Child Is Created From The Water Of Both Of Them

[716] 34 - (315) Thawbân the freed slave of the Messenger of Allâh ﷺ said: "I was standing beside the Messenger of Allâh ﷺ when one of the Jewish rabbis came and said: 'Peace be upon you, O Muhammad.' I gave him a shove that almost made him fall over. He said: 'Why did you push me?' I said: 'Why don't you say, "O Messenger of Allâh"?' The Jew said: 'We only call him by the name that his family gave him.' The Messenger of Allâh ﷺ said: 'My name is Muhammad, (a name) that my family gave to me.' The Jew said: 'I have come to ask you something.' The Messenger of Allâh ﷺ said: 'Will it benefit you anything if I tell you?' He said: 'I will listen.' The Messenger of Allâh ﷺ scratched the ground with a stick that he had with him, and said: 'Ask.' The Jew said: 'Where will the people be on the Day when the earth is changed to another earth, and the heavens (likewise)?' The Messenger of Allâh ﷺ said: 'They will be in darkness near the Bridge.' He said: 'Who will be the first people to cross (the Bridge)?' He said: 'The poor *Muhâjirin*

(المعجم ٨) - (بَابُ بيان صفة مني الرجل والمرأة وأن الولد مخلوق من مائيهما) (التحفة ٤٢)

[٧١٦] ٣٤-(٣١٥) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ -: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ، عَنْ زَيْدٍ يَعْنِي أَخَاهُ، أَنَّهُ سَمِعَ أَبَا سَلَّامٍ قَالَ: حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحَبِيُّ: أَنَّ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللهِ ﷺ حَدَّثَهُ قَالَ: كُنْتُ قَائِمًا عِنْدَ رَسُولِ اللهِ ﷺ، فَجَاءَ حِبْرٌ مِنْ أَحْبَارِ الْيَهُودِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ! فَدَفَعْتُهُ دَفْعَةً كَادَ يُصْرَعُ مِنْهَا. فَقَالَ: لِمَ تَدْفَعُنِي؟ فَقُلْتُ: أَلَا تَقُولُ يَا رَسُولَ اللهِ؟ فَقَالَ الْيَهُودِيُّ: إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ بِهِ أَهْلُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي» فَقَالَ الْيَهُودِيُّ: جِئْتُ أَسْأَلُكَ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَيَنْفَعُكَ شَيْءٌ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنَيَّ، فَنَكَتَ رَسُولُ اللهِ ﷺ بِعُودٍ مَعَهُ، فَقَالَ: «سَلْ» فَقَالَ الْيَهُودِيُّ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ

(emigrants).'' The Jew said: 'What will be presented to them when they enter Paradise?' He said: "The caudate (extra) lobe of the fish liver.'" He said: 'What food will be given to them after that?' He said: 'The bull of Paradise, which used to graze along its edges, will be slaughtered for them.' He said: 'What will their drink be?' He said: 'From a spring there that is called *Salsabîl*.' He said: 'You have spoken the truth. I came to ask you about something that no one on earth knows except a Prophet, or one or two men.' He (ﷺ) said: 'Will it benefit you anything if I tell you?' He said: 'I will listen. I have come to ask you about the child.' He (ﷺ) said: 'The water of the man is white and the water of the woman is yellow. If they meet and the *Manî* of the man prevails over the *Manî* of the woman, it will be a male, by Allâh's leave. If the *Manî* (seminal fluid) of the woman prevails over the *Manî* (seminal fluid) of the man, it will be a female, by Allâh's leave.' The Jew said: 'You have spoken the truth; you are indeed a Prophet.' Then he left and went away. The Messenger of Allâh ﷺ said: 'This man asked me what he asked me, and I had no knowledge of any of that until Allâh granted it to me.'"

[717] **(...)** Mu'âwiyah bin Salâm

قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَازَةً؟ قَالَ: «فُقَرَاءُ الْمُهَاجِرِينَ» قَالَ الْيَهُودِيُّ: فَمَا تُحْفَتُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَبِدِ النُّونِ» قَالَ: فَمَا غِذَاؤُهُمْ عَلَىٰ إِثْرِهَا؟ قَالَ: «يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لَا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، إِلَّا نَبِيٌّ أَوْ رَجُلٌ أَوْ رَجُلَانِ. قَالَ: «يَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنَيَّ. قَالَ جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ؟ قَالَ: «مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا، فَعَلَا مَنِيُّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللهِ، وَإِذَا عَلَا مَنِيُّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، آنَثَا بِإِذْنِ اللهِ» قَالَ الْيَهُودِيُّ: لَقَدْ صَدَقْتَ، وَإِنَّكَ لَنَبِيٌّ، ثُمَّ انْصَرَفَ فَذَهَبَ.

فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ سَأَلَنِي هٰذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ. حَتَّى أَتَانِيَ اللهُ بِهِ».

[٧١٧] (...) وَحَدَّثَنِيهِ عَبْدُ اللهِ بْنُ

narrated a similar report (as no. 716) with this chain, except that he (Thawbân) said: "I was sitting beside the Messenger of Allâh ﷺ."

عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كُنْتُ قَاعِدًا عِنْدَ رَسُولِ اللهِ ﷺ. وَقَالَ: زَائِدَةُ كَبِدِ النُّونِ. وَقَالَ: أَذْكَرَ وَآنَثَ. وَلَمْ يَقُلْ أَذْكَرَا وَآنَثَا.

Chapter 9. Description Of *Ghusl* In The Case Of *Janâbah* (Sexual Impurity)

(المعجم ٩) - (بَابُ صفة غسل الجنابة (التحفة ٤٣)

[718] 35 - (316) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* in the case of *Janâbah*, he would start by washing his hands, then he would pour water with his right hand into his left and wash his private part. Then he would perform *Wuḍû'* as for prayer. Then he would take water (and pour it over his head) and make it reach the roots of his hair, using his fingers. When he saw that it was thoroughly wet, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body, then he would wash his feet."

[٧١٨] **٣٥-(٣١٦) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَىٰ شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَأْخُذُ الْمَاءَ، فَيُدْخِلُ أَصَابِعَهُ فِي أُصُولِ الشَّعْرِ، حَتَّى إِذَا رَأَى أَن قَدِ اسْتَبْرَأَ، حَفَنَ عَلَىٰ رَأْسِهِ ثَلَاثَ حَفَنَاتٍ، ثُمَّ أَفَاضَ عَلَىٰ سَائِرِ جَسَدِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ.

[719] (...) It was also narrated from Hishâm (a similar *Hadîth* as no. 718) with this chain, but he did not mention washing the feet.

[٧١٩] (...) **وحَدَّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ

نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامٍ فِي هٰذَا الإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمْ غَسْلُ الرِّجْلَيْنِ.

[720] 36 - (...) It was narrated by Wakî' from 'Âishah that the Prophet ﷺ performed *Ghusl* from *Janâbah*. He started by washing his hands three times... and he mentioned a *Hadîth* similar to that of Abû Mu'âwiyah (no. 718), but he did not mention washing the feet.

[٧٢٠] ٣٦-(...) **وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الْجَنَابَةِ، فَبَدَأَ فَغَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ غَسْلَ الرِّجْلَيْنِ.

[721] (...) It was narrated from 'Âishah that when the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would start by washing his hands before he put his hand in the vessel, then he would perform *Wuḍû'* as for prayer.

[٧٢١] (...) **وحَدَّثَنَاه** عَمْرٌو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، بَدَأَ فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ تَوَضَّأَ مِثْلَ وُضُوئِهِ لِلصَّلَاةِ.

[722] 37 - (317) It was narrated that Ibn 'Abbâs said: "My maternal aunt Maimûnah told me: 'I brought the Messenger of Allâh ﷺ water to perform *Ghusl* from *Janâbah*. He washed his hands two or three times, then he put his hand in the vessel and poured some water over his private part and washed it with his left hand. Then he struck his left hand on the ground and rubbed it vigorously. Then he performed *Wuḍû'* as for prayer,

[٧٢٢] ٣٧-(٣١٧) **وحَدَّثَنِي** عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثنا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَتْنِي خَالَتِي مَيْمُونَةُ قَالَتْ: أَدْنَيْتُ لِرَسُولِ اللهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ، فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ أَفْرَغَ بِهِ عَلَىٰ فَرْجِهِ، وَغَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِشِمَالِهِ

then he poured three handfuls of water over his head, then he washed the rest of his body. Then he moved away from the spot where he had been standing, and washed his feet. Then I brought him the towel but he refused it."

الْأَرْضَ، فَدَلَكَهَا دَلْكًا شَدِيدًا، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفْرَغَ عَلَىٰ رَأْسِهِ ثَلَاثَ حَفَنَاتٍ مِلْءَ كَفِّهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّىٰ عَنْ مَقَامِهِ ذَلِكَ فَغَسَلَ رِجْلَيْهِ ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

[723] **(...)** It was narrated from Al-A'ma<u>sh</u> with this chain (a *Ḥadî<u>th</u>* similar to no. 722) but it does not mention pouring three handfuls of water over the head. In the *Ḥadî<u>th</u>* of Wakî' it describes *Wuḍû'* in full, mentioning rinsing out the mouth and nose. In the *Ḥadî<u>th</u>* of Abû Mu'âwiyah there is no mention of the towel.

[٧٢٣] (...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، وَالْأَشَجُّ، وَإِسْحٰقُ، كُلُّهُمْ عَنْ وَكِيعٍ؛ وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمَا إِفْرَاغُ ثَلَاثِ حَفَنَاتٍ عَلَىٰ الرَّأْسِ، وَفِي حَدِيثِ وَكِيعٍ وَصْفُ الْوُضُوءِ كُلِّهِ، يَذْكُرُ الْمَضْمَضَةَ وَالْاسْتِنْشَاقَ فِيهِ، وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ ذِكْرُ الْمِنْدِيلِ.

[724] **38** **-** **(...)** It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ was brought a towel, but he did not touch it, and he started to do like this with the water - meaning shake it off.

[٧٢٤] **٣٨**-(...) **وَحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِمِنْدِيلٍ، فَلَمْ يَمَسَّهُ، وَجَعَلَ يَقُولُ بِالْمَاءِ هٰكَذَا. يَعْنِي يَنْفُضُهُ.

[725] **39** **-** **(318)** It was narrated that 'Âi<u>sh</u>ah said: "When the Messenger of Allâh ﷺ

[٧٢٥] **٣٩**-(٣١٨) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنِي أَبُو عَاصِمٍ

performed *Ghusl* from *Janâbah*, he would call for something like a vessel used for milking, and take water in his palm. He started with the right side of his head, then the left. Then he took water in both palms and poured it all over his head."

عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوَ الْحِلَابِ، فَأَخَذَ بِكَفِّهِ، بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ أَخَذَ بِكَفَّيْهِ، فَقَالَ بِهِمَا عَلَىٰ رَأْسِهِ.

Chapter 10. The Amount Of Water With Which It Is Recommended To Perform *Ghusl* In The Case Of *Janâbah*; A Man And Woman Washing From A Single Vessel; One Of Them Washing With The Left-Over Water Of The Other

(المعجم ١٠) - (بَابُ القدر المستحب من الماء في غسل الجنابة، وغسل الرجل والمرأة في إناء واحد في حالة واحدة، وغسل أحدهما بفضل الآخر) (التحفة ٤٤)

[726] 40 - (319) It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to perform *Ghusl* from *Janâbah* from a vessel like a *Faraq*.

[٧٢٦] **٤٠-(٣١٩) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ هُوَ الْفَرَقُ، مِنَ الْجَنَابَةِ.

[727] 41 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ performed *Ghusl* in a vessel like a *Faraq*,[1] and he and I used to perform *Ghusl* using a single vessel."

According to the *Hadîth* of Sufyân: "With a single vessel."

Qutaibah said: "Sufyân said:

[٧٢٧] **٤١-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

[1] The definition follows in the text.

'The *Faraq* is three *Ṣâ'* (a measure that equals four *Mudd*; about 3kg .'"

عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ فِي الْقَدَحِ، وَهُوَ الفَرَقُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ فِي الْإِنَاءِ الْوَاحِدِ.

وَفِي حَدِيثِ سُفْيَانَ: مِنْ إِنَاءٍ وَاحِدٍ.

قَالَ قُتَيْبَةُ: قَالَ سُفْيَانُ: وَالْفَرَقُ ثَلَاثَةُ آصُعٍ.

[728] 42 - (320) It was narrated that Abû Salamah bin 'Abdur-Raḥmân said: "I entered upon 'Âi<u>sh</u>ah along with her brother through breastfeeding, and he asked her about how the Prophet ﷺ performed *Ghusl* in the case of *Janâbah*. She called for a vessel the size of a *Ṣâ'*, and performed *Ghusl* with a screen between us and her.[1] She poured water over her head three times. He said: "The wives of the Prophet ﷺ used to cut their hair so that it came down to their earlobes."

[٧٢٨] ٤٢-(٣٢٠) وحَدَّثني عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ، أَنَا وَأَخُوهَا مِنَ الرَّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ؟ فَدَعَتْ بِإِنَاءٍ قَدْرِ الصَّاعِ، فَاغْتَسَلَتْ، وَبَيْنَنَا وَبَيْنَهَا سِتْرٌ، فَأَفْرَغَتْ عَلَىٰ رَأْسِهَا ثَلَاثًا، قَالَ: وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالْوَفْرَةِ.

[729] 43 - (321) It was narrated that Abû Salamah bin 'Abdur-Raḥmân said: "'Âi<u>sh</u>ah said: 'When the Messenger of Allâh ﷺ performed *Ghusl*, he would start

[٧٢٩] ٤٣-(٣٢١) وَحَدَّثَنَا هَرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ

[1] In An-Nawawî's commentary on Muslim, Al-Qâḍî 'Iyâḍ is quoted as saying: "This *Ḥadî<u>th</u>* appears to mean that they saw only her head and the upper part of her body as she demonstrated *Ghusl*, which is only permissible for *Maḥram* to see. One of them, 'Abdullâh bin Yaziḍ, was her brother through breastfeeding, and the other one, Abû Salamah, was her sister's son through breastfeeding. He was breastfed by Umm Kul<u>th</u>ûm, the daughter of Abû Bakr, both of them were *Maḥram* to her. She set up the screen so that the lower part of her body could not be seen."

with his right hand, pouring water onto it and washing it. Then he would pour water onto the harm (impurity) that was on him with his right hand, and wash it off with his left hand. When he had finished that, he would pour water over his head.'

'Âishah said: The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, when we were *Junub*."

أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ بَدَأَ بِيَمِينِهِ، فَصَبَّ عَلَيْهَا مِنَ الْمَاءِ فَغَسَلَهَا، ثُمَّ صَبَّ الْمَاءَ، عَلَىٰ الْأَذَى الَّذِي بِهِ، بِيَمِينِهِ، وَغَسَلَ عَنْهُ بِشِمَالِهِ، حَتَّىٰ إِذَا فَرَغَ مِنْ ذَلِكَ صَبَّ عَلَىٰ رَأْسِهِ.

قَالَتْ عَائِشَةُ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَنَحْنُ جُنُبَانِ.

[730] 44 - (...) It was narrated from Ḥafṣah bint 'Abdur-Raḥmân bin Abî Bakr - who was married to Al-Mundhir bin Az-Zubair - that 'Âishah told her that she and the Prophet ﷺ used to perform *Ghusl* from a single vessel that held three *Mudd* or something close to that (of water).

[٧٣٠] ٤٤-(...) وحَدَّثني مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ - وَكَانَتْ تَحْتَ الْمُنْذِرِ بْنِ الزُّبَيْرِ - أَنَّ عَائِشَةَ أَخْبَرَتْهَا أَنَّهَا كَانَتْ تغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ فِي إِنَاءٍ وَاحِدٍ، يَسَعُ ثَلَاثَةَ أَمْدَادٍ، أَوْ قَرِيبًا مِنْ ذَلِكَ.

[731] 45 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I used to perform *Ghusl* of *Janâbah* from a single vessel, dipping our hand into it alternately."

[٧٣١] ٤٥-(...) وَحَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، تَخْتَلِفُ أَيْدِينَا فِيهِ، مِنَ الْجَنَابَةِ.

[732] 46 - (...) It was narrated from Mu'âdhah, from 'Âishah,

[٧٣٢] ٤٦-(...) وحَدَّثنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمٍ

she said: "The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, which was between myself and him. He would go ahead of me, and I would say: 'Leave me some, leave me some.'" She said: "And they were both *Junub*."

الْأَحْوَلِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ - بَيْنِي وَبَيْنَهُ - وَاحِدٍ. فَيُبَادِرُنِي حَتَّى أَقُولَ: دَعْ لِي، دَعْ لِي. قَالَتْ: وَهُمَا جُنُبَانِ.

[733] 47 - (322) It was narrated that Ibn 'Abbâs said: "Maimûnah told me that she used to perform *Ghusl*, she and the Prophet ﷺ, from a single vessel."

[٧٣٣] **٤٧-(٣٢٢) وحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ، أَنَّهَا كَانَتْ تَغْتَسِلُ، هِيَ وَالنَّبِيُّ ﷺ، فِي إِنَاءٍ وَاحِدٍ.

[734] 48 - (323) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ used to perform *Ghusl* with the left-over water of Maimûnah.

[٧٣٤] **٤٨-(٣٢٣) وحَدَّثَنَا** إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالَ إِسْحٰقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَكْبَرُ عِلْمِي، وَالَّذِي يَخْطُرُ عَلَىٰ بَالِي؛ أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَنِي، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ.

[735] 49 - (324) Umm Salamah narrated that she and the Messenger of Allâh ﷺ used to perform *Ghusl* from a single vessel, in the case of *Janâbah*.

[٧٣٥] **٤٩-(٣٢٤) وَحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّ

زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ، أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: كَانَتْ هِيَ وَرَسُولُ اللهِ ﷺ يَغْتَسِلَانِ فِي الإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ.

[736] 50 - (325) Anas said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with five *Makkûk*[1], and he performed *Wuḍû'* with one *Makkûk*."

[٧٣٦] **٥٠-(٣٢٥) حَدَّثَنَا** عُبَيْدُ اللهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ يَعْنِي ابْنَ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ بِخَمْسِ مَكَاكِيكَ، وَيَتَوَضَّأُ بِمَكُّوكٍ وَقَالَ ابْنُ الْمُثَنَّىٰ: بِخَمْسِ مَكَاكِيَّ، وَقَالَ ابْنُ مُعَاذٍ: عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، وَلَمْ يَذْكُرِ ابْنَ جَبْرٍ.

[737] 51 - (...) Anas said: "The Prophet ﷺ used to perform *Wuḍû'* with a *Mudd* and he used to perform *Ghusl* with a *Ṣâ'*, up to five *Mudd*."

[٧٣٧] **٥١-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنِ ابْنِ جَبْرٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ، إِلَىٰ خَمْسَةِ أَمْدَادٍ.

[738] 52 - (326) It was narrated that Safînah said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Ṣâ'* of water in the case of *Janâbah*, and he used to perform *Wuḍû'* with a *Mudd* of water."

[٧٣٨] **٥٢-(٣٢٦) وحَدَّثَنَا** أَبُو كَامِلٍ الْجَحْدَرِيُّ وَعَمْرُو بْنُ عَلِيٍّ، كِلَاهُمَا عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا أَبُو رَيْحَانَةَ،

[1] According to Imâm An-Nawawî, a *Makkûk* is the same as a *Mudd*.

عَنْ سَفِينَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُغَسِّلُهُ الصَّاعُ مِنَ الْمَاءِ، مِنَ الْجَنَابَةِ، وَيُوَضِّؤُهُ الْمُدُّ.

[739] 53 - (...) It was narrated that Safînah - (one of the narrators) said: Abû Bakr– the Companion of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Ṣâ'* and purify himself with a *Mudd*." In the narration of (one of the narrators) Ibn Ḥujr: "Or he said: 'And a *Mudd* to purify him.'" And he said:[1] "And he was old, so I do not consider his narration trustworthy."

[٧٣٩] **٥٣**-(. . .) **وحَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ - قَالَ أَبُو بَكْرٍ: - صَاحِبِ رَسُولِ اللهِ ﷺ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَطَهَّرُ بِالْمُدِّ، وَفِي حَدِيثِ ابْنِ حُجْرٍ، أَوْ قَالَ: وَيُطَهِّرُهُ الْمُدُّ. وَقَالَ: وَقَدْ كَانَ كَبِرَ وَمَا كُنْتُ أَثِقُ بِحَدِيثِهِ.

Chapter 11. It Is Recommended To Pour Water Over The Head, And Elsewhere, Three Times

(المعجم ١١) - (بَابُ استحباب إفاضة الماء على الرأس وغيره ثلاثًا)

(التحفة ٤٥)

[740] 54 - (327) It was narrated that Jubair bin Muṭ'im said: "They (people) argued about *Ghusl* in the presence of the Messenger of Allâh ﷺ. One of them said: 'As for me, I wash my head in such and such a manner.' The Messenger of Allâh ﷺ said: 'As for me, I pour three handfuls of water over my head.'"

[٧٤٠] **٥٤**-(٣٢٧) [و] **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحٰقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ ابْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ بَعْضُ الْقَوْمِ: أَمَّا

[1] That is, Abû Raiḥanah, one of the narrator, said this about Safînah.

أَنَا، فَإِنِّي أَغْسِلُ رَأْسِي كَذَا وَكَذَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَإِنِّي أُفِيضُ عَلَىٰ رَأْسِي ثَلَاثَ أَكُفٍّ».

[741] 55 - (...) It was narrated from Jubair bin Muṭ'im that mention of *Ghusl* for *Janâbah* was made in the presence of the Prophet ﷺ and he said: "As for me, I pour water over my head three times."

[٧٤١] ٥٥-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحٰقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذُكِرَ عِنْدَهُ الْغُسْلُ مِنَ الْجَنَابَةِ. فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَىٰ رَأْسِي ثَلَاثًا».

[742] 56 - (328) It was narrated from Jâbir bin 'Abdullâh that a delegation from Thaqîf asked the Prophet ﷺ: "Our land is cold, how should we perform *Ghusl*?" He said: "As for me, I pour water over my head three times."

[٧٤٢] ٥٦-(٣٢٨) [و] حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ، وَإِسْمَاعِيلُ بْنُ سَالِمٍ قَالَا: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ وَفْدَ ثَقِيفٍ سَأَلُوا النَّبِيَّ ﷺ فَقَالُوا: إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، فَكَيْفَ بِالْغُسْلِ؟ فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَىٰ رَأْسِي ثَلَاثًا».

قَالَ ابْنُ سَالِمٍ فِي رِوَايَتِهِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، وَقَالَ: إِنَّ وَفْدَ ثَقِيفٍ قَالُوا: يَا رَسُولَ اللهِ!.

[743] 57 - (329) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ performed *Ghusl* for *Janâbah*, he would pour three handfuls of water over his head." Al-Ḥasan bin Muḥammad said to him: "My hair is thick." Jâbir said: "O my

[٧٤٣] ٥٧-(٣٢٩) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا اغْتَسَلَ مِنْ جَنَابَةٍ، صَبَّ

nephew! The hair of the Messenger of Allâh ﷺ were thicker than your hair and better."

عَلَىٰ رَأْسِهِ ثَلَاثَ حَفَنَاتٍ مِنْ مَاءٍ، فَقَالَ لَهُ الْحَسَنُ بْنُ مُحَمَّدٍ: إِنَّ شَعْرِي كَثِيرٌ، قَالَ جابِرٌ: فَقُلْتُ لَهُ: يَا ابْنَ أَخِي كَانَ شَعْرُ رَسُولِ اللهِ ﷺ أَكْثَرَ مِنْ شَعْرِكَ وَأَطْيَبَ.

Chapter 12. Ruling On The Braids Of A Woman Who Is Doing *Ghusl*

(المعجم ١٢) - (بَابُ حكم ضفائر المغتسلة) (التحفة ٤٦)

[744] 58 - (330) It was narrated that Umm Salamah said: "I said: 'O Messenger of Allâh, I am a woman with tightly braided hair; should I undo it for *Ghusl* from *Janâbah*?' He said: 'No; it is sufficient for you to pour three handfuls of water over your head, then pour water over you, and you will become pure.'"

[٧٤٤] ٥٨-(٣٣٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، قَالَ إِسْحٰقُ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي، أَفَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ قَالَ: «لَا، إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَىٰ رَأْسِكِ ثَلَاثَ حَثَيَاتٍ، ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ فَتَطْهُرِينَ».

[745] (...) It was narrated from Ayyûb bin Mûsâ with this chain. In the narration of 'Abdur-Razzâq it says: "Should I undo them for (*Ghusl* following) menses and *Janâbah*?" He said: "No." Then he mentioned something similar to the Hadîth

[٧٤٥] (...) وحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. قَالَا: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَيُّوبَ بْنِ مُوسَىٰ فِي هٰذَا الإِسْنَادِ، وَفِي حَدِيثِ

عَبْدِ الرَّزَّاقِ: فَأَنْقُضُهُ لِلْحَيْضَةِ وَالْجَنَابَةِ؟ فَقَالَ: «لَا». ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَة.

of Ibn 'Uyainah (no. 744).

[٧٤٦] (...) وحَدَّثَنِيهِ أَحْمَدُ بْنُ سعيدٍ الدَّارِمِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ: حَدَّثَنَا أَيُّوبُ ابْنُ مُوسَىٰ بِهٰذَا الإِسْنَادِ. وَقَالَ: أَفَأَحُلُّهُ فَأَغْسِلُهُ مِنَ الْجَنَابَةِ؟ وَلَمْ يَذْكُرِ: الْحَيْضَةَ.

[746] (...) It was narrated from Rawḥ bin Al-Qâsim: "Ayyûb bin Mûsâ narrated to us with this chain (a similar *Ḥadîth* as no. 744) and said: 'Should I undo it and wash it in the case of *Janâbah*?'" And he did not mention menses.

[٧٤٧] ٥٩-(٣٣١) وحَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ ابْنُ حُجْرٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: بَلَغَ عَائِشَةَ أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، فَقَالَتْ: يَا عَجَبًا لِابْنِ عَمْرٍو هٰذَا! يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، أَفَلَا يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُءُوسَهُنَّ! لَقَدْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَمَا أَزِيدُ عَلَىٰ أَنْ أُفْرِغَ عَلَىٰ رَأْسِي ثَلَاثَ إِفْرَاغَاتٍ.

[747] 59 - (331) It was narrated that 'Ubaid bin 'Umair said: "'Âishah heard that 'Abdullâh bin 'Amr was telling the women to undo their braids when they performed *Ghusl*. She said: 'How strange it is, that Ibn 'Amr should tell the women to undo their braids when they perform *Ghusl*! Why doesn't he tell them to shave their heads? The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, and I did not do more than pour water over my head three times (without undoing my braids).'"

Chapter 13. It Is Recommended For The Woman Who Is Performing *Ghusl* Following Menses To Apply A Piece Of Cloth Scented With Musk To The Site Of The Bleeding

(المعجم ١٣) - (بَابُ استحباب استعمال المغتسلة من الحيض فرصة من مسك في موضع الدم) (التحفة ٤٧)

[748] 60 - (332) It was narrated that 'Âi<u>sh</u>ah said: "A woman asked the Prophet ﷺ how she should perform *Ghusl* following her menses. He told her how to perform *Ghusl*, then said that she should take a piece of cloth scented with musk and purify herself with it. She said: 'How do I purify myself with it?' He said: 'Purify yourself with it, *Subḥân-Allâh* (Glorious is Allâh)!' and he covered his face'" - (One of the narrators) Sufyân bin 'Uyainah showed us how he covered his face with his hands - 'Âi<u>sh</u>ah said: "I pulled her towards me, because I understood what the Prophet ﷺ meant, and I said: 'Follow the traces of blood with it.'"

[٧٤٨] ٦٠-(٣٣٢) **حَدَّثَنَا** عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ [قَالَتْ]: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ: كَيْفَ تَغْتَسِلُ مِنْ حَيْضَتِهَا؟ قَالَ: فَذَكَرَتْ أَنَّهُ عَلَّمَهَا كَيْفَ تَغْتَسِلُ، ثُمَّ تَأْخُذُ فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرُ بِهَا، قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «تَطَهَّرِي بِهَا، وَسُبْحَانَ اللهِ» وَاسْتَتَرَ - وَأَشَارَ لَنَا سُفْيَانُ بْنُ عُيَيْنَةَ بِيَدِهِ عَلَىٰ وَجْهِهِ - قَالَ قَالَتْ عَائِشَةُ: وَاجْتَذَبْتُهَا إِلَيَّ، وَعَرَفْتُ مَا أَرَادَ النَّبِيُّ ﷺ. فَقُلْتُ تَتَبَّعِي بِهَا أَثَرَ الدَّمِ. وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: فَقُلْتُ: تَتَبَّعِي بِهَا آثَارَ الدَّمِ.

[749] (...) It was narrated from 'Âi<u>sh</u>ah that a woman asked the Prophet ﷺ: "How should I perform *Ghusl* when my menses ends?" He said: "Take a piece of cloth scented with musk and purify yourself with it." Then he

[٧٤٩] (...) **وحَدَّثَنِي** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ: كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهْرِ؟ فَقَالَ: «خُذِي فِرْصَةً

mentioned something similar to the *Ḥadîth* of Sufyân (no. 750).

مُمَسَّكَةً فَتَوَضَّئِي بِهَا» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

[750] 61 - (...) It was narrated from Ṣafiyyah and she narrates from 'Âishah that Asmâ' asked the Prophet ﷺ about *Ghusl* following menses. He said: "Let one of you take her water and *Sidr* (lote tree) leaves and clean herself well, then let her pour water over her head and rub it vigorously, so that it will reach the roots of her hair. Then let her pour the water over herself, then take a piece of cloth scented with musk and purify herself." Asmâ' said: "How should she purify herself?" He said: "*Subḥân-Allâh* (Glorious is Allâh)! Purify yourself with it." 'Âishah said - as if she whispered it to her - "Follow the traces of blood." And she asked him about *Ghusl* in the case of *Janâbah*. He said: "Let her take water and clean herself well - or clean herself thoroughly - then let her pour water over her head and rub it so that it reaches the roots of the hair, then let her pour water over herself." 'Âishah said: "How good the woman of the *Anṣâr* were! They did not let shyness prevent them from understanding their religion properly."

[٧٥٠] ٦١-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ قَالَ: سَمِعْتُ صَفِيَّةَ تُحَدِّثُ عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِ الْمَحِيضِ؟ فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ، ثُمَّ تَصُبُّ عَلى رَأْسِهَا فَتَدْلُكُهُ دَلْكًا شَدِيدًا، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا» فَقَالَتْ أَسْمَاءُ: وَكَيْفَ أَتَطَهَّرُ بِهَا؟ فَقَالَ: «سُبْحَانَ اللهِ تَطَهَّرِينَ بِهَا» فَقَالَتْ عَائِشَةُ - كَأَنَّهَا تُخْفِي ذَلِكَ تَتَبَّعِينَ أَثَرَ الدَّمِ، وَسَأَلَتْهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَأْخُذُ مَاءً فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ، أَوْ تُبْلِغُ الطُّهُورَ، ثُمَّ تَصُبُّ عَلَىٰ رَأْسِهَا فَتَدْلُكُهُ، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تُفِيضُ عَلَيْهَا الْمَاءَ» فَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ! لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

[751] (...) Shu'bah narrated something similar (as no. 750) with this chain and said: "He ﷺ

[٧٥١] (...) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هٰذَا

said: '*Subhân-Allâh* (Glorious is Allâh)! Purify yourself with it' and he covered his face."

الإِسْنَادِ، نَحْوَهُ. وَقَالَ: قَالَ «سُبْحَانَ اللهِ تَطَهَّرِي بِهَا» وَاسْتَتَرَ.

[752] (...) It was narrated that 'Âishah said: "Asmâ' bint Shakl entered upon the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, how should one of us perform *Ghusl* when her menstruation ends?'" And he quoted the *Hadîth* (no. 750), but he did not mention *Ghusl* from *Janâbah*.

[٧٥٢] (. . .) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ أَبِي الْأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ أَسْمَاءُ بِنْتُ شَكَلٍ عَلَىٰ رَسُولِ اللهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهُرَتْ مِنَ الْحَيْضِ؟ وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ فِيهِ غُسْلَ الْجَنَابَةِ.

Chapter 14. The *Ghusl* And The Prayer For A Woman Who Is Suffering Prolonged Vaginal Bleeding (*Istihâdah*)

(المعجم ١٤) - **(بَابُ المستحاضة وغسلها وصلاتها)** (التحفة ٤٨)

[753] 62 - (333) It was narrated that 'Âishah said: "Fâtimah bint Abî Hubaish came to the Prophet ﷺ and said: 'O Messenger of Allâh, I am a woman who suffers from *Istihâdhah* (prolonged vaginal bleding) and I do not become pure. Should I give up *As-Salât*?' He said: 'No, rather that is from a vein and is not menstruation. When the time of your menstruation arrives, stop praying, and when it is ends, wash the blood from yourself and offer *As-Salat*.'"

[٧٥٣] ٦٢-(٣٣٣) وحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَىٰ النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ، أَفَأَدَعُ الصَّلَاةَ؟ فَقَالَ: «لَا، إِنَّمَا ذَٰلِكِ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، فَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

[754] (...) A *Hadîth* and chain

[٧٥٤] (. . .) وَحَدَّثَنَا يَحْيَى بْنُ

similar to that of Wakî' (no. 753) was narrated from Hishâm bin 'Urwah. According to the narration of Qutaibah from Jarîr: "Fâṭimah bint Abî Ḥubaish bin 'Abdul-Muṭṭalib bin Asad, who was one of our womenfolk..."

He (Muslim) said: In the narration of (one of the narrators) Ḥammâd bin Zaid is an additional statement, which we did not mention.[1]

يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحمَّدٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِمِثْلِ حَدِيثِ وَكِيعٍ وَإِسْنَادِهِ. وَفِي حَدِيثِ قُتَيْبَةَ عَنْ جَرِيرٍ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ ابْنِ عَبْدِ الْمُطَّلِبِ بْنِ أَسَدٍ، وَهِيَ امْرَأَةٌ مِنَّا. قَالَ: وَفِي حَدِيثِ حَمَّادِ بْنِ زَيْدٍ زِيَادَةُ حَرْفٍ، تَرَكْنَا ذِكْرَهُ.

[755] 63 - (334) It was narrated from Ibn Shihâb, from 'Urwah, from 'Âishah that she said: "Umm Ḥabîbah bint Jaḥsh asked the Messenger of Allâh ﷺ: 'I suffer from *Istiḥâḍhah*.' He said: 'That is only a vein, so perform *Ghusl* and pray.' She used to perform *Ghusl* at the time of every prayer."

Al-Laith bin Sa'd said: "Ibn Shihâb did not mention that the Messenger of Allâh ﷺ told Umm Ḥabîbah bint Jaḥsh to perform *Ghusl* at the time of every prayer, but that it is something that she chose to do." Ibn Rumḥ said in his report: "The daughter of Jaḥsh," and he did not mention: "Umm Ḥabîbah."

[٧٥٥] ٦٣-(٣٣٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللهِ ﷺ. فَقَالَتْ: إِنِّي أُسْتَحَاضُ، فَقَالَ: «إِنَّمَا ذٰلِكِ عِرْقٌ فَاغْتَسِلِي، ثُمَّ صَلِّي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

قَالَ اللَّيْثُ بْنُ سَعْدٍ: لَمْ يَذْكُرِ ابْنُ شِهَابٍ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ، وَلٰكِنَّهُ شَيْءٌ فَعَلَتْهُ هِيَ. وَقَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: ابْنَةُ جَحْشٍ، وَلَمْ يَذْكُرْ أُمَّ حَبِيبَةَ.

[1] The wording in question in Ḥammad bin Zaid's narration was recorded by An-Nasâ'î (323).

[756] 64 - (...) It was narrated from 'Âishah, the wife of the Prophet ﷺ, that Umm Ḥabîbah bint Jaḥsh - the sister-in-law of the Messenger of Allâh ﷺ, who was married to 'Abdur-Raḥmân bin 'Awf - suffered from *Istiḥâḏhah* for seven years. She consulted the Messenger of Allâh ﷺ concerning that and the Messenger of Allâh ﷺ said: "That is not menstruation, rather it is a vein, so perform *Ghusl* and pray."

'Âishah said: "She used to perform *Ghusl* in a wash-tub in the apartment of her sister Zainab bint Jaḥsh until the blood turned the water red."

Ibn Shihâb said: "I told Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith bin Hishâm about that, and he said: 'May Allâh have mercy on Hind; if she had heard this verdict; she too was suffering from this ailment, and she used to weep a lot for not be able to offer *Salat*.'"

[٧٥٦] ٦٤-(...) وحَدَّثَنَا مُحمَّدُ ابْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُاللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ - خَتَنَةَ رَسُولِ اللهِ ﷺ وَتَحْتَ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ، اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللهِ ﷺ فِي ذَلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلٰكِنَّ هٰذَا عِرْقٌ، فَاغْتَسِلِي وَصَلِّي».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثْتُ بِذَلِكَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ، فَقَالَ: يَرْحَمُ اللهُ هِنْدًا، لَوْ سَمِعَتْ بِهٰذِهِ الْفُتْيَا، وَاللهِ! إِنْ كَانَتْ لَتَبْكِي، لأَنَّهَا كَانَتْ لَا تُصَلِّي.

[757] (...) It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jaḥsh came to the Messenger of Allâh ﷺ, and she had suffered from *Istiḥâḏhah* for seven years..." (narrating) a *Ḥadîth* similar to that of 'Amr bin Al-Ḥârith (no. 756), up to the

[٧٥٧] (...) وحَدَّثَنِي أَبُو عِمْرَانَ مُحمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ إِلَىٰ

words: "The blood turned the water red," but he did not mention what comes after that.

رَسُولِ اللهِ ﷺ، وَكَانَتِ اسْتُحِيضَتْ سَبْعَ سِنِينَ، بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ إِلَىٰ قَوْلِهِ: تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[758] (...) It was narrated from 'Âi<u>sh</u>ah that the daughter of Jaḥ<u>sh</u> suffered from *Istiḥâ<u>dh</u>ah* for seven years... a similar *Ḥadî<u>th</u>* (as no. 756).

[٧٥٨] (...) **وحَدَّثَني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ بِنَحْوِ حَدِيثِهِمْ.

[759] 65 - (...) It was narrated that 'Âi<u>sh</u>ah said: "Umm Ḥabîbah asked the Messenger of Allâh ﷺ about bleeding. 'Âi<u>sh</u>ah said: 'I saw a tub full of blood, and the Messenger of Allâh ﷺ said to her: "Wait as long as you reckon your period used to last, then perform *Ghusl* and pray."

[٧٥٩] ٦٥-(...) **وحَدَّثَنَا** مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الدَّمِ؟ فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلآنَ دَمًا، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ، ثُمَّ اغْتَسِلِي وَصَلِّي».

[760] 66 - (...) It was narrated from 'Irâk, from 'Urwah, that 'Âi<u>sh</u>ah, the wife of the Prophet ﷺ said: "Umm Ḥabîbah bint Jaḥ<u>sh</u>, who was married to 'Abdur-Raḥmân bin 'Awf, complained to the Messenger of Allâh ﷺ about her bleeding. He

[٧٦٠] ٦٦-(...) **حَدَّثَني** مُوسَى ابْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحٰقُ بْنُ بَكْرِ بْنِ مُضَرَ: حَدَّثَنِي أَبِي: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ

said to her: 'Wait as long as you reckon your period used to last, then perform *Ghusl*.' She used to perform *Ghusl* at the time of every prayer."

النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ، الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ، شَكَتْ إِلَىٰ رَسُولِ اللهِ ﷺ الدَّمَ. فَقَالَ لَهَا: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ، ثُمَّ اغْتَسِلِي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

Chapter 15. A Menstruating Woman Is Obliged To Make Up Missed Fasts But Not Prayers

(المعجم ١٥) - (بَابُ وجوب قضاء الصوم على الحائض دون الصلاة)

(التحفة ٤٩)

[761] 67 - (335) It was narrated from Mu'â<u>dh</u>ah that a woman asked 'Âi<u>sh</u>ah: "Should one of us make up the prayers that she misses during her menses?" 'Âi<u>sh</u>ah said: "Are you a *Ḥarûriyyah*? One of us would menstruate during the time of the Messenger of Allâh ﷺ, then she was not ordered to make up (the prayers)."

[٧٦١] ٦٧-(٣٣٥) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ؛ وَحَدَّثَنَا حَمَّادٌ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ: أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ فَقَالَتْ: أَتَقْضِي إِحْدَانَا الصَّلَاةَ أَيَّامَ مَحِيضِهَا؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، ثُمَّ لَا تُؤْمَرُ بِقَضَاءٍ.

[762] 68 - (...) It was narrated that Yazîd said: "I heard Mu'â<u>dh</u>ah (say) that she asked 'Âi<u>sh</u>ah: 'Should a menstruating woman make up missed prayers?' 'Âi<u>sh</u>ah said: 'Are you a *Ḥarûriyyah*? The wives of the Messenger of Allâh ﷺ used to menstruate, but did he ﷺ tell

[٧٦٢] ٦٨-(...) وحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ قَالَ: سَمِعْتُ مُعَاذَةَ، أَنَّهَا سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّ نِسَاءُ رَسُولِ

them to make up (the prayers)?!'"

اللهِ ﷺ يَحِضْنَ أَفَأَمَرَهُنَّ أَنْ يَجْزِينَ؟ قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: تَعْنِي يَقْضِينَ.

[763] 69 - (...) It was narrated that Mu'â<u>dh</u>ah said: "I asked 'Âi<u>sh</u>ah: 'Why does a menstruating woman have to make up missed fasts but not missed prayers?' She said: 'Are you a *Ḥarûriyyah*?' I said: 'I am not a *Ḥarûriyyah*, but I am asking.' She said: 'That used to happen to us and we were commanded to make up the fasts but we were not commanded to make up the prayers.'"

[٧٦٣] **٦٩**-(...) **وحَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ قُلْتُ: لَسْتُ بِحَرُورِيَّةٍ، وَلٰكِنِّي أَسْأَلُ، قَالَتْ: كَانَ يُصِيبُنَا ذٰلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ.

Chapter 16. Covering Oneself With A Garment And The Like While Performing *Ghusl*

(المعجم ١٦) - (بَابُ تستر المغتسل بثوب ونحوه) (التحفة ٥٠)

[764] 70 - (336) Umm Hânî' bint Abî Ṭâlib said: "I went to the Messenger of Allâh ﷺ during the year of the Conquest and I found him performing *Ghusl*, and his daughter Fâṭimah was screening him with a garment."

[٧٦٤] **٧٠**-(٣٣٦) **وحَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَىٰ رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ. [انظر: ١٦٦٧]

[765] 71 - (...) Abû Murrah, the freed slave of 'Aqîl, narrated that Umm Hânî' bint Abî Ṭâlib told him that during the year of the Conquest, she came to the Messenger of Allâh ﷺ when he

[٧٦٥] **٧١**-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي

هِنْدٍ؛ أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلٍ حَدَّثَهُ؛ أَنَّ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ أَنَّهُ لَمَّا كَانَ عَامُ الْفَتْحِ، أَتَتْ رَسُولَ اللهِ ﷺ وَهُوَ بِأَعْلَىٰ مَكَّةَ، قَامَ رَسُولُ اللهِ ﷺ إِلَىٰ غُسْلِهِ، فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ، ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ سُبْحَةَ الضُّحَى.

was in the upper part of Makkah, and the Messenger of Allâh ﷺ got up to perform *Ghusl*, and Fâṭimah screened him. Then he took his garment and wrapped it around himself, then he prayed eight *Rak'ah* of *Ḍuḥa* prayer.

[٧٦٦] ٧٢-(...) **وحَدَّثَنَاه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ بِهٰذَا الْإِسنادِ، وَقَالَ: فَسَتَرَتْهُ ابْنَتُهُ فَاطِمَةُ بِثَوْبِهِ، فَلَمَّا اغْتَسَلَ أَخَذَهُ فَالْتَحَفَ بِهِ، ثُمَّ قَامَ فَصَلَّى ثَمَانَ سَجَدَاتٍ، وَذَلِكَ ضُحًى.

[766] 72 - (...) It was narrated from Sa'eed bin Abî Hind with this chain (as no. 765), and he said: "His daughter Fâṭimah screened him with his garment, and when he had performed *Ghusl* he took it and wrapped himself in it, then he stood up and prayed eight *Rak'ah*, and that was *Ḍuḥa* (Prayer)."

[٧٦٧] ٧٣-(٣٣٧) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُوسَىٰ الْقَارِئُ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ مَاءً وَسَتَرْتُهُ فَاغْتَسَلَ.

[767] 73 - (337) It was narrated from Ibn 'Abbâs that Maimûnah said: "I put some water out for the Prophet ﷺ and screened him, and he performed *Ghusl*."

(المعجم ١٧) - (بَابُ تحريم النظر إلى العورات) (التحفة ٥١)

Chapter 17. The Prohibition Of Looking At *'Awrah*

[٧٦٨] ٧٤-(٣٣٨) **حَدَّثَنَا** أَبُو بَكْرٍ

[768] 74 - (338) It was narrated

from 'Abdur-Raḥmân bin Abî Sa'eed Al-Khudrî, from his father, that the Messenger of Allâh ﷺ said: "No man should look at the *'Awrah* of another man, and no woman should look at the *'Awrah* of another woman. No man should lie with another man under the same cover, and no woman should lie with another woman under the same cover."

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَىٰ عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَىٰ عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَىٰ الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَىٰ الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

[769] (...) Aḍ-Ḍaḥḥâk bin 'Uthmân narrated it to us with this chain (a *Ḥadîth* similar to no. 768), but instead of *'Awrah* he said: "The nakedness of another man and the nakedness of another woman."

[٧٦٩] (. . .) **وَحَدَّثَنِيهِ** هَٰرُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ بِهٰذَا الإِسْنَادِ وَقَالَا - مَكَانَ «عَوْرَةِ - عُرْيَةِ الرَّجُلِ وَعُرْيَةِ الْمَرْأَةِ».

Chapter 18. It Is Permissible To Bathe Naked When One Is Alone

(المعجم ١٨) - (بَابُ جواز الاغتسال عريانًا في الخلوة) (التحفة ٥٢)

[770] 75 - (339) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad, the Messenger of Allâh ﷺ," and he mentioned a number of *Aḥâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'The Children of Israel used to bathe naked, looking at one another's *'Awrah*. But Mûsâ, ﷺ, used to bathe alone, and they

[٧٧٠] **٧٥-(٣٣٩)** [و]حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُون عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَىٰ سَوْأَةِ بَعْضٍ، وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ يَغْتَسِلُ

said: "By Allâh, nothing is keeping Mûsâ from bathing with us except for the fact that he has a scrotal hernia." "One day he went to perform *Ghusl* and he put his garment on a rock. The rock fled with his garment, and Mûsâ began to run after it, saying: "My garment, O rock! My garment, O rock!" until the Children of Israel saw the *'Awrah* of Mûsâ and said: "By Allâh, there is nothing wrong with Mûsâ." Then the rock came to a standstill. He took his garment and struck the rock hard.'"

Abû Hurairah said: "By Allâh, there were six or seven marks on the rock where Mûsâ had struck it."

وَحْدَهُ، فَقَالُوا: وَاللهِ! مَا يَمْنَعُ مُوسَىٰ أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدَرُ، قَالَ فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَىٰ حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ، قَالَ فَجَمَحَ مُوسَىٰ عَلَيْهِ السَّلَامُ بِإِثْرِهِ يَقُولُ: ثَوْبِي حَجَرُ! ثَوْبِي حَجَرُ! حَتَّىٰ نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَىٰ سَوْأَةِ مُوسَىٰ عَلَيْهِ السَّلَامُ وَقَالُوا: وَاللهِ! مَا بِمُوسَىٰ مِنْ بَأْسٍ، فَقَامَ الْحَجَرُ حَتَّىٰ نُظِرَ إِلَيْهِ. قَالَ فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا».

قَالَ أَبُو هُرَيْرَةَ: وَاللهِ! إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ، ضَرْبُ مُوسَىٰ بِالْحَجَرِ. [انظر: ٦١٤٦]

Chapter 19. Taking Care To Conceal One's *'Awrah*

(المعجم ١٩) - (بَابُ الاعتناء بحفظ العورة) (التحفة ٥٣)

[771] 76 - (340) Jâbir bin 'Abdullâh said: "When the Ka'bah was built, the Prophet ﷺ and 'Abbâs went to move a stone. Al-'Abbâs said to the Prophet ﷺ: 'Put your *Izâr* (lower garment) up on your shoulders to protect them from the stone.' He did that, then he fell to the ground. His eyes lifted up towards heaven (i.e., he became unconscious), then he got up and said: 'My *Izâr*, my *Izâr*!' and his *Izâr* was tied around him."

[٧٧١] ٧٦-(٣٤٠) وحَدَّثَنَا إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ حَاتِمِ ابْنِ مَيْمُونٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحٰقُ ابْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لَهُمَا - قَالَ إِسْحٰقُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ. أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: ...

الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلَانِ حِجَارَةً، فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَىٰ عَاتِقِكَ، مِنَ الْحِجَارَةِ، فَفَعَلَ، فَخَرَّ إِلَىٰ الْأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَىٰ السَّمَاءِ، ثُمَّ قَامَ فَقَالَ: «إِزَارِي، إِزَارِي» فَشُدَّ عَلَيْهِ إِزَارُهُ.

قَالَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: عَلَىٰ رَقَبَتِكَ. وَلَمْ يَقُلْ: عَلَىٰ عَاتِقِكَ.

Ibn Râfi' said in his report: "On your neck;" he did not say, "on your shoulders," (this happened when the Messenger of Allâh was in his childhood.)

[772] 77 - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ was moving stones for the (building of) Ka'bah with them, and he was wearing his *Izâr*. Al-'Abbâs - his paternal uncle - said to him: "O son of my brother, why don't you undo your *Izâr* and put it on your shoulders to protect them from the stones?" So he undid it and put it on his shoulders, then he fell down, unconscious. He was never seen naked after that day.

[٧٧٢] ٧٧-(...) **وحَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحٰقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ، وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ - عَمُّهُ -: يَا ابْنَ أَخِي! لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَىٰ مَنْكِبِكَ، دُونَ الْحِجَارَةِ. قَالَ فَحَلَّهُ، فَجَعَلَهُ عَلَىٰ مَنْكِبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ. قَالَ: فَمَا رُؤِيَ بَعْدَ ذٰلِكَ الْيَوْمِ عُرْيَانًا.

[773] 78 - (341) It was narrated that Al-Miswar bin Ma<u>kh</u>ramah said: "I was carrying a heavy rock, wearing a light *Izâr*. My *Izâr* slipped off and I was carrying the rock so I could not put my *Izâr* back until I had put the rock in its place. The Messenger of Allâh ﷺ said: 'Go back and get your garment, and do not walk about naked.'"

[٧٧٣] ٧٨-(٣٤١) **حَدَّثَنَا** سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الْأَنْصَارِيُّ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ ابْنِ حُنَيْفٍ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: أَقْبَلْتُ بِحَجَرٍ، أَحْمِلُهُ ثَقِيلٍ، وَعَلَيَّ إِزَارٌ خَفِيفٌ، قَالَ:

فَانْحَلَّ إِزَارِي وَمَعِيَ الْحَجَرُ، لَمْ أَسْتَطِعْ أَنْ أَضَعَهُ حَتَّىٰ بَلَغْتُ بِهِ إِلَىٰ مَوْضِعِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «ارْجِعْ إِلَىٰ ثَوْبِكَ فَخُذْهُ، وَلَا تَمْشُوا عُرَاةً».

Chapter 20. Screening Oneself When Urinating

[774] **79 - (342)** It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh ﷺ made me ride behind him one day, and he told me a secret which I will never tell to any of the people. When relieving himself, the Messenger of Allâh ﷺ liked to find a place where he was well concealed, a hill or a cluster of date-palms."

Chapter 21. At The Beginning Of Islam, Intercourse Did Not Necessitate *Ghusl* Unless Semen Was Emitted, Then That Was Abrogated And *Ghusl* Becomes Obligatory For Intercourse

[775] **80 - (343)** It was narrated

(المعجم ٢٠) - (بَابُ التستر عند البول) (التحفة ٥٤)

[٧٧٤] **٧٩-(٣٤٢)** حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ قَالَا: حَدَّثَنَا مَهْدِيٌّ - وَهُو ابْنُ مَيْمُونٍ -: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفَنِي رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسَرَّ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللهِ ﷺ لِحَاجَتِهِ، هَدَفٌ أَوْ حَائِشُ نَخْلٍ.

قَالَ ابْنُ أَسْمَاءَ فِي حَدِيثِهِ: يَعْنِي حَائِطَ نَخْلٍ.

(المعجم ٢١) - (بَابُ بيان أن الجماع كان في أول الإسلام لا يوجب الغسل إلا أن ينزل المني وبيان نسخه وأن الغسل يجب بالجماع) (التحفة ٥٥)

[٧٧٥] **٨٠-(٣٤٣)** حَدَّثَنَا يَحْيَى

from 'Abdur-Raḥmân bin Abî Sa'eed Al-Khudrî that his father said: "I went out with the Messenger of Allâh ﷺ on a Monday to Qubâ', and while we were in (the land of) Banû Sâlim, the Messenger of Allâh ﷺ stood at the door of 'Itbân and called out loudly to him. He came out, dragging his *Izâr*, and the Messenger of Allâh ﷺ said: 'We made the man rush.' 'Itbân said: 'O Messenger of Allâh, what do you think, if a man hastens to part from his wife and does not emit semen, what should he do?' The Messenger of Allâh ﷺ said: 'Water is for water.'"[1]

بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ شَرِيكٍ يَعْنِي ابْنَ أَبِي نَمِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الْإِثْنَيْنِ إِلَىٰ قُبَاءٍ، حَتَّىٰ إِذَا كُنَّا فِي بَنِي سَالِمٍ وَقَفَ رَسُولُ اللهِ ﷺ عَلَىٰ بَابِ عِتْبَانَ، فَصَرَخَ بِهِ، فَخَرَجَ يَجُرُّ إِزَارَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَعْجَلْنَا الرَّجُلَ» فَقَالَ عِتْبَانُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ الرَّجُلَ يُعْجَلُ عَنِ امْرَأَتِهِ وَلَمْ يُمْنِ مَاذَا عَلَيْهِ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ».

[776] 81 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Water is for water."

[٧٧٦] **٨١-(...) حَدَّثَنَا** هَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ حَدَّثَهُ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ».

[1] Meaning, *Ghusl* must be performed when semen is emitted.

[777] 82 - (344) Abû Al-'Alâ' bin Shikh-khîr said: "The *Hâdîth* of the Messenger of Allâh ﷺ abrogated one another as Verses of the Qur'ân abrogated one another."

[٧٧٧] ٨٢-(٣٤٤) حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو الْعَلَاءِ بْنُ الشِّخِّيرِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَنْسَخُ حَدِيثُهُ بَعْضُه بَعْضًا، كَمَا يَنْسَخُ الْقُرْآنُ بَعْضُهُ بَعْضًا.

[778] 83 - (345) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ passed by a man from among the *Anṣâr* and called for him. He came out with his hair dripping and he said: "Perhaps we made you rush?" He said: "Yes, O Messenger of Allâh." He said: "If you hastened or did not emit semen, then you do not have to perform *Ghusl*, but you have to perform *Wuḍû'*."

[٧٧٨] ٨٣-(٣٤٥) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَىٰ رَجُلٍ مِنَ الْأَنْصَارِ، فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ: «لَعَلَّنَا أَعْجَلْنَاكَ؟» قَالَ: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: «إِذَا أُعْجِلْتَ أَوْ أَقْحَطْتَ، فَلَا غُسْلَ عَلَيْكَ، وَعَلَيْكَ الْوُضُوءُ».

وَقَالَ ابْنُ بَشَّارٍ: إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ.

[779] 84 - (346) It was narrated that Ubayy bin Ka'b said: "I asked the Messenger of Allâh ﷺ about a man who has intercourse with his wife but fails to ejaculate. He said: 'Let him wash

[٧٧٩] ٨٤-(٣٤٦) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبُو

مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ ثُمَّ يُكْسِلُ؟ فَقَالَ: «يَغْسِلُ مَا أَصَابَهُ مِنَ الْمَرْأَةِ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي».

off whatever has got on him from his woman, then perform *Wuḍû'* and pray.'"

[٧٨٠] **٨٥-(...) وحَدَّثَنَا** مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ: حَدَّثَنِي أَبِي عَنِ الْمَلِيِّ، عَنِ الْمَلِيِّ يَعْنِي بِقَوْلِهِ الْمَلِيِّ عَنِ الْمَلِيِّ، أَبُو أَيُّوبَ عَنْ أُبَيِّ بْنِ كَعْبٍ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ، فِي الرَّجُلِ يَأْتِي أَهْلَهُ ثُمَّ لَا يُنْزِلُ قَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ».

[780] 85 - (...) It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ said, concerning a man who has intercourse with his wife but does not ejaculate: "Let him wash his private part and perform *Wuḍû'*."

[٧٨١] **٨٦-(٣٤٧) وحَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لَهُ -: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَخْبَرَهُ أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ، قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: «يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ،

[781] 86 - (347) Zaid bin Khâlid Al-Juhanî narrated that he asked 'Uthmân bin 'Affân: "What do you think if a man has intercourse with his wife but does not emit semen?" 'Uthmân said: "He should perform *Wuḍû'* as for prayer, and wash his private part." 'Uthmân said: "I heard it from the Messenger of Allâh ﷺ."

وَيَغْسِلُ ذَكَرَهُ». قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

[782] (...) 'Urwah bin Az-Zubair narrated that Abû Ayyûb informed him, that he heard that from the Messenger of Allâh ﷺ (a similar *Hadîth* as no. 781).

[٧٨٢] (. . .) وحَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ عَنْ يَحْيَىٰ: وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ، أَنَّهُ سَمِعَ ذَٰلِكَ مِنْ رَسُولِ اللهِ ﷺ.

Chapter 22. Abrogation Of "Water Is For Water," And That It Is Obligatory To Perform *Ghusl* When The Two Circumcised Parts Meet

(المعجم ٢٢) - (بَابُ نسخ: «الماء من الماء». ووجوب الغسل بالتقاء الختانين) (التحفة ٥٦)

[783] 87 - (348) It was narrated from Abû Hurairah that the Prophet of Allâh ﷺ said: "When a man sits between the four parts[1] and toils with her, then *Ghusl* is obligatory."

According to the *Hadîth* of Matar: "Even if he does not ejaculate."

[٧٨٣] ٨٧-(٣٤٨) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ؛ وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، وَمَطَرٌ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ».

وَفِي حَدِيثِ مَطَرٍ: «وَإِنْ لَمْ يُنْزِلْ».

قَالَ زُهَيْرٌ مِنْ بَيْنِهِمْ: «بَيْنَ أَشْعُبِهَا الْأَرْبَعِ».

[1] Meaning the arms and legs of his wife.

[784] (...) A similar report (as no. 783) was narrated from Shu'bah from Qatâdah with this chain. Except that in the narration of Shu'bah he said: "Then he struggles" and it was not said: "Even if he does not ejaculate."

[٧٨٤] (. . .) حَدَّثَنَا مُحمَّدُ بْنُ عَمْرِو ابْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا مُحمَّدُ بْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَني وَهْبُ بْنُ جَرِيرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: «ثُمَّ اجْتَهَدَ» وَلَمْ يَقُلْ: «وَإِنْ لَمْ يُنْزِلْ».

[785] 88 - (349) It was narrated that Abû Mûsâ said: "A group of the *Muhâjireen* and *Anṣâr* differed concerning that. The *Anṣâr* said: '*Ghusl* is not mandatory unless semen spurts forth or there is water (emission of fluid).' The *Muhâjirûn* said: 'When he has intercourse, *Ghusl* is mandatory.' Abû Mûsâ said: 'I will answer you concerning that'. I went and asked permission to enter upon 'Âishah, and permission was granted to me. I said to her: 'O my mother' - or, 'O Mother of the Believers' - 'I want to ask you about something but I feel shy.' She said: 'Do not feel too shy to ask me anything that you would ask your mother who gave birth to you, for I am your mother.' I said: 'What necessitates *Ghusl*?' She said: 'You have come to one who knows about that. The Messenger of Allâh ﷺ said: 'When a man sits between the four parts and

[٧٨٥] ٨٨-(٣٤٩) وحَدَّثنا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ - وَهٰذَا حَدِيثُهُ -: حَدَّثَنَا هِشَامٌ عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ - وَلَا أَعْلَمُهُ إِلَّا عَنْ أَبِي بُرْدَةَ - عَنْ أَبِي مُوسَىٰ قَالَ: اخْتَلَفَ فِي ذَٰلِكَ رَهْطٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّونَ: لَا يَجِبُ الْغُسْلُ إِلَّا مِنَ الدَّفْقِ أَوْ مِنَ الْمَاءِ، وَقَالَ الْمُهَاجِرُونَ: بَلْ إِذَا خَالَطَ فَقَدْ وَجَبَ الْغُسْلُ. قَالَ: قَالَ أَبُو مُوسَىٰ: فَأَنَا أَشْفِيكُمْ مِنْ ذَٰلِكَ، فَقُمْتُ فَاسْتَأْذَنْتُ عَلَىٰ عَائِشَةَ، فَأُذِنَ لِي، فَقُلْتُ لَهَا: يَا أُمَّاهْ - أَوْ يَا أُمَّ الْمُؤْمِنِينَ - إِنِّي أُرِيدُ أَنْ أَسْأَلَكِ عَنْ شَيْءٍ، وَإِنِّي

the two circumcised parts meet, then *Ghusl* is obligatory.'"

أَسْتَحْيِيكِ. فَقَالَتْ: لَا تَسْتَحِي أَنْ تَسْأَلَنِي عَمَّا كُنْتَ سَائِلًا عَنْهُ أُمَّكَ الَّتِي وَلَدَتْكَ، فَإِنَّمَا أَنَا أُمُّكَ، قُلْتُ: فَمَا يُوجِبُ الْغُسْلَ؟ قَالَتْ: عَلَى الْخَبِيرِ سَقَطْتَ. قَالَ رَسُولُ اللهِ ﷺ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ، وَمَسَّ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ».

[786] 89 - (350) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "A man asked the Messenger of Allâh ﷺ about a man who has intercourse with his wife then he fails (to ejaculate). Do they have to perform *Ghusl*? 'Âishah was sitting there, and the Messenger of Allâh ﷺ said: 'I do that, I and this one, then we perform *Ghusl*.'"

[٧٨٦] **٨٩-(٣٥٠) حَدَّثَنَا** هَٰرُونُ بْنُ مَعْرُوفٍ، وَهَٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. قَالَتْ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ يُكْسِلُ، هَلْ عَلَيْهِمَا الْغُسْلُ؟ وَعَائِشَةُ جَالِسَةٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَفْعَلُ ذَٰلِكَ، أَنَا وَهَٰذِهِ، ثُمَّ نَغْتَسِلُ».

Chapter 23. Performing *Wuḍû'* After Eating Something That Has Been Touched By Fire

(المعجم ٢٣) - (بَابُ الْوضوء مما مست النار) (التحفة ٥٧)

[787] 90 - (351) Zaid bin Thâbit said: "I heard the Messenger of Allâh ﷺ say: '*Wuḍû'* (is required) for that which has been touched by fire.'"

[٧٨٧] **٩٠-(٣٥١) وحَدَّثَنَا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ

الْحَارِثِ بْنِ هِشَامٍ، أَنَّ خَارِجَةَ بْنَ زَيْدٍ الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّ أَبَاهُ زَيْدَ بْنَ ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ».

[788] (352) 'Abdullâh bin Ibrâhîm bin Qâriz narrated that he found Abû Hurairah performing *Wuḍû'* in the *Masjid*, and he said: "I am performing *Wuḍû'* because of pieces of cottage cheese that I ate, because I heard the Messenger of Allâh ﷺ say: "Perform *Wuḍû'* for that which has been touched by fire."

[٧٨٨] (٣٥٢) **قَالَ ابْنُ شِهَابٍ:** أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، أَنَّ عَبْدَاللهِ ابْنَ إِبْرَاهِيمَ بْنِ قَارِظٍ أَخْبَرَهُ، أَنَّهُ وَجَدَ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى الْمَسْجِدِ. فَقَالَ: إِنَّمَا أَتَوَضَّأُ مِنْ أَثْوَارِ أَقِطٍ أَكَلْتُهَا، لأَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

[789] (353) Ibn Shihâb said: "Sa'eed bin Khâlid bin 'Amr bin 'Uthmân told me, when I narrated this *Ḥadîth* (no. 788) to him, that he asked 'Urwah bin Az-Zubair about performing *Wuḍû'* for that which has been touched by fire. 'Urwah said: 'I heard 'Âishah, the wife of the Prophet ﷺ, say: "The Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* for that which has been touched by fire.'"

[٧٨٩] (٣٥٣) **قَالَ ابْنُ شِهَابٍ:** أَخْبَرَنِي سَعِيدُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ عُثْمَانَ وَأَنَا أُحَدِّثُهُ هٰذَا الْحَدِيثَ أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ؟ فَقَالَ عُرْوَةُ: سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

Chapter 24. Abrogation Of *Wuḍû'* For That Which Has Been Touched By Fire

(المعجم ٢٤) - (بَابُ نسخ الوضوء مِمَّا مست النار) (التحفة ٥٨)

[790] 91 - (354) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ ate some lamb shoulder, then he offered

[٧٩٠] ٩١-(٣٥٤) **وَحَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ

Ṣalat, and he did not perform *Wuḍû'*.

زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّىٰ وَلَمْ يَتَوَضَّأْ.

[791] (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ ate some meat from the bone - or some meat - then he prayed and he did not perform *Wuḍû'*, or he did not touch water.

[٧٩١] (...) وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ. أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عَرْقًا - أَوْ لَحْمًا - ثُمَّ صَلَّىٰ وَلَمْ يَتَوَضَّأْ، أَوْ لَمْ يَمَسَّ مَاءً».

[792] 92 - (355) It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrî, from his father, that he saw the Messenger of Allâh ﷺ cut (some meat) from a lamb shoulder and eat it, then he prayed and he did not perform *Wuḍû'*.

[٧٩٢] ٩٢-(٣٥٥) وحَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ: أَنَّهُ رَأَىٰ رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفٍ يَأْكُلُ مِنْهَا ثُمَّ صَلَّىٰ وَلَمْ يَتَوَضَّأْ.

[793] 93 - (...) It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrî that his father said: "I saw the Messenger of Allâh ﷺ cut (some meat) from a lamb shoulder and eat it, then the call to prayer was given. He got up, put down the knife

[٧٩٣] ٩٣-(...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ

and prayed, and he did not perform *Wuḍû'*."

كَتِفِ شَاةٍ، فَأَكَلَ مِنْهَا، فَدُعِيَ إِلَى الصَّلَاةِ، فَقَامَ وَطَرَحَ السِّكِّينَ وَصَلَّى وَلَمْ يَتَوَضَّأْ.

[794] **(...)** A similar *Ḥadîth* (as no. 793) was narrated by 'Alî bin 'Abdullâh bin 'Abbâs from his father, from the Messenger of Allâh ﷺ.

[٧٩٤] قال ابْنُ شِهَابٍ: وَحَدَّثَنِي عَلِيُّ ابْنُ عَبْدِ اللهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ [بِذَلِكَ].

[795] **(356)** It was narrated from Maimûnah, the wife of the Prophet ﷺ, that the Prophet ﷺ ate some lamb shoulder in her house, then he prayed and he did not perform *Wuḍû'*.

[٧٩٥] (٣٥٦) قَالَ عَمْرٌو: وَحَدَّثَنِي بُكَيْرُ بْنُ الْأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كَتِفًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[796] **(...)** A similar *Ḥadîth* (as no.795) was narrated from Maimûnah, the wife of the Prophet ﷺ.

[٧٩٦] (...) قَالَ عَمْرٌو: وَحَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ عَنْ يَعْقُوبَ بْنِ الْأَشَجِّ، عَنْ كُرَيْبٍ [مَوْلَى ابْنِ عَبَّاسٍ]، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ. [بِذَلِكَ].

[797] **94 - (357)** It was narrated that Abû Râfi' said: "I bear witness that I used to grill sheep liver for the Messenger of Allâh ﷺ, then he prayed and he did not perform *Wuḍû'*."

[٧٩٧] ٩٤-(٣٥٧) قَالَ: عَمْرٌو وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ عَبْدِ اللهِ ابْنِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي رَافِعٍ قَالَ: أَشْهَدُ لَكُنْتُ أَشْوِي لِرَسُولِ اللهِ ﷺ بَطْنَ الشَّاةِ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[798] **95 - (358)** It was narrated from Az-Zuhrî, from 'Ubaidullâh bin 'Abdullâh, from Ibn 'Abbâs that the Prophet ﷺ drank some milk, then he called for some

[٧٩٨] ٩٥-(٣٥٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ

water and rinsed out his mouth and said: "There is some greasiness in it."

عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ وَقَالَ: «إِنَّ لَهُ دَسَمًا».

[799] **(...)** A similar report (as no. 798) was narrated with the (previous) chain of 'Uqayl, from Az-Zuhrî.

[٧٩٩] (...) **وحَدَّثَنِي** أَحْمَدُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: وَأَخْبَرَنِي عَمْرٌو؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ بِإِسْنَادِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، مِثْلَهُ.

[800] 96 - (359) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ got dressed, then he came out to offer *Ṣalat*. A gift of bread and meat was brought to him and he ate three mouthfuls, then he led the people in prayer, and he did not touch any water (i.e. he ﷺ did not perform *Wuḍû'*).

[٨٠٠] **٩٦-(٣٥٩) وحَدَّثَنِي** عَلِيُّ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ جَمَعَ عَلَيْهِ ثِيَابَهُ ثُمَّ خَرَجَ إِلَىٰ الصَّلَاةِ، فَأُتِيَ بِهَدِيَّةِ خُبْزٍ وَلَحْمٍ، فَأَكَلَ ثَلَاثَ لُقَمٍ، ثُمَّ صَلَّى بِالنَّاسِ، وَمَا مَسَّ مَاءً.

[801] **(...)** Muḥammad bin 'Amr bin 'Aṭâ' said: "I was with Ibn 'Abbâs..." and he quoted a *Ḥadîth* of Ibn Ḥalḥalah (no. 800). In it he said: "Ibn 'Abbâs saw the Prophet ﷺ do that." He said: "He offered *Ṣalat*," but he did not say, "he led the people."

[٨٠١] (...) **وحَدَّثَنَاه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ حَلْحَلَةَ. وَفِيهِ: أَنَّ ابْنَ عَبَّاسٍ شَهِدَ ذَلِكَ مِنَ النَّبِيِّ ﷺ. وَقَالَ: صَلَّىٰ، وَلَمْ يَقُلْ: بِالنَّاسِ.

Chapter 25. (Performing) *Wuḍû'* After Eating Camel Meat

(المعجم ٢٥) - (بَابُ الوضوء من لحوم الإبل) (التحفة ٥٩)

[802] 97 - (360) It was narrated from Jâbir bin Samurah that a man asked the Messenger of Allâh ﷺ: "Should I perform *Wuḍû'* after eating lamb?" He said: "If you wish, then perform *Wuḍû'*, and if not, then do not do it." He said: "Should I perform *Wuḍû'* after eating camel meat?" He said: "Yes, perform *Wuḍû'* after eating camel meat." He said: "Can I offer prayer in sheep pens?" He said: "Yes." He said: "Can I pray in the area where camels rest?" He said, "No."

[٨٠٢] **٩٧-(٣٦٠) وَحَدَّثَنَا** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: أَأَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ: «إِنْ شِئْتَ، فَتَوَضَّأْ، وَإِنْ شِئْتَ، فَلَا تَوَضَّأْ» قَالَ: أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟ قَالَ: «نَعَمْ، فَتَوَضَّأْ مِنْ لُحُومِ الْإِبِلِ» قَالَ: أُصَلِّي فِي مَرَابِضِ الْغَنَمِ؟ قَالَ: «نَعَمْ» قَالَ: أُصَلِّي فِي مَبَارِكِ الْإِبِلِ؟ قَالَ: «لَا».

[803] (...) A *Ḥadîth* similar to that of Abû Kâmil from Abû 'Awânah was narrated from Jâbir bin Samurah (no. 802) from the Prophet ﷺ.

[٨٠٣] (...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكٍ، وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُوسَىٰ عَنْ شَيْبَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، وَأَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، كُلُّهُمْ عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ أَبِي كَامِلٍ، عَنْ أَبِي عَوَانَةَ.

Chapter 26. Evidence That If A Person Is Certain That He Is In A State Of Purity, Then He Doubts Whether He Has Committed *Hadath* (Broken His *Wuḍû'*), Then He Prays With His Purity Like That

[804] 98 - (361) It was narrated from Sa'eed, and 'Abbâd bin Tamîm, from his paternal uncle, that a complaint was made to the Prophet ﷺ about when one thinks that something has happened while he is praying. He (ﷺ) said: "Do not stop until you hear a sound or notice a smell."

[805] 99 - (362) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you feels something in his stomach and is not sure whether something came out of him or not, let him not leave the *Masjid* (i.e., continue his prayer) unless he hears a sound or notices a smell.'"

Chapter 27. Hides Of Dead Animals Are Purified By Tanning

[806] 100 - (363) It was

(المعجم ٢٦) - **(بَابُ الدليل على أن من تيقن الطهارة ثم شك في الحدث فله أن يصلي بطهارته تلك)** (التحفة ٦٠)

[٨٠٤] ٩٨-(٣٦١) وحَدَّثَني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَعَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ شُكِيَ إِلَىٰ النَّبِيِّ ﷺ: الرَّجُلُ، يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ. قَالَ: «لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا».

قَالَ: أَبُو بَكْرٍ وَزُهَيْرُ بْنُ حَرْبٍ فِي رِوَايَتِهِمَا: هُوَ عَبْدُ اللهِ بْنُ زَيْدٍ.

[٨٠٥] ٩٩-(٣٦٢) وحَدَّثَني زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ، أَخَرَجَ مِنْهُ شَيْءٌ أَمْ لَا، فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّىٰ يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

(المعجم ٢٧) - **(بَابُ طهارة جلود الميتة بالدباغ)** (التحفة ٦١)

[٨٠٦] ١٠٠-(٣٦٣) وحَدَّثَنَا

narrated that Ibn 'Abbâs said: "A sheep was given in charity to a freed slave woman of Maimûnah, but it died. The Messenger of Allâh ﷺ passed by it and said: 'Why don't you take its skin and tan it, and make use of it?' They said: 'It is dead, O Messenger of Allâh.' He said: 'It is only unlawful to eat it (the dead).'"

يَحْيَى بْنُ يَحْيَىٰ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تُصُدِّقَ عَلَىٰ مَوْلَاةٍ لِمَيْمُونَةَ بِشَاةٍ، فَمَاتَتْ، فَمَرَّ بِهَا رَسُولُ اللهِ ﷺ فَقَالَ: «هَلَّا أَخَذْتُمْ إِهَابَهَا، فَدَبَغْتُمُوهُ، فَانْتَفَعْتُمْ بِهِ؟» فَقَالُوا: إِنَّهَا مَيْتَةٌ، فَقَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

قَالَ أَبُو بَكْرٍ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا: عَنْ مَيْمُونَةَ [رَضِيَ اللهُ عَنْهَا].

[807] 101 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ found a dead sheep; it had been given to a freed slave woman of Maimûnah from the charity. The Messenger of Allâh ﷺ said: "Why don't you take its hide?" They said: "It is dead." He said: "It is only unlawful to eat it."

[٨٠٧] **١٠١**-(...) **وحَدَّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ وَجَدَ شَاةً مَيْتَةً، أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ. فَقَالَ رَسُولُ اللهِ ﷺ: «هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا؟» قَالُوا: «إِنَّهَا مَيْتَةٌ» قَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

[808] (...) A report similar to that of Yûnus (no. 807) was narrated from Ibn Shihâb with this chain.

[٨٠٨] (...) **وَحَدَّثَنَا** حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي

عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهٰذَا الْإِسْنَادِ. نَحْوَ رِوَايَةِ يُونُسَ.

[809] 102 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed by a sheep that had been thrown away; it had been given to a freed slave woman of Maimûnah from the charity. The Prophet ﷺ said: "Why didn't they take its skin, tan it and make use of it?"

[٨٠٩] ١٠٢-(...) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ اللهِ بْنُ مُحمَّدٍ الزُّهْرِيُّ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِشَاةٍ مَطْرُوحَةٍ أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ؟».

[810] 103 - (364) Ibn 'Abbâs narrated that Maimûnah told him: "There was a sheep that belonged to one of the wives of the Messenger of Allâh ﷺ and it died. The Messenger of Allâh ﷺ said: 'Why didn't you take its skin and make use of it?'"

[٨١٠] ١٠٣-(٣٦٤) حَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ، قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ؛ أَنَّ مَيْمُونَةَ أَخْبَرَتْهُ: أَنَّ دَاجِنَةً كَانَتْ لِبَعْضِ نِسَاءِ رَسُولِ اللهِ ﷺ فَمَاتَتْ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَّا أَخَذْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ؟».

[811] 104 - (365) It was narrated from Ibn 'Abbâs that the Prophet ﷺ passed by a sheep belonging to a freed slave woman of Maimûnah, and he said: "Why didn't you make use of its skin?"

[٨١١] ١٠٤-(٣٦٥) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَاةٍ لِمَوْلَاةٍ لِمَيْمُونَةَ. فَقَالَ: «أَلَّا انْتَفَعْتُمْ بِإِهَابِهَا؟».

[812] 105 - (366) It was narrated that 'Abdullâh bin 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'If the skin is tanned it has become pure.'"

[٨١٢] **١٠٥**-(٣٦٦) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ وَعْلَةَ أَخْبَرَهُ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهُرَ».

[813] (...) A *Hadîth* similar to that of Yaḥyâ bin Yaḥyâ (no. 812) was narrated from the Prophet ﷺ.

[٨١٣] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، يَعْنِي حَدِيثَ يَحْيَى بْنِ يَحْيَىٰ.

[814] 106 - (...) Abû Al-Khair said: "I saw Ibn Wa'lah As-Sabâ'î wearing an animal pelt and I touched it. He said: 'Why did you touch it (do you think it is impure)? I asked 'Abdullâh bin 'Abbâs: 'We live in the west and with us there are Berbers and Zoroastrians who bring us a ram that they have slaughtered, and we do not eat of the meat they slaughter. And they bring us skins in which they put fat." Ibn 'Abbâs said: 'We asked the Messenger of Allâh ﷺ about that

[٨١٤] **١٠٦**-(...) **حَدَّثَنِي** إِسْحٰقُ ابْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ ابْنُ مَنْصُورٍ: أَخْبَرَنَا - عَمْرُو بْنُ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى ابْنُ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ قَالَ: رَأَيْتُ عَلَىٰ ابْنِ وَعْلَةَ السَّبَإِيِّ فَرْوًا، فَمَسِسْتُهُ، فَقَالَ: مَا لَكَ تَمَسُّهُ؟ قَدْ سَأَلْتُ عَبْدَ اللهِ بْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، وَمَعَنَا الْبَرْبَرُ

and he said: 'Its tanning is its purification.'"

وَالْمَجُوسُ، نُؤْتَىٰ بِالْكَبْشِ قَدْ ذَبَحُوهُ، وَنَحْنُ لَا نَأْكُلُ ذَبَائِحَهُمْ، وَيَأْتُونَنَا بِالسِّقَاءِ يَجْعَلُونَ فِيهِ الْوَدَكَ. فَقَالَ ابْنُ عَبَّاسٍ: قَدْ سَأَلْنَا رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «دِبَاغُهُ طَهُورُهُ».

[815] 107 - (...) Ibn Wa'lah As-Sabâ'î said: "I asked 'Abdullâh bin 'Abbâs: 'We are in the west and the Zoroastrians come to us with skins in which there is water and fat.' He said: 'Drink it.' I said: 'Is that your own opinion?' Ibn 'Abbâs said: 'I heard the Messenger of Allâh ﷺ say: "Its tanning is its purification."'

[٨١٥] ١٠٧-(...) **وحَدَّثَني** إِسْحٰقُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحٰقَ عَنْ عَمْرِو بْنِ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي الْخَيْرِ حَدَّثَهُ قَالَ: حَدَّثَنِي ابْنُ وَعْلَةَ السَّبَإِيُّ قَالَ: سَأَلْتُ عَبْدَ اللهِ ابْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، فَيَأْتِينَا الْمَجُوسُ بِالْأَسْقِيَةِ فِيهَا الْمَاءُ وَالْوَدَكُ، فَقَالَ: اشْرَبْ. فَقُلْتُ: أَرَأْيٌ تَرَاهُ؟ فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «دِبَاغُهُ طَهُورُهُ».

Chapter 28. *Tayammum*

(المعجم ٢٨) - (بَابُ التيمم)

(التحفة ٦٢)

[816] 108 - (367) It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ on one of his journeys, and when we were in Al-Baidâ' - or in Dhât Al-Jaish - a necklace of mine broke (and fell off). The Messenger of Allâh ﷺ started to look for it, and the people did

[٨١٦] ١٠٨-(٣٦٧) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ - أَوْ بِذَاتِ الْجَيْشِ - انْقَطَعَ عِقْدٌ

likewise. They were not near any water source and they did not have any water with them. The people came to Abû Bakr and said: 'Do you not see what 'Âishah has done? She has delayed the Messenger of Allâh ﷺ and the people with him. They are not near any water source and they do not have any water with them.' Abû Bakr came and the Messenger of Allâh ﷺ was resting his head on my thigh and had gone to sleep. He said: 'You have delayed the Messenger of Allâh ﷺ and the people. They are not near any water source and they do not have any water with them.' Abû Bakr scolded me, and said whatever Allâh willed he should say. He started poking me in the side with his hand, and nothing prevented me from moving except the fact that the Messenger of Allâh ﷺ was resting on my thigh. The Messenger of Allâh ﷺ slept until morning came and there was no water. Then Allâh revealed the Verse of *Tayammum*, so they performed *Tayammum*. Usaid bin Hudair - who was one of the leaders - said: 'This is not the first of your blessings, O family of Abû Bakr!'" 'Âishah said: "We made the camel that I had been riding get up, and we found the necklace underneath it."

لِي، فَأَقَامَ رَسُولُ اللهِ ﷺ عَلَىٰ الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَىٰ مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ إِلَىٰ أَبِي بَكْرٍ فَقَالُوا: أَلَا تَرَىٰ إِلَىٰ مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللهِ ﷺ وَبِالنَّاسِ مَعَهُ، وَلَيْسُوا عَلَىٰ مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَىٰ فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَىٰ مَاءٍ وَلَيْسَ مَعَهُم مَاءٌ، قَالَتْ فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللهِ ﷺ عَلَىٰ فَخِذِي، فَنَامَ رَسُولُ اللهِ ﷺ حَتَّىٰ أَصْبَحَ عَلَىٰ غَيْرِ مَاءٍ، فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ - وَهُوَ أَحَدُ النُّقَبَاءِ -: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ! فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

[٨١٧] ١٠٩-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً، فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلَاةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذَلِكَ إِلَيْهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللهُ خَيْرًا. فَوَاللهِ! مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللهُ لَكِ مِنْهُ مَخْرَجًا، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

[817] 109 - (...) It was narrated from 'Âishah that she borrowed a necklace from Asmâ', but it got lost. The Messenger of Allâh ﷺ sent some of his Companions out to look for it, and the time of prayer came, so they prayed without *Wuḍû'*. When they came to the Prophet ﷺ they complained to him about that, and the Verse of *Tayammum* was revealed. Usaid bin Huḍair said: "May Allâh reward you with good (O 'Âishah), for by Allâh, you never have any problem but Allâh grants you a way out and makes it a blessing for the Muslims."

[٨١٨] ١١٠-(٣٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللهِ وَأَبِي مُوسَىٰ، فَقَالَ أَبُو مُوسَىٰ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، كَيْفَ يَصْنَعُ بِالصَّلَاةِ؟ فَقَالَ عَبْدُ اللهِ: لَا يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فَقَالَ أَبُو مُوسَىٰ: فَكَيْفَ بِهٰذِهِ الْآيَةِ فِي سُورَةِ الْمَائِدَةِ:

[818] 110 - (368) It was narrated that Shaqîq said: "I was sitting with 'Abdullâh and Abû Mûsâ when Abû Mûsâ said: 'O Abû 'Abdur-Raḥmân! If a man becomes sexually impure and cannot find any water for a month, what do you think he should do about offering *Ṣalat*?' 'Abdullâh said: 'He should not do *Tayammum* even if he does not find water for a month.' Abû Mûsâ said: 'What about this Verse in *Sûrat Al-Mâ'idah*: "...and you find no water, then perform *Tayammum* with clean earth..."?'[1] 'Abdullâh said: 'If

[1] *Al-Mâ'idah* 5:6.

they were granted a concession because of this Verse, soon they would do *Tayammum* with clean earth if they found the water too cold.' Abû Mûsâ said to 'Abdullâh: 'Have you not heard what 'Ammâr said?: "The Messenger of Allâh ﷺ sent me on an errand and I became sexually impure. I could not find any water, so I rolled in the dust like an animal, then I came to the Messenger of Allâh ﷺ and told him about that. He said: 'It would have been sufficient for you to do like this with your hands' - then he struck the ground with his hands once, then wiped the left hand over the right, and the back of his hands and his face."' 'Abdullâh said: 'Did you not notice that 'Umar was not convinced by the words of 'Ammâr?"'

[819] 111 - (...) It was narrated that Shaqîq said: "Abû Mûsâ said to 'Abdullâh..." and he quoted a *Hadîth* similar to that of Abû Mu'âwiyah (no. 818), except that he said: "The Messenger of Allâh ﷺ said: 'It would have been sufficient for you to do like this,' and he struck his hands on the ground, then he shook off the dust and wiped his face and hands."

[820] 112 - (...) It was narrated

﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [المائدة: ٦] فَقَالَ عَبْدُ اللهِ: لَوْ رُخِّصَ لَهُمْ فِي هٰذِهِ الْآيَةِ، لَأَوْشَكَ، إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ، أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ أَبُو مُوسَىٰ لِعَبْدِ اللهِ: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ: بَعَثَنِي رَسُولُ اللهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هٰكَذَا» ثُمَّ ضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشِّمَالَ عَلَى الْيَمِينِ، وَظَاهِرَ كَفَّيْهِ، وَوَجْهَهُ؟ فَقَالَ عَبْدُ اللهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ.

[٨١٩] ١١١-(...) وحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: قَالَ أَبُو مُوسَىٰ لِعَبْدِ اللهِ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هٰكَذَا» وَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ، فَنَفَضَ يَدَيْهِ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ.

[٨٢٠] ١١٢-(...) وَحَدَّثَنِي عَبْدُ

from Sa'eed bin 'Abdur-Raḥmân bin Abza, from his father, that a man came to 'Umar and said: "I became sexually impure but I could not find any water." He said: "Do not pray." 'Ammâr said: "Do you not remember, O Commander of the Believers! When you and I were on a campaign and we became sexually impure and could not find any water. You did not pray, but I rolled in the dust and offer *Ṣalât*. The Prophet ﷺ said: 'It would have been sufficient for you to strike your hands on the ground, then blow on them, then wipe your face and hands with them.' 'Umar said: 'Fear Allâh, O 'Ammâr!' I said: 'If you wish, I will not narrate it.'"

(In another narration) from Dharr with the same chain that Al-Ḥakam mentioned. 'Umar said: "We have left you with what you have said."

اللهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ، عَنْ شُعْبَةَ. قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ، عَنْ أَبِيهِ أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً. فَقَالَ: لَا تُصَلِّ، فَقَالَ عَمَّارٌ: أَما تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا، فَلَمْ نَجِدْ مَاءً. فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ وَصَلَّيْتُ، فَقَالَ النَّبِيُّ ﷺ «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الْأَرْضَ، ثُمَّ تَنْفُخَ، ثم تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ» فَقَالَ عُمَرُ: اتَّقِ اللهَ، يَا عَمَّارُ! فَقَالَ: إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ.

قَالَ الْحَكَمُ: وَحَدَّثَنِيهِ ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ عَنْ أَبِيهِ، مِثْلَ حَدِيثِ ذَرٍّ قَالَ: وَحَدَّثَنِي سَلَمَةُ عَنْ ذَرٍّ، فِي هٰذَا الْإِسْنَادِ الَّذِي ذَكَرَ الْحَكَمُ. فَقَالَ عُمَرُ: نُوَلِّيكَ مَا تَوَلَّيْتَ.

[821] 113 - (...) It was narrated from Ibn 'Abdur-Raḥmân bin Abza from his father, that a man came to 'Umar and said: "I became sexually impure but I could not find any water..." and he quoted the *Ḥadîth*, (no. 820) and added: "'Ammâr said: 'O

[٨٢١] ١١٣-(...) وحَدَّثَني إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ. قَالَ: قَالَ الْحَكَمُ: وَقَدْ سَمِعْتُهُ

Commander of the Believers! If you wish, because of the right that Allâh has given you over me, I will not tell anyone about it.'"

مِن ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ، أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً، وَسَاقَ الْحَدِيثَ، وَزَادَ فِيهِ: قَالَ: عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ، لِمَا جَعَلَ اللهُ عَلَيَّ مِنْ حَقِّكَ، لَا أُحَدِّثُ بِهِ أَحَدًا. وَلَمْ يَذْكُرْ: حَدَّثَنِي سَلَمَةُ عَنْ ذَرٍّ.

[822] 114 - (369) It was narrated from 'Umair, the freed slave of Ibn 'Abbâs, that he heard him say: "'Abdur-Raḥmân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, and I came to Abû Al-Jahm bin Al-Ḥârith bin Aṣ-Ṣimmah Al-Anṣârî. Abû Al-Jahm said: 'The Messenger of Allâh ﷺ came from the direction of *Bi'r Jamal* and was met by a man who greeted him with *Salâm*. The Messenger of Allâh ﷺ did not return the greeting [to him] until he went to a wall, and wiped his face and hands, then he returned the greeting.'"

[٨٢٢] ١١٤-(٣٦٩) قَالَ مُسْلِمٌ: وَرَوَى اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ الرَّحْمٰنِ بْنُ يَسَارٍ، مَوْلَىٰ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، حَتَّىٰ دَخَلْنَا عَلَىٰ أَبِي الْجَهْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ. فَقَالَ أَبُو الْجَهْمِ: أَقْبَلَ رَسُولُ اللهِ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللهِ ﷺ [عَلَيْهِ] حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

[823] 115 - (370) It was narrated from Ibn 'Umar that a man passed by when the Messenger of Allâh ﷺ was urinating. He greeted him, but he did not return the greeting.

[٨٢٣] ١١٥-(٣٧٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا مَرَّ، وَرَسُولُ اللهِ ﷺ يَبُولُ، فَسَلَّمَ، فَلَمْ يَرُدَّ عَلَيْهِ.

Chapter 29. Evidence That The Muslim Does Not Become Impure

(المعجم ٢٩) - (بَابُ الدليل على أن المسلم لا ينجس) (التحفة ٦٣)

[824] (371) It was narrated from Abû Hurairah that he met the Prophet ﷺ in one of the streets of Al-Madînah when he was sexually impure. He slipped away and went to perform *Ghusl*, and the Prophet ﷺ noticed he was gone. When he came to him, he said: "Where were you, O Abû Hurairah?" He said: "O Messenger of Allâh, you met me when I was sexually impure, and I did not like to sit with you until I had performed *Ghusl*." The Messenger of Allâh ﷺ said: "*Subhân-Allâh* (Glorious is Allâh)! The believer does not become impure."

[٨٢٤] (٣٧١) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ، قَالَ حُمَيْدٌ: حَدَّثَنَا؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَقِيَ النَّبِيَّ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ فَذَهَبَ فَاغْتَسَلَ، فَتَفَقَّدَهُ النَّبِيُّ ﷺ، فَلَمَّا جَاءَهُ قَالَ: «أَيْنَ كُنْتَ؟ يَا أَبَا هُرَيْرَةَ» قَالَ: يَا رَسُولَ اللهِ! لَقِيتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّىٰ أَغْتَسِلَ. فَقَالَ رَسُولُ اللهِ ﷺ: «سُبْحَانَ اللهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

[825] 116 - (372) It was narrated from Hudhaifah that the Messenger of Allâh ﷺ met him while he was sexually impure, so he slipped away and performed *Ghusl*, then he came back and said: "I was sexually impure." He said: "The Muslim does not become impure."

[٨٢٥] ١١٦-(٣٧٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللهِ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ، فَحَادَ عَنْهُ فَاغْتَسَلَ، ثُمَّ جَاءَ فَقَالَ: كُنْتُ جُنُبًا قَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

Chapter 30. Remembering Allâh, The Most High, When One Is Sexually Impure, And At Other Times

(المعجم ٣٠) - (بَابُ ذكر اللّه تعالى في حال الجنابة وغيرها) (التحفة ٦٤)

[826] 117 - (373) It was narrated that 'Âishah said: "The Prophet ﷺ used to remember Allâh in all situations."

[٨٢٦] ١١٧-(٣٧٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، وَإِبْرَاهِيمُ بْنُ مُوسَىٰ قالَا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللهَ عَلَىٰ كُلِّ أَحْيَانِهِ.

Chapter 31. It Is Permissible For One Who Has Broken His *Wuḍû'* To Eat, And There Is Nothing Disliked About Doing So, And *Wuḍû'* Need Not Be Done Immediately

(المعجم ٣١) - (بَابُ جواز أكل المحدث الطعام وأنه لا كراهة في ذلك، وأن الوضوء ليس على الفور) (التحفة ٦٥)

[827] 118 - (374) It was narrated from Ibn 'Abbâs that the Prophet ﷺ came out from where he relieved himself and some food was brought. They suggested *Wuḍû'* to him and he said: "Am I going to offer *Ṣalât*, that I should perform *Wuḍû'*?"

[٨٢٧] ١١٨-(٣٧٤) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ. وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ -، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَأُتِيَ بِطَعَامٍ، فَذَكَرُوا لَهُ الْوُضُوءَ فَقَالَ: «أُرِيدُ أَنْ أُصَلِّيَ فَأَتَوَضَّأَ؟».

[828] 119 - (...) It was narrated from Sa'eed bin Al-Ḥuwairith: "I heard Ibn 'Abbâs say: 'We were

[٨٢٨] ١١٩-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ

with the Prophet ﷺ when he came from where he relieved himself and some food was brought. It was said to him: Aren't you going to perform *Wuḍû'*? He said: Why? Am I going to prayer, that I should perform *Wuḍû'*?' "

عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ مِنَ الْغَائِطِ، وَأُتِيَ بِطَعَامٍ، فَقِيلَ لَهُ: أَلَا تَوَضَّأُ؟ فَقَالَ: «لِمَ؟ أُصَلِّي فَأَتَوَضَّأُ؟».

[829] 120 - (...) It was narrated from Sa'eed bin Al-Ḥuwairith, the freed slave of the family of As-Sâ'ib, that he heard 'Abdullâh bin 'Abbâs say: "The Messenger of Allâh ﷺ went to relieve himself, and when he returned, some food was offered to him. It was said to him: 'O Messenger of Allâh, aren't you going to perform *Wuḍû'*?' He said: 'Why? For prayer?'"

[٨٢٩] ١٢٠-(...) وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ ابْنِ الْحُوَيْرِثِ مَوْلَىٰ آلِ السَّائِبِ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَبَّاسٍ يَقُولُ: ذَهَبَ رَسُولُ اللهِ ﷺ إِلَىٰ الْغَائِطِ، فَلَمَّا جَاءَ، قُدِّمَ إِلَيْهِ طَعَامٌ، فَقِيلَ: يَا رَسُولَ اللهِ! أَلَا تَوَضَّأُ؟ قَالَ: «لِمَ؟ أَلِلصَّلَاةِ؟».

[830] 121 - (...) Sa'eed bin Al-Ḥuwairith narrated that he heard Ibn 'Abbâs say: "The Prophet ﷺ relieved himself, then some food was brought to him, and he ate and did not touch water." (The narrator) said: "'Amr bin Dînâr added, narrating from Sa'eed bin Al-Ḥuwairith, that it was said to the Prophet ﷺ: 'Are you not going to perform *Wuḍû'*?' He said: 'I am not going to prayer, that I should do *Wuḍû'*?' 'Amr claimed that he heard this from Sa'eed bin Al-Ḥuwairith."

[٨٣٠] ١٢١-(...) وحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحُوَيْرِثِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ مِنَ الْخَلَاءِ، فَقُرِّبَ إِلَيْهِ طَعَامٌ فَأَكَلَ وَلَمْ يَمَسَّ مَاءً. قَالَ: وَزَادَنِي عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: إِنَّكَ لَمْ تَوَضَّأْ؟ قَالَ: «مَا أَرَدْتُ صَلَاةً فَأَتَوَضَّأَ» وَزَعَمَ عَمْرٌو أَنَّهُ سَمِعَ مِنْ سَعِيدِ بْنِ الْحُوَيْرِثِ.

Chapter 32. What Should Be Said When Entering The Area In Which One Relieves Himself

(المعجم ٣٢) - (بَابُ ما يقول إذا أراد دخول الخلاء) (التحفة ٦٦)

[831] 122 - (375) It was narrated from Anas that when the Messenger of Allâh ﷺ entered the area in which he relieved himself, he would say: "*Allâhumma, innî a'û<u>dh</u>u bika min al-<u>kh</u>ubu<u>th</u>i wal-<u>kh</u>abâ'i<u>th</u>* (O Allâh, I seek refuge in You from the male and female devils.)"

[٨٣١] **١٢٢**-(٣٧٥) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ: وَقَالَ يَحْيَىٰ أَيْضًا: أَخْبَرَنَا هُشَيْمٌ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ - فِي حَدِيثِ حَمَّادٍ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ، وَفِي حَدِيثِ هُشَيْمٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا دَخَلَ الْكَنِيفَ - قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

[832] (...) It was narrated from 'Abdul-'Azîz with this chain, and he said: "*A'û<u>dh</u>u billâhi min al-khubu<u>th</u>i wal-<u>kh</u>abâ'i<u>th</u>* (I seek refuge with Allâh from the male and female devils)."

[٨٣٢] (...) **وحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بِهٰذَا الْإِسْنَادِ. وَقَالَ: «أَعُوذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

Chapter 33. Evidence That Sleeping While Sitting Does Not Invalidate *Wuḍû'*

(المعجم ٣٣) - (بَابُ الدليل على أن نوم الجالس لا ينقض الوضوء) (التحفة ٦٧)

[833] 123 - (376) It was narrated that Anas said: "The *Iqâmah* was called for prayer, and the Messenger of Allâh ﷺ was conversing privately with a man. He did not get up to prayer until the people had fallen asleep."

[٨٣٣] **١٢٣**-(٣٧٦) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ

الصَّلَاةُ وَرَسُولُ اللهِ ﷺ نَجِيٌّ لِرَجُلٍ وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: وَنَبِيُّ اللهِ ﷺ يُنَاجِي الرَّجُلَ فَمَا قَامَ إِلَىٰ الصَّلَاةِ حَتَّىٰ نَامَ الْقَوْمُ.

[834] 124 - (...) It was narrated from 'Abdul-'Azîz bin Ṣuhaib that he heard Anas bin Mâlik say: "The *Iqâmah* was called for prayer, and the Prophet ﷺ was conversing privately with a man. He continued to speak with him until his Companions fell asleep, then he came and led them in prayer."

[٨٣٤] ١٢٤-(...) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا، فَلَمْ يَزَلْ يُنَاجِيهِ حَتَّىٰ نَامَ أَصْحَابُهُ، ثُمَّ جَاءَ فَصَلَّىٰ بِهِمْ.

[835] 125 - (...) It was narrated from Shu'bah, from Qatâdah who said: "I heard Anas say: 'The Companions of the Messenger of Allâh ﷺ used to fall asleep, then they would offer *Ṣalât* without performing *Wuḍû'*.'" I said: "Did you hear it from Anas?" He said: "Yes, by Allâh."

[٨٣٥] ١٢٥-(...) حَدَّثَنِي يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ،: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ أَصْحَابُ رَسُولِ اللهِ ﷺ يَنَامُونَ، ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّأُونَ. قَالَ: قُلْتُ: سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: إِي، وَاللهِ!.

[836] 126 - (...) It was narrated that Anas said: "The *Iqâmah* for *'Ishâ'* prayer was called, and a man said: 'I have a problem.' The Prophet ﷺ went to speak to him privately, until the people - or some of the people - fell asleep, then they prayed."

[٨٣٦] ١٢٦-(...) حَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّهُ قَالَ: أُقِيمَتْ صَلَاةُ الْعِشَاءِ؛ فَقَالَ رَجُلٌ: لِي حَاجَةٌ، فَقَامَ النَّبِيُّ ﷺ يُنَاجِيهِ، حَتَّىٰ نَامَ الْقَوْمُ- أَوْ بَعْضُ الْقَوْمِ - ثُمَّ صَلَّوْا.

4. The Book Of *Aṣ-Ṣalât*

٤ - (المعجم ٤) - كتاب الصلاة
(التحفة ٣)

Chapter 1. The Beginning Of The *Adhân*

[837] 1 - (377) Nâfi', the freed slave of Ibn 'Umar, narrated that 'Abdullâh bin 'Umar said: "When the Muslims came to Al-Madînah, they would gather and they would wait for the time for the prayer to come, but no one would watch and announce the times. One day they spoke about that. Some of them said: (to call the people for prayers) 'Use a bell like the bell of the Christians.' Some of them said: 'Use a horn like the horn of the Jews.' 'Umar said: 'It is better to send a man to call (the people) to prayer.' The Messenger of Allâh ﷺ said: 'O Bilâl, get up and give the call to prayer.'"

(المعجم ١) - (بَابُ بدء الأذان)
(التحفة ١)

[٨٣٧] ١-(٣٧٧) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُحمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي هَٰرُونُ بْنُ عَبْدِ اللهِ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ مَوْلَى ابْنِ عُمَرَ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّهُ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ، فَيَتَحَيَّنُونَ الصَّلَوَاتِ، وَلَيْسَ يُنادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْمًا فِي ذَٰلِكَ؛ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَىٰ، وَقَالَ بَعْضُهُمْ: قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ، فَقَالَ عُمَرُ: أَوَلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ قَالَ رَسُولُ اللهِ ﷺ: «يَا بِلَالُ! قُمْ؛ فَنَادِ بِالصَّلَاةِ».

Chapter 2. The Command To Say The Phrases Of The *A<u>dh</u>ân* Twice And The Phrases Of The *Iqâmah* Once, Except The Phrase, 'Prayer Is About To Begin,' Which Is To Be Said Twice

(المعجم ٢) - (بَابُ الأمر بشفع الأذان وإيتار الإقامة إلَّا كلمة الإقامة فإنَّهَا مثناة) (التحفة ٢)

[838] 2 - (378) It was narrated that Anas said: "Bilâl was ordered to say the phrases of the *A<u>dh</u>ân* twice and the phrases of the *Iqâmah* once."

Yaḥyâ added in his narration from Ibn 'Ulayyah: "So I narrated it to Ayyûb, and he said: 'Except for the *Iqâmah*.'"

[٨٣٨] ٢-(٣٧٨) حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، جَمِيعًا عَنْ خَالِدٍ الحذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

زَادَ يَحْيَىٰ فِي حَدِيثِهِ عَنِ ابْنِ عُلَيَّةَ: فَحَدَّثْتُ بِهِ أَيُّوبَ؛ فَقَالَ: إِلَّا الْإِقَامَةَ

[839] 3 - (...) It was narrated that Anas bin Mâlik said: "They (the people) said that the times of prayer should be announced by means of something that they would recognize (easily), and they suggested lighting a fire or striking a bell. Then Bilâl was ordered to say the phrases of the *A<u>dh</u>ân* twice and the phrases of the *Iqâmah* once."

[٨٣٩] ٣-(...) وحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَكَرُوا أَنْ يُعْلِمُوا وَقْتَ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُنَوِّرُوا نَارًا أَوْ يَضْرِبُوا نَاقُوسًا، فَأُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

[840] 4 - (...) <u>Kh</u>âlid Al-Ḥa<u>dh</u><u>dh</u>â' narrated with this chain: "When the numbers of people increased, they suggested that they should know..." a *Ḥadî<u>th</u>* similar to that of A<u>th</u>-

[٨٤٠] ٤-(...) وحَدَّثَني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ الحَذَّاءُ بِهٰذَا الْإِسْنَادِ: لَمَّا كَثُرَ

T͟haqafî (no. 839), except that he said: "They should kindle a fire."

[841] 5 - (...) It was narrated that Anas said: "Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

Chapter 3. Description Of The *Adhân*

[842] 6 - (379) It was narrated from Abû Maḥdhûrah that the Prophet of Allâh ﷺ taught him this *Adhân*: "*Allâhu akbaru Allâhu akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasûl Allâh, Ashhadu anna Muḥammadan Rasûl Allâh* (Allâh is Most Great, Allâh is Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh)." Then he should go back and say: "*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the

النَّاسُ ذَكَرُوا أَنْ يُعْلِمُوا، بِمِثْلِ حَدِيثِ الثَّقَفِيِّ، غَيْرَ أَنَّهُ قَالَ: أَنْ يُورُوا نَارًا.

[٨٤١] ٥-(. . .) وحَدَّثَني عُبَيْدُ اللهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَا: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

(المعجم ٣) - (بَابُ صفة الأذان)

(التحفة ٣)

[٨٤٢] ٦-(٣٧٩) وَحَدَّثَني أَبُو غَسَّانَ الْمِسْمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ. قَالَ: أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذٌ وَقَالَ إِسْحٰقُ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ: حَدَّثَنِي أَبِي عَنْ عَامِرٍ الْأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ أَنَّ نَبِيَّ اللهِ ﷺ عَلَّمَهُ هٰذَا الْأَذَانَ: «اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ»، ثُمَّ يَعُودُ فَيَقُولُ: «أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ - مَرَّتَيْنَ - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ -

right to be worshipped but Allâh)," twice; "*As͟hhadu anna Muḥammadan Rasûl Allâh* (I bear witness that Muḥammad is the Messenger of Allâh)," twice; "*Ḥayya 'alaṣ-ṣalât* (Come to prayer)," twice; "*Ḥayya 'alal-falâḥ* (Come to prosperity)," twice. (One of the narrators) Isḥâq added: "*Allâhu akbaru Allâhu akbar; Lâ ilâha illallâh* (Allâh is Most Great, Allâh is Most Great; none has the right to be worshipped but Allâh)."

مَرَّتَيْنِ - حَيَّ عَلَىٰ الصَّلَاةِ - مَرَّتَيْنِ - حَيَّ عَلَىٰ الْفَلَاحِ - مَرَّتَيْنِ - زَادَ إِسْحٰقُ «اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللهُ».

Chapter 4. It Is Recommended To Have Two *Mu'adhdhin* In A Single *Masjid*

(المعجم ٤) - (بَابُ استحباب اتخاذ مؤذنين للمسجد الواحد) (التحفة ٤)

[843] 7 - (380) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ had two *Mu'adhdhin*: 'Bilâl and Ibn Umm Maktûm, the blind man.'"

[٨٤٣] ٧-(٣٨٠) **حَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ مُؤَذِّنَانِ: بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الْأَعْمَىٰ.

[844] (...) A similar report (as no. 843) was narrated from 'Âishah.

[٨٤٤] (...) **وحَدَّثَنَا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ: حَدَّثَنَا الْقَاسِمُ عَنْ عَائِشَةَ مِثْلَهُ.

Chapter 5. It Is Permissible For A Blind Man To Call The *Adhân* So Long As There Is A Man With Him Who Sees

(المعجم ٥) - (بَابُ جواز أذان الأعمى إذا كان معه بصير) (التحفة ٥)

[845] 8 - (381) It was narrated that 'Âishah said: "Ibn Umm Maktûm used to call the *Adhân* for the Messenger of Allâh ﷺ, and he was blind."

[٨٤٥] ٨-(٣٨١) **حَدَّثَنِي** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ

حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَذِّنُ لِرَسُولِ اللهِ ﷺ، وَهُوَ أَعْمَىٰ.

[846] **(...)** A similar report (as no. 845) was narrated from Hishâm with this chain.

[٨٤٦] (...) **وحَدَّثنَا** مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللهِ وَسَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ هِشَامٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 6. Refraining From Attacking People In *Dâr Al-Kufr* (Non-Muslim Lands) If The *Adhân* Is Heard Among Them

(المعجم ٦) - (بَابُ الإمساك عن الإغارة على قوم في دار الكفر إذا سمع فيهم الأذان) (التحفة ٦)

[847] 9 - (382) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to attack at dawn (during military expeditions), so that he could listen out for the *Adhân*. If he heard the *Adhân* then he would refrain from attacking, otherwise he would attack. He heard a man saying: '*Allâhu akbaru Allâhu akbar*' and the Messenger of Allâh ﷺ said: 'He is following the *Fiṭrah*.' Then he said: '*Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh*(I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh).' The Messenger of Allâh ﷺ said: 'You have escaped the Fire.' They looked, and saw that he was a goatherd."

[٨٤٧] **٩-(٣٨٢) حَدَّثَنِي** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابنَ سَعِيدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُغِيرُ إِذَا طَلَعَ الْفَجْرُ، وَكَانَ يَسْتَمِعُ الْأَذَانَ، فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِلَّا أَغَارَ، فَسَمِعَ رَجُلًا يَقُولُ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ: فَقَالَ رَسُولُ اللهِ ﷺ: «عَلَى الْفِطْرَةِ» ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «خَرَجْتَ مِنَ النَّارِ» فَنَظَرُوا فَإِذَا هُوَ رَاعِي مِعْزًى.

Chapter 7. It Is Recommended For The One Who Hears The *Mu'adhdhin* To Repeat His Words, Then To Send *Ṣalât* Upon The Prophet ﷺ And Ask Allâh To Grant Him *Al-Wasîlah*

(المعجم ٧) - (بَابُ استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي على النبيّ ﷺ ثم يسأل الله له الوسيلة) (التحفة ٧)

[848] 10 - (383) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "When you hear the call (to prayer), say what the *Mu'adhdhin* says."

[٨٤٨] ١٠ -(٣٨٣) حَدَّثَنِي يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

[849] 11 - (384) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that he heard the Prophet ﷺ say: "When you hear the *Mu'adhdhin*, say what he says, then send *Ṣalât* upon me, for whoever sends *Ṣalât* upon me, Allâh will send *Ṣalât* upon him tenfold. Then ask Allâh to grant me *Al-Wasîlah*, for it is a station in Paradise which only one of the slaves of Allâh will attain, and I hope that I will be the one. Whoever asks for *Al-Wasîlah* for me, (my) intercession will be permissible for him."

[٨٤٩] ١١ -(٣٨٤) حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ حَيْوَةَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ وَغَيْرِهِمَا، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّىٰ عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

[850] 12 - (385) It was narrated that 'Umar bin Al-Khaṭṭâb said: "The Messenger of Allâh ﷺ said: 'If the *Mu'adhdhin* says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great)," and one of you says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great);" then he says: "*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh)," and you say: "*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh);" then he says: "*Ashhadu anna Muḥammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh)," and you say: "*Ashhadu anna Muḥammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh);" then he says: "*Ḥayya 'alaṣ-ṣalât* (Come to prayer)," and you say: "*La ḥawla wa lâ quwwata illa Billâh* (There is no power and no might except with Allâh);" then he says: "*Ḥayya 'alal-falâḥ* (Come to prosperity)," and you say: '*Lâ ḥawla wa lâ quwwata illa Billâh* (There is no power and no might except with Allâh);" then he says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great)," and you say: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great);" then he says: "*Lâ*

[٨٥٠] ١٢-(٣٨٥) حَدَّثَنِي إِسْحٰقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَهْضَمٍ الثَّقَفِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ الْمُؤَذِّنُ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ. فَقَالَ أَحَدُكُمْ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ. قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، ثُمَّ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ. قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، ثُمَّ قَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ. قَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ. ثُمَّ قَالَ: لَا إِلٰهَ إِلَّا اللهُ. قَالَ: لَا إِلٰهَ إِلَّا اللهُ، مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ».

ilâha illallâh (None has the right to be worshipped but Allâh)," and one of you says: "*Lâ ilâha illallâh* (None has the right to be worshipped but Allâh)," from the heart, he will enter Paradise.'"

[851] 13 - (386) It was narrated from Sa'd bin Abî Waqqâṣ that the Messenger of Allâh ﷺ said: "Whoever says when he hears the *Adhân*: '*Ashhadu an lâ ilâha illallâhu waḥdahû lâ sharîka lâhu, wa ashhadu anna Muḥammadan 'abduhu wa Rasûluh, raḍîtu Billâhi Rabban, wa bi-Muḥammadin Rasûlan, wa bil-Islâmi deena* (I bear witness that none has the right to be worshipped but Allâh, with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger; I am content with Allâh as my Lord, Muḥammad as Messenger and Islam as my religion)' his sins will be forgiven."

Ibn Rumḥ said in his report: "Whoever says, when he hears the *Adhân*, '*Wa anâ ashhadu*... (and I bear witness.)'" And Qutaibah did not mention his saying: "*Wa anâ* (And I)."

[٨٥١] **١٣**-(٣٨٦) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ الْقُرَشِيِّ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ».

قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ «مَنْ قَالَ: حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ» وَلَمْ يَذْكُرْ قُتَيْبَةُ قَوْلَهُ: وَأَنَا.

Chapter 8. The Virtue Of The *Adhân*, And The *Shaiṭân* Flees When He Hears It

(المعجم ٨) - (بَابُ فضل الأذان وهرب الشيطان عند سماعه)

(التحفة ٨)

[852] 14 - (387) It was narrated from Ṭalḥah bin Yaḥyâ that his paternal uncle said: "I was with

[٨٥٢] **١٤**-(٣٨٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ عَنْ طَلْحَةَ

Mu'âwiyah bin Abî Sufyân when the *Mu'adhdhin* came to him to call him to prayer. Mu'âwiyah said: 'I heard the Messenger of Allâh ﷺ say: "The *Mu'adhdhin* will be the people with the longest necks on the Day of Resurrection."

ابْنِ يَحْيَىٰ، عَنْ عَمِّهِ قَالَ: كُنْتُ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَجَاءَهُ الْمُؤَذِّنُ يَدْعُوهُ إِلَىٰ الصَّلَاةِ. فَقَالَ مُعَاوِيَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ».

[853] (...) It was narrated that 'Eisâ bin Ṭalḥah said: "I heard Mu'âwiyah say: 'The Messenger of Allâh ﷺ said...'" a similar report (as no. 852).

[٨٥٣] (...) وَحَدَّثَنِيهِ إِسْحٰقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عِيسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ. بِمِثْلِهِ.

[854] 15 - (388) It was narrated from Al-A'mash, from Abû Sufyân, that Jâbir said: "I heard the Prophet ﷺ say: 'When the *Shaiṭân* hears the call to prayer, he goes away as far as Ar-Rawḥâ'.'"

Sulaimân (Al-A'mash) said: "I asked him about Ar-Rawḥâ', and he said: 'It is thirty-six miles away from Al-Madînah.'"

[٨٥٤] ١٥-(٣٨٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتَّىٰ يَكُونَ مَكَانَ الرَّوْحَاءِ».

قَالَ سُلَيْمَانُ: فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلَاثُونَ مِيلًا.

[855] (...) It was narrated from Al-A'mash with this chain (a similar *Ḥadîth* as no. 854).

[٨٥٥] (...) وحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ.

[856] 16 - (389) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Shaiṭân* hears the call to prayer, he runs away breaking wind so that he will not hear the sound. When it ends, he comes back and whispers (distractions), then when he hears the *Iqâmah* he runs away so that he will not hear the sound, then when it ends, he comes back and whispers (distractions)."

[٨٥٦] ١٦-(٣٨٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ أَحَالَ لَهُ ضُرَاطٌ، حَتَّىٰ لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ، فَإِذَا سَمِعَ الْإِقَامَةَ ذَهَبَ حَتَّىٰ لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ». [انظر: ١٢٦٥]

[857] 17 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Mu'adhdhin* calls the *Adhân*, the *Shaiṭân* runs away quickly.'"

[٨٥٧] ١٧-(...) حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِذَا أَذَّنَ الْمُؤَذِّنُ أَدْبَرَ الشَّيْطَانُ وَلَهُ حُصَاصٌ».

[858] 18 - (...) It was narrated that Suhail said: "My father sent me to Banû Ḥârithah, and with me was a slave of ours - or a friend of ours. A voice called him by name from behind a wall. The one who was with me looked over the wall but could not see anything. I mentioned that to my father and he said: 'If I had known that that would happen to you, I would not have sent you.

[٨٥٨] ١٨-(...) حَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ قَالَ: أَرْسَلَنِي أَبِي إِلَىٰ بَنِي حَارِثَةَ، قَالَ وَمَعِي غُلَامٌ لَنَا - أَوْ صَاحِبٌ لَنَا - فَنَادَاهُ مُنَادٍ مِنْ حَائِطٍ بِاسْمِهِ. قَالَ: فَأَشْرَفَ الَّذِي مَعِي عَلَىٰ الْحَائِطِ فَلَمْ يَرَ شَيْئًا، فَذَكَرْتُ ذَلِكَ لِأَبِي

But (in future) if you hear a voice (and do not see anything), then give the call to prayer, for I heard Abû Hurairah narrating that the Messenger of Allâh ﷺ said: "When the call to prayer is given, the *Shaiṭân* runs away quickly."

فَقَالَ: لَوْ شَعَرْتُ أَنَّكَ تَلْقَىٰ هٰذَا لَمْ أُرْسِلْكَ، وَلٰكِنْ إِذَا سَمِعْتَ صَوْتًا فَنَادِ بِالصَّلَاةِ، فَإِنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ الشَّيْطَانَ، إِذَا نُودِيَ بِالصَّلَاةِ، وَلَّىٰ وَلَهُ حُصَاصٌ».

[859] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the call to prayer is given, the *Shaiṭân* runs away, breaking wind so that he cannot hear the call. When the call is over, he comes back, until the *Iqâmah* for prayer is given, then he runs away. Then when the *Iqâmah* is over he comes back and tries to distract a man, saying to him, 'Remember such and such, remember such and such,' reminding him of things that he did not remember before, until he does not know how many (*Rak'ah*) he has prayed."

[٨٥٩] **١٩-(...) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّىٰ لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ التَّأْذِينُ أَقْبَلَ، حَتَّىٰ إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ، حَتَّىٰ إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّىٰ يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ. يَقُولُ لَهُ: اذْكُرْ كَذَا، وَاذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتَّىٰ يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّىٰ».

[860] 20 - (...) A similar report (as no. 859) was narrated from Abû Hurairah from the Prophet ﷺ, except that he said: "Until the man does not know how he prayed."

[٨٦٠] **٢٠-(...) حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ «حَتَّىٰ يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَيْفَ صَلَّىٰ».

Chapter 9. It Is Recommended To Raise The Hands Level With The Shoulders When Saying The Opening *Takbîr*, When Bowing And When Rising From Bowing, But That Is Not To Be Done When Rising From The Prostration

(المعجم ٩) - (بَابُ استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع، وفي الرفع من الركوع، وأنه لا يفعله إذا رفع من السجود) (التحفة ٩)

[861] 21 - (390) It was narrated from Sâlim that his father said: "I saw the Messenger of Allâh ﷺ, when he started his prayer, he raised his hands until they were level with his shoulders, and (he also did that) before he bowed, and when he rose from bowing, but he did not raise them between the two prostrations."

[٨٦١] **٢١-(٣٩٠)** حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّىٰ يُحَاذِيَ مَنْكِبَيْهِ، وَقَبْلَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُهُمَا بَيْنَ السَّجْدَتَيْنِ.

[862] 22 - (...) It was narrated from Sâlim bin 'Abdullâh that Ibn 'Umar said: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would raise his hands until they were level with his shoulders, then he would say the *Takbîr*. When he wanted to bow, he did that, and when he rose from bowing he did that, but he did not do that when he lifted his head from prostrating."

[٨٦٢] **٢٢-(...)** وحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ أَنَّ ابْنَ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا قَامَ لِلصَّلَاةِ، رَفَعَ يَدَيْهِ حَتَّىٰ تَكُونَا بِحَذْوِ مَنْكِبَيْهِ. ثُمَّ كَبَّرَ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا

رَفَعَ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَلَا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

[863] 23 - (...) It was narrated from Az-Zuhrî with this chain, as Ibn Juraij said: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he raised his hands until they were level with his shoulders, then he said the *Takbîr*."

[٨٦٣] **٢٣-(...) حَدَّثَنِي** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ وَهُوَ ابْنُ الْمُثَنَّى، قَالَ: حدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللهِ أَخْبَرَنَا يُونُسُ. كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ جُرَيْجٍ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ لِلصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّىٰ تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ.

[864] 24 - (391) It was narrated from Abû Qilâbah that he saw Mâlik bin Al-Ḥuwairith, when he prayed, saying the *Takbîr* then raising his hands. When he wanted to bow, he raised his hands, and when he raised his head from bowing he raised his hands. And he narrated that the Messenger of Allâh ﷺ used to do that.

[٨٦٤] **٢٤-(٣٩١) حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ أَنَّهُ رَأَىٰ مَالِكَ بْنَ الْحُوَيْرِثِ، إِذَا صَلَّىٰ كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ. وَحَدَّثَ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُ هٰكَذَا.

[865] 25 - (...) It was narrated from Abû 'Awânah, from Qatâdah, from Naṣr bin 'Âṣim, from Mâlik bin Al-Ḥuwairith, that when the Messenger of Allâh ﷺ said the *Takbîr*, he raised his hands until they were level with his ears. When he bowed, he raised his hands until they were level with his ears, and

[٨٦٥] **٢٥-(...) حَدَّثَنِي** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ ابْنِ الْحُوَيْرِثِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّىٰ يُحَاذِيَ بِهِمَا أُذُنَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّىٰ يُحَاذِيَ بِهِمَا

when he raised his head from bowing, he said: "*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)," and did likewise.

أُذُنَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، فَعَلَ مِثْلَ ذَلِكَ.

[866] 26 - (...) It was narrated from Sa'eed, from Qatâdah with this chain, that he saw the Prophet of Allâh ﷺ, and he said: "Until they were level with his earlobes (as no. 864)."

[٨٦٦] ٢٦-(. . .) وحَدَّثَناه مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ أَنَّهُ رَأَىٰ نَبِيَّ اللهِ ﷺ، وَقَالَ: حَتَّىٰ يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

Chapter 10. Affirming The *Takbîr* For Every Movement Up Or Down In The Prayer, Except When Rising From *Rukû'* When One Should Say: *Sami'a Allâhu Liman Ḥamidah* (Allâh Hears Those Who Praise Him)

(المعجم ١٠) - (بَابُ إِثبات التكبير في كل خفض ورفع في الصلاة، إلا رفعه من الركوع فيقول فيه: سمع الله لمن حمده) (التحفة ١٠)

[867] 27 - (392) It was narrated from Abû Salamah bin 'Abdur-Raḥmân that Abû Hurairah used to lead them in *Ṣalât*. He said the *Takbîr* every time he moved up or down, and when he finished he said: "By Allâh, I am the one among you whose *Ṣalât* most closely resembles that of the Messenger of Allâh ﷺ."

[٨٦٧] ٢٧-(٣٩٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي لَهُمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَلَمَّا انْصَرَفَ قَالَ: وَاللهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

[868] 28 - (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân that he heard Abû Hurairah say: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would say the

[٨٦٨] ٢٨-(. . .) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ أَبِي بَكْرِ ابْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

Takbîr when he stood up, then he would say the *Takbîr* when he bowed. Then he would say: '*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)' when he was straightening his back after bowing. Then, while he was standing he would say: '*Rabbanâ wa lakal-ḥamd* (our Lord, and to You is the praise).' Then he would say the *Takbîr* when he went down in prostration. Then he would say the *Takbîr* when he raised his head, then he would say the *Takbîr* when he prostrated, then he would say the *Takbîr* when he raised his head. And he did that throughout the prayer until he finished. And he would say the *Takbîr* when he stood up after two *Rak'ah*, after sitting."

Then Abû Hurairah said: "I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ."

يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَىٰ الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ مِثْلَ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّىٰ يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الْمَثْنَىٰ بَعْدَ الْجُلُوسِ،

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

[869] 29 - (...) Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥâri<u>th</u> narrated that he heard Abû Hurairah say: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would say the *Takbîr* when he stood up..." a *Ḥadî<u>th</u>* like that of Ibn Juraij (no. 868), but he did not mention the words of Abû Hurairah: "I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ."

[٨٦٩] ٢٩-(...) وحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَىٰ الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ: إِنِّي أَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

[870] 30 - (...) Abû Salamah bin 'Abdur-Raḥmân narrated that when Abû Hurairah was appointed by Marwân as his governor in Al-Madînah, when he stood up to offer any obligatory prayer, he would say the *Takbîr*... and he mentioned a *Ḥadîth* similar to that of Ibn Juraij (no. 868). In his *Ḥadîth* he said: "When he had finished (praying) and said the *Salâm*, he turned to the people in the *Masjid* and said: 'By the One in Whose hand is my soul! I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.'"

[٨٧٠] **٣٠**-(...) **وحَدَّثني** حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ كَانَ، حِينَ يَسْتَخْلِفُهُ مَرْوَانُ عَلَىٰ المَدِينَةِ، إِذَا قَامَ لِلصَّلَاةِ الْمَكْتُوبَةِ، كَبَّرَ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ، وَفِي حَدِيثِهِ: فَإِذَا قَضَاهَا وَسَلَّمَ أَقْبَلَ عَلَىٰ أَهْلِ الْمَسْجِدِ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

[871] 31 - (...) It was narrated from Abû Salamah that Abû Hurairah used to say the *Takbîr* in his prayer every time he moved up or down. We said: "O Abû Hurairah, what is this *Takbîr*?" He said: "It is how the Messenger of Allâh ﷺ offered Prayers."

[٨٧١] **٣١**-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا رَفَعَ وَوَضَعَ، فَقُلْنَا: يَا أَبَا هُرَيْرَةَ مَا هٰذَا التَّكْبِيرُ؟ قَالَ: إِنَّهَا لَصَلَاةُ رَسُولِ اللهِ ﷺ.

[872] 32 - (...) It was narrated from Suhayl, from his father, that Abû Hurairah used to say the *Takbîr* every time he moved up or down (in the prayer), and he narrated that the Messenger of Allâh ﷺ used to do that.

[٨٧٢] **٣٢**-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، وَيُحَدِّثُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

[873] 33 - (393) It was narrated that Muṭarrif said: "'Imrân bin Ḥuṣain and I offered *Ṣalât* behind 'Alî bin Abî Ṭâlib. When he prostrated he said the *Takbîr*, and when he raised his head he said the *Takbîr*, and when he got up after two *Rak'ah* he said the *Takbîr*. When we had finished the prayers, 'Imrân took me by the hand and said: 'This man has led us in a prayer like that of Muḥammad ﷺ;' or he said: 'This man reminded me of the prayer of Muḥammad ﷺ.'"

[٨٧٣] **٣٣-(٣٩٣)** حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ. جَمِيعًا عَنْ حَمَّادٍ قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ ابْنِ أَبِي طَالِبٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا مِنَ الصَّلَاةِ قَالَ: أَخَذَ عِمْرَانُ بِيَدِي ثُمَّ قَالَ: لَقَدْ صَلَّى بِنَا هٰذَا صَلَاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: قَدْ ذَكَّرَنِي هٰذَا صَلَاةَ مُحَمَّدٍ ﷺ.

Chapter 11. It Is Obligatory To Recite *Al-Fâtiḥah* In Every *Rak'ah*; If A Person Cannot Recite *Al-Fâtiḥah* Or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage

(المعجم ١١) - (بَابُ وجوب قراءة الفاتحة في كل ركعة، وإنه إذا لم يحسن الفاتحة ولا أمكنه تعلمها قرأ ما تيسر له من غيرها) (التحفة ١١)

[874] 34 - (394) It was narrated from 'Ubâdah bin As-Sâmit that the Prophet ﷺ said: "There is no prayer for the one who does not recite the Opening of the Book (*Al-Fâtiḥah*)."

[٨٧٤] **٣٤-(٣٩٤)** [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُفْيَانَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

[875] 35 - (...) It was narrated that 'Ubâdah bin As-Sâmit said:

[٨٧٥] **٣٥-(...)** حَدَّثَنِي أَبُو

"The Messenger of Allâh ﷺ said: 'There is no prayer for the one who does not recite the Essence of the Qur'ân (*Al-Fâtiḥah*).'"

الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْتَرِىءْ بِأُمِّ الْقُرْآنِ».

[876] 36 - (...) It was narrated from Ibn Shihâb that Maḥmûd bin Ar-Rabî', in whose face the Messenger of Allâh ﷺ sprayed water from their well, that 'Ubâdah bin As-Sâmit told him, that the Messenger of Allâh ﷺ said: "There is no prayer for the one who does not recite the *Umm Al-Qur'ân* (Essence of the Qur'ân - *Al-Fâtiḥah*)."

[٨٧٦] ٣٦-(. . .) حَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ، الَّذِي مَجَّ رَسُولُ اللهِ ﷺ فِي وَجْهِهِ مِنْ بِئْرِهِمْ، أَخْبَرَهُ، أَنَّ عُبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ».

[877] 37 - (...) A similar report (as no. 876) was narrated from Az-Zuhrî with this chain, and he added the phrase: "Or more."

[٨٧٧] ٣٧-(. . .) وحَدَّثَناه إِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ فَصَاعِدًا.

[878] 38 - (395) It was narrated from Al-'Alâ bin 'Abdur-Raḥmân, from his father, from Abû Hurairah, that the Prophet ﷺ said: "Whoever offers a prayer in which he does not recite the Essence of the Qur'ân (*Al-Fâtiḥah*), it is deficient," (repeating it) three times, "not

[٨٧٨] ٣٨-(٣٩٥) حَدَّثَناه إِسْحٰقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّىٰ صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ» ثَلَاثًا، غَيْرُ تَمَامٍ، فَقِيلَ لِأَبِي

complete." It was said to Abû Hurairah: "We are behind the *Imâm*." He said: "Recite it to yourself, for I heard the Messenger of Allâh ﷺ say: 'Allâh, Most High, says:

"I have divided *Aṣ-Ṣalât* (the prayer) in half between Myself and My slave, and My slave will have that which he asks for. When the slave says: *'Al-ḥamdu Lillâhi Rabbil-'Âlamîn* (All the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)),' Allâh says: 'My slave has praised Me.' When he says: *'Ar-Raḥmân ar-Raḥîm* (The Most Gracious, the Most Merciful),' Allâh says: 'My slave has extolled Me.' When he says: *'Mâliki yawmid-dîn* (The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)),' Allâh says, 'My slave has glorified Me - and one occasion he said: My slave has entrusted his affairs to Me.' When he says: *'Iyyâka na'budu wa Iyyâka nasta'în* (You (Alone) we worship, and You (Alone) we ask for help (for each and everything)),' Allâh says: 'This is between Me and My slave, and he will have what he asked for.' When he says, *'Ihdinaṣ-ṣirâṭ al-mustaqîm, ṣirâṭ allâdhîna an'amta 'alayhim, ghayril-maghḍûbi 'alayhim wa lâḍ-ḍâllîn* (Guide us to the Straight

هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الإِمَامِ، فَقَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ قَالَ اللهُ تَعَالَىٰ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾. قَالَ اللهُ [تَعَالَى]: أَثْنَىٰ عَلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾ قَالَ: مَجَّدَنِي عَبْدِي - وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ: هَٰذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ قَالَ: هَٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

قَالَ سُفْيَانُ: حَدَّثَنِي بِهِ الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ يَعْقُوبَ، دَخَلْتُ عَلَيْهِ وَهُوَ مَرِيضٌ فِي بَيْتِهِ، فَسَأَلْتُهُ أَنَا عَنْهُ.

Way, The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray),' Allâh says: 'This is for My slave, and he will have what he asked for.'"

Sufyân said: "Al-'Ala bin 'Abdur-Raḥmân bin Ya'qûb narrated it to me, I entered upon him while he was sick, in his house, and I asked him about it."

[879] 39 - (...) It was narrated from Al-'Alâ' bin 'Abdur-Raḥmân that he heard Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhrah, say: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said... (similar to *Ḥadîth* no. 876)'"

[٨٧٩] **٣٩**-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ.

[880] 40 - (...) Al-'Alâ' bin 'Abdur-Raḥmân bin Ya'qûb narrated that Abû As-Sâ'ib, the freed slave of Banû 'Abdullâh bin Hishâm bin Zuhrah, told him that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'Whoever offers a prayer in which he does not recite the Essence of the Qur'ân...' - a *Ḥadîth* like that of Sufyân (no. 878). In their *Ḥadîth* it says: "Allâh, the Mighty and Sublime, says: 'I have divided the prayer into two halves, between Myself and My slave, one half for Me, and one half for My slave.'"

[٨٨٠] **٤٠**-(...) **وَحَدَّثَنِي** مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ أَنَّ أَبَا السَّائِبِ، مَوْلَىٰ بَنِي عَبْدِ اللهِ بْنِ هِشَامِ بْنِ زُهْرَةَ، أَخْبَرَهُ، أَنَّه سَمِعَ أَبَا هرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّىٰ صَلَاةً فَلَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ» بِمِثْلِ حَدِيثِ سُفْيَانَ، وَفِي حَدِيثِهِمَا «قَالَ اللهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي».

[881] 41 - (...) Al-'Alâ' narrated:

[٨٨١] **٤١**-(...) **حَدَّثَنِي** أَحْمَدُ

"I heard from my father, and from Abû As-Sâ'ib, who were both companions of Abû Hurairah: 'Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever offers a prayer in which he does not recite the Opening of the Book, it is deficient,' and he said it three times."

ابْنُ جَعْفَرٍ الْمَعْقِرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ: أَخْبَرَنِي الْعَلَاءُ قَالَ: سَمِعْتُ مِنْ أَبِي، وَمِنْ أَبِي السَّائِبِ، وَكَانَا جَلِيسَيْ أَبِي هُرَيْرَةَ قَالَا: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّىٰ صَلَاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ» يَقُولُهَا ثَلَاثًا، بِمِثْلِ حَدِيثِهِمْ.

[882] 42 - (396) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no prayer without recitation." Abû Hurairah said: "What he recited out aloud to us, we recite out aloud to you, and what he recited quietly, we also recite quietly."

[٨٨٢] **٤٢-(٣٩٦) حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ: سَمِعْتُ عَطَاءً يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ» قَالَ أَبُو هُرَيْرَةَ: فَمَا أَعْلَنَ لَنَا رَسُولُ اللهِ ﷺ أَعْلَنَّاهُ لَكُمْ، وَمَا أَخْفَاهُ أَخْفَيْنَاهُ لَكُمْ.

[883] 43 - (...) It was narrated that 'Aṭâ' said: "Abû Hurairah said: 'In every *Ṣalât* you should recite (from the Qur'ân). What the Messenger of Allâh ﷺ made us hear, we make you hear, and what he recited quietly we recite quietly.' A man said: 'Even if I do not recite more than the Essence of the Qur'ân (*Al-Fâtiḥah*)?' He said: 'If you recite more than that, that is better, but if you stop at that, it will suffice for you.'"

[٨٨٣] **٤٣-(...) حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ الصَّلَاةِ يَقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَىٰ مِنَّا أَخْفَيْنَاهُ مِنْكُمْ، فَقَالَ لَهُ رَجُلٌ: إِنْ لَمْ أَزِدْ عَلَىٰ أُمِّ الْقُرْآنِ؟ فَقَالَ: إِنْ زِدْتَ عَلَيْهَا فَهُوَ خَيْرٌ، وَإِنِ انْتَهَيْتَ إِلَيْهَا أَجْزَأَتْ عَنْكَ.

[884] 44 - (...) It was narrated that 'Aṭâ' said: "Abû Hurairah said: 'In every prayer there should be recitation. What the Prophet ﷺ made us hear we make you hear, and what he recited quietly, we recite quietly. Whoever recites the Essence of the Book, that is sufficient, and whoever recites more than that, that is better.'"

[885] 45 -(397) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ entered the *Masjid* and a man came in and offered *Ṣalât*, then he came and greeted the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ returned the greeting and said: "Go back and pray, for you have not offered *Ṣalât*." The man went back and offered *Ṣalât* as he had prayed before, then he came to the Prophet ﷺ and greeted him, and the Messenger of Allâh ﷺ said, "*Wa 'alaik as-salâm*." Then he said: "Go back and offered *Ṣalât*, for you have not offer *Ṣalât*." When he had done that three times, the man said: "By the One Who sent you with the Truth, I cannot do more than that. Teach me." He said: "When you stand up for *Ṣalât*, say the *Takbîr*, then recite whatever you can of the Qur'ân. Then bow until you are at ease in bowing, then rise until you are

[٨٨٤] ٤٤-(. . .) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ صَلَاةٍ قِرَاءَةٌ فَمَا أَسْمَعَنَا النَّبِيُّ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَىٰ مِنَّا أَخْفَيْنَاهُ مِنْكُمْ، وَمَنْ قَرَأَ بِأُمِّ الْكِتَابِ فَقَدْ أَجْزَأَتْ عَنْهُ، وَمَنْ زَادَ فَهُوَ أَفْضَلُ.

[٨٨٥] ٤٥-(٣٩٧) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّىٰ، ثُمَّ جَاءَ فَسَلَّمَ عَلَىٰ رَسُولِ اللهِ ﷺ، فَرَدَّ رَسُولُ اللهِ ﷺ السَّلَامَ، قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ الرَّجُلُ فَصَلَّىٰ كَمَا كَانَ صَلَّىٰ، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ السَّلَامُ» ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» حَتَّىٰ فَعَلَ ذَٰلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أُحْسِنُ غَيْرَ هَٰذَا، عَلِّمْنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّىٰ تَطْمَئِنَّ رَاكِعًا، ثُمَّ

standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer."

ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّىٰ تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّىٰ تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

[886] 46 - (...) It was narrated from Abû Hurairah that a man entered the *Masjid* and offered *Ṣalât* and he quoted a *Ḥadîth* similar to this (no. 885), but he added: "When you stand up to offer *Ṣalât*, perform *Wuḍû'* properly, then turn to face the *Qiblah* and say the *Takbîr*."

[٨٨٦] ٤٦-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى، وَرَسُولُ اللهِ ﷺ فِي نَاحِيَةٍ، وَسَاقَا الْحَدِيثَ بِمِثْلِ هَذِهِ الْقِصَّةِ، وَزَادَا فِيهِ «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ».

Chapter 12. Prohibiting The Follower From Reciting Aloud Behind An *Imâm*

(المعجم ١٢) - (بَابُ نهي المأموم عن جهره بالقراءة خلف إمامه) (التحفة ١٢)

[887] 47 - (398) It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ led us in *Ẓuhr* - or *'Aṣr* - prayer and he said: 'Which of you recited: *Sabbiḥ isma Rabbika al-a'la* (Glorify the Name of your Lord the Most High) behind me?'[1] A man said: 'I did, but I did not intend anything but good

[٨٨٧] ٤٧-(٣٩٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الظُّهْرِ - أَوِ الْعَصْرِ - فَقَالَ: «أَيُّكُمْ

[1] *Sûrat Al-A'lâ* (87).

thereby.' He said: 'I knew that one of you was competing with me in it.'"

قَرَأَ خَلْفِي بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى؟» فَقَالَ رَجُلٌ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلَّا الْخَيْرَ. قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

[888] 48 - (...) It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ offered *Ẓuhr* prayer, and a man started to recite: *Ṣabbiḥ isma Rabbika al-a'lâ* (Glorify the Name of your Lord the Most High)[1] behind him. When he had finished, he said: "Which of you recited?" or "Which of you was the reciter?" A man said: "I was." He said: "I thought that one of you was competing with me in it."

[٨٨٨] ٤٨-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى يُحَدِّثُ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الظُّهْرَ، فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾، فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ» أَوْ «أَيُّكُمُ الْقَارِئُ» فَقَالَ رَجُلٌ: أَنَا، فَقَالَ: «قَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

[889] 49 - (...) It was narrated from Qatâdah with this chain (a *Ḥadîth* similar to no. 887) that the Messenger of Allâh ﷺ offered *Ẓuhr* prayer and said: "I knew that one of you was competing with me in it."

[٨٨٩] ٤٩-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلَاهُمَا عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الظُّهْرَ، وَقَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

Chapter 13. The Proof Of Those Who Say That The *Basmalah* Should Not Be Recited Aloud

(المعجم ١٣) - (بَابُ حجة من قال لا يجهر بالبسملة) (التحفة ١٣)

[890] 50 - (399) Muḥammad bin

[٨٩٠] ٥٠-(٣٩٩) حَدَّثَنَا مُحَمَّدُ بْنُ

[1] *Sûrat Al-A'lâ* (87).

Ja'far narrated from Shu'bah, who said: "I heard Qatâdah narrate, that Anas said: 'I prayed with the Messenger of Allâh ﷺ, and with Abû Bakr, 'Umar and 'Uthmân, and I did not hear any of them reciting *Bismillâhir-Raḥmânir-Raḥîm*.'"

الْمُثَنَّى وَابْنُ بَشَّارٍ، كِلَاهُمَا عَنْ غُنْدَرٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ.

[891] 51 - (...) Abû Dâwud narrated from Shu'bah narrated with this chain... (a *Hadîth* similar to no. 890) and he added: "Shu'bah said: 'I said to Qatâdah: "Did you hear it from Anas?" He said: "Yes; we asked him about it."

[٨٩١] ٥١-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: فِي هٰذَا الْإِسْنَادِ، وَزَادَ: قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: أَسَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ. نَحْنُ سَأَلْنَاهُ عَنْهُ.

[892] 52 - (...) It was narrated from Al-Awzâ'î, from 'Abdah; that 'Umar bin Al-Khaṭṭâb used to recite these words out loud: "*Subḥânak Allâhumma! Wa bi-ḥamdik, wa tabârakasmuk, wa ta'âla jadduk, wa lâ ilâha ghairuk.* (Glory and praise be to You, O Allâh! Blessed be Your Name, and exalted be Your Majesty, and there is no God but You."

[٨٩٢] ٥٢-(...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَبْدَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَجْهَرُ بِهٰؤُلَاءِ الْكَلِمَاتِ يَقُولُ: سُبْحَانَكَ اللّٰهُمَّ! وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلٰهَ غَيْرُكَ.

And, from Qatâdah, that he wrote to him,[1] informing him, that Anas bin Mâlik had narrated to him: "I prayed behind the Prophet ﷺ, Abû Bakr, 'Umar and 'Uthmân. They used to start

وَعَنْ قَتَادَةَ، أَنَّهُ كَتَبَ إِلَيْهِ يُخْبِرُهُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَهُ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ

[1] That is, to Al-Awzâ'î, who narrated the first part from 'Abdah.

their recitation with: *'Al-ḥamdu Lillâhi Rabbil-'Âlamîn* (All the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)),' and they did not say, *'Bismillâhir-Raḥmânir-Raḥîm* at the beginning of their recitation, nor at the end.'"

وَعُثْمَانَ، فَكَانُوا يستفتحون بـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾، لَا يَذْكُرُونَ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، فِي أَوَّلِ قِرَاءَةٍ، وَلَا فِي آخِرِهَا.

[893] (...) It was narrated from Al-Awzâ'î: "Isḥâq bin 'Abdullâh bin Abî Ṭalḥah informed me, that he heard Anas bin Mâlik mention that (a *Ḥadîth* similar to no. 890)."

[٨٩٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ: أَخْبَرَنِي إِسْحٰقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ ذَٰلِكَ.

Chapter 14. The Proof Of Those Who Say That The *Bismillah* Is A Verse At The Beginning Of Every *Sûrah*, Except *Barâ'ah* (*At-Tawbah*)

(المعجم ١٤) - (بَابُ حجة من قال: البسملة آية من أول كلّ سورة، سوى براءة) (التحفة ١٤)

[894] 53 - (400) It was narrated that Anas bin Mâlik said: "While the Messenger of Allâh ﷺ was among us one day, he took a nap, then he raised his head and was smiling. We said: 'What has made you smile, O Messenger of Allâh?' He said: 'Just now a *Sûrah* was revealed to me,' and he recited: *'Bismillâhir-Raḥmânir-Raḥîm* (In the Name of Allâh, the Most Gracious, the Most Merciful) "Verily, We have granted you (O Muḥammad) *Al-Kawthar*. Therefore turn in

[٨٩٤] ٥٣-(٤٠٠) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ: عَنْ أَنَسِ بْنِ مَالِكٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: عَنِ الْمُخْتَارِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا، إِذْ أَغْفَى إِغْفَاءَةً، ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللهِ؟ قَالَ: «أُنْزِلَتْ عَلَيَّ آنِفًا

prayer to your Lord and sacrifice. For he who hates you, he will be cut off.".'[1] Then he said: 'Do you know what *Al-Kawthar* is?' We said: 'Allâh and His Messenger know best.' He said: 'It is a river that my Lord, the Mighty and Sublime, has promised me, and there is much goodness in it. And it is a *Ḥawḍ* (cistern) to which my *Ummah* will come on the Day of Resurrection, its vessels like the number of stars. A man will be turned away from it and I will say: "Lord, he is one of my *Ummah*." He will say: "You do not know what they innovated after you were gone."

Ibn Ḥujr added in his *Ḥadîth*: "(He) was among us in the *Masjid*." And he said: "What he innovated after you were gone."

[895] **(...)** It was narrated that Mukhtâr bin Fulful said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ took a nap...'" a *Ḥadîth* like that of Ibn Mushir (no. 894), except that he said: "A river that my Lord has promised me in Paradise, on which is a cistern." And he did not mention "vessels the number of the stars."

سُورَةٌ»، فَقَرَأَ: بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ﴾ ثُمَّ قَالَ: «أَتَدْرُونَ مَا الْكَوْثَرُ؟» فَقُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، وَهُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آنِيَتُهُ عَدَدُ النُّجُومِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ، إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: مَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ: بَيْنَ أَظْهُرِنَا فِي الْمَسْجِدِ، وَقَالَ: «مَا أَحْدَثَ بَعْدَكَ».

[٨٩٥] (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ فُضَيْلٍ عَنْ مُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَغْفَىٰ رَسُولُ اللهِ ﷺ إِغْفَاءَةً، بِنَحْوِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ أَنَّهُ قَالَ: «نَهْرٌ وَعَدَنِيهِ رَبِّي فِي الْجَنَّةِ، عَلَيْهِ حَوْضٌ» وَلَمْ يَذْكُرْ: «آنِيَتُهُ عَدَدُ النُّجُومِ».

[1] *Al-Kawthar* (108).

Chapter 15. Placing The Right Hand On The Left After Saying The Opening *Takbîr*, Beneath The Chest And Above The Navel; And Placing The Hands On The Ground Level With The Shoulders When Prostrating

[896] 54 - (401) It was narrated that 'Alqamah bin Wâ'il, and a freed slave of theirs, narrated from his father, Wâ'il bin Ḥujr, that he saw the Prophet ﷺ raise his hands when he started the prayer, and say the *Takbîr* - Hamâm described it as being level with his ears - then he wrapped himself in his garment, and placed his right hand over his left. When he wanted to bow, he brought his hands out from his garment and raised them, then he said the *Takbîr* and bowed. When he said, "*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)," he raised his hands, and when he prostrated, he prostrated between his hands."

Chapter 16. The *Tashah-hud* In The Prayer

[897] 55 - (402) It was narrated that 'Abdullâh said: "When we offered *Ṣalât* behind the Messenger of Allâh ﷺ, we used to say: 'Peace (*Salâm*) be upon Allâh, peace be upon so-and-so.' The Messenger of Allâh ﷺ said

(المعجم ١٥) - **(بَابُ وضع يده اليمنى على اليسرى بعد تكبيرة الإحرام تحت صدره فوق سرته، ووضعهما في السجود على الأرض حذو منكبيه)** (التحفة ١٥)

[٨٩٦] **٥٤**-(٤٠١) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَمَوْلًى لَهُمْ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِيهِ، وَائِلِ بنِ حُجْرٍ، أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ، كَبَّرَ - وَصَفَ هَمَّامٌ حِيَالَ أُذُنَيْهِ - ثُمَّ الْتَحَفَ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَىٰ عَلَى الْيُسْرَىٰ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ، ثُمَّ رَفَعَهُمَا، ثُمَّ كَبَّرَ فَرَكَعَ، فَلَمَّا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» رَفَعَ يَدَيْهِ، فَلَمَّا سَجَدَ، سَجَدَ بَيْنَ كَفَّيْهِ.

(المعجم ١٦) - **(بَابُ التشهد في الصلاة)** (التحفة ١٦)

[٨٩٧] **٥٥**-(٤٠٢) **حَدَّثَنَا** زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا نَقُولُ

to us one day: 'Allâh is *As-Salâm*, so when one of you sits in prayer (during *Qâ'ida*), let him say: "*At-Taḥiyyâtu Lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât; as-salâmu 'alayka ayyuhan-nabiyyu wa raḥmatullâhi wa barakâtuhu; as-salâmu 'alaina wa 'alâ 'ibâd-illâhiṣ-ṣâliḥîn* (All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh). For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) "*Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa Rasûluhu* (I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger)." Then let him choose whatever supplications he wishes."'

فِي الصَّلَاةِ خَلْفَ رَسُولِ اللهِ ﷺ: السَّلَامُ عَلَىٰ اللهِ، السَّلَامُ عَلَىٰ فُلَانٍ. فَقَالَ لَنَا رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ: «إِنَّ اللهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ للهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ للهِ صَالِحٍ، فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[898] 56 - (...) A similar report (as no. 897) was narrated from Shu'bah, from Manṣûr with this chain, but he did not say: "Then let him choose whatever supplications he wishes."

[٨٩٨] ٥٦-(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: عَنْ مَنْصُورٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ «ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[899] 57 - (...) A similar report (as no. 897) was narrated from Zâ'idah, from Manṣûr with this chain, and he said in the *Ḥadîth*: "Then let him choose, after that, whatever supplications he wishes - or he likes."

[٨٩٩] ٥٧-(...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ بِهٰذَا الْإِسْنَادِ، مِثْلِ حَدِيثِهِمَا، وَذَكَرَ فِي الْحَدِيثِ «ثُمَّ لْيَتَخَيَّرْ، بَعْدُ، مِنَ الْمَسْأَلَةِ مَا شَاءَ - أَوْ مَا أَحَبَّ».

[900] 58 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "When we sat (in *Qâ'ida*) with the Prophet ﷺ in *Ṣalât*..." a *Ḥadîth* like that of Manṣûr (no. 897), and he said: "Then let him choose, after that, some supplication."

[٩٠٠] ٥٨-(...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ. بِمِثْلِ حَدِيثِ مَنْصُورٍ، وَقَالَ: «ثُمَّ يَتَخَيَّرُ، بَعْدُ، مِنَ الدُّعَاءِ».

[901] 59 - (...) Ibn Mas'ûd said: "The Messenger of Allâh ﷺ taught me the *Tashah-hud*, with his hands between mine, as he taught me a *Sûrah* of the Qur'ân."

[٩٠١] ٥٩-(...) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حدَّثنا سَيْفُ بْنُ أَبِي سُلَيْمَانَ: قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ سَخْبَرَةَ: قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي رَسُولُ اللهِ ﷺ التَّشَهُّدَ، كَفِّي بَيْنَ كَفَّيْهِ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ، وَاقْتَصَّ التَّشَهُّدَ بِمِثْلِ مَا اقْتَصُّوا.

[902] 60 - (403) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he would teach us a *Sûrah* of the Qur'ân. He used to say: *'At-Taḥiyyâtul-mubârakâtuṣ-ṣalawâtuṭ-ṭayyibâtu Lillâh; as-salâmu 'alayka ayyuhan-nabiyyu wa raḥmatu-Allâhi wa barakâtuhu; as-salâmu 'alaina wa 'alâ 'ibâdillâhiṣ-ṣâliḥîn. Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan Rasûlullâh* (All blessed compliments and good prayers are due to Allâh; peace be upon

[٩٠٢] ٦٠-(٤٠٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ للهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ

you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is the Messenger of Allâh).'"

According to the report of Ibn Rumḥ: "As he would teach us the Qur'ân."

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ».

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: كَمَا يُعَلِّمُنَا الْقُرآنَ.

[903] 61 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he would teach us a *Sûrah* of the Qur'ân."

[٩٠٣] ٦١-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

[904] 62 - (404) It was narrated that Hiṭṭân bin 'Abdullâh Ar-Raqâshî said: "I offered prayer with Abû Mûsâ Al-Ash'arî and when he was sitting (in *Qâ'ida*), a man among the people said: 'Has *Aṣ-Ṣalât* been enjoined alongside *Birr* (righteousness) and *Zakât*?' When Abû Mûsâ had finished the prayer, he turned and said: 'Which of you is the one who said such and such?' The people fell silent and he said: 'Perhaps it was you, O Hiṭṭân, who said it?' He said: 'I did not say it, but I was afraid that you would be cross with me because of it.' A man among the people said: 'I said it, but I did not intend

[٩٠٤] ٦٢-(٤٠٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ الرَّقَاشِيِّ قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَىٰ الْأَشْعَرِيِّ صَلَاةً، فَلَمَّا كَانَ عِنْدَ الْقَعْدَةِ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أُقِرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزَّكَاةِ؟ قَالَ: فَلَمَّا قَضَىٰ أَبُو مُوسَى الصَّلَاةَ وَسَلَّمَ انْصَرَفَ، فَقَالَ: أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا

anything but good thereby.' Abû Mûsâ said: 'Do you not know what you should say in your prayer?' The Messenger of Allâh ﷺ addressed us and explained our *Sunnah* to us, and taught us our prayer. He said:

"When you offer prayer, make your rows straight and let one of you lead the others. When he says the *Takbîr*, then say the *Takbîr*; when he says: 'Not (the way) of those who earned Your Anger, nor of those who went astray' then say: '*Âmîn*,' and Allâh will answer you. When he says the *Takbîr* and bows, then say the *Takbîr* and bow. The *Imâm* bows before you and raises his head before you."

The Messenger of Allâh ﷺ said: "The one makes up for the other. When he says '*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him),' then say: '*Allâhumma Rabbanâ lakal-ḥamd* (O Allâh, our Lord, to You be praise),' Allâh will hear you, for Allâh Most High has said, upon the tongue of His Prophet ﷺ: '*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him).' When he says the *Takbîr* and prostrates, then say the *Takbîr* and prostrate, for the *Imâm* prostrates before you and rises before you." The Messenger of Allâh ﷺ said: "The one makes up for the other. And when you are sitting (i.e., in *Qâ'ida*), let the

وَكَذَا؟ قَالَ: فَأَرَمَّ الْقَوْمُ، ثُمَّ قَالَ: أَيُّكُمُ
الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ فَأَرَمَّ الْقَوْمُ،
فَقَالَ: لَعَلَّكَ يَا حِطَّانُ! قُلْتَهَا؟ قَالَ: مَا
قُلْتُهَا، وَلَقَدْ رَهِبْتُ أَنْ تَبْكَعَنِي بِهَا، فَقَالَ
رَجُلٌ مِنَ الْقَوْمِ: أَنَا قُلْتُهَا، وَلَمْ أُرِدْ بِهَا
إِلَّا الْخَيْرَ، فَقَالَ أَبُو مُوسَىٰ: أَمَا تَعْلَمُونَ
كَيْفَ تَقُولُونَ فِي صَلَاتِكُمْ؟ إِنَّ رَسُولَ
اللهِ ﷺ خَطَبَنَا فَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا
صَلَاتَنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا
صُفُوفَكُمْ، ثُمَّ لْيَؤُمَّكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ
فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ،
يُجِبْكُمُ اللهُ، فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا
وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ
قَبْلَكُمْ» فَقَالَ رَسُولُ اللهِ ﷺ: «فَتِلْكَ
بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ،
فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ
اللهُ لَكُمْ، فَإِنَّ اللهَ تَعَالَىٰ قَالَ عَلَىٰ لِسَانِ
نَبِيِّهِ ﷺ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، وَإِذَا كَبَّرَ
وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ
يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، فَقَالَ رَسُولُ
اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ
الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ:
التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ، السَّلَامُ

first thing one of you says be: *'At-Taḥiyyâtuṭ-ṭayyibâtuṣ-ṣalawâtu Lillâh, as-salâmu 'alaika ayyuhan-nabiyyu wa raḥmatullâhi wa barakâtuhu; as-salâmu 'alaina wa 'alâ 'ibâd-illâhiṣ-ṣâliḥîn. Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa Rasûluhu* (All compliments, good words and prayers are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger).'"

عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

[905] 63 - (...) It was narrated that Qatâdah added: "And when he recites, listen attentively." And it does not say in the *Ḥadîth* of any of them:[1] "for Allâh, the Mighty and Sublime, has said upon the tongue of His Prophet ﷺ, *'Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)"' - except in the report narrated by Abû Kâmil only from Abû 'Awânah.

Abû Isḥâq said: Abû Bakr Ibn Ukhti Abî An-Naḍr spoke about this *Ḥadîth*.[2]

So Muslim said: "Do you want someone with a better memory than that of Sulaimân?" So Abû

[٩٠٥] ٦٣-(...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، كُلُّ هٰؤُلَاءِ عَنْ قَتَادَةَ، فِي هٰذَا الْإِسْنَادِ، بِمِثْلِهِ. وَفِي حَدِيثِ جَرِيرٍ عَنْ سُلَيْمَانَ، عَنْ قَتَادَةَ، مِنَ الزِّيَادَةِ: «وَإِذَا قَرَأَ فَأَنْصِتُوا». وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ «فَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللهُ لِمَنْ

[1] That is, any in this chain who narrated it from Qatâdah.

[2] Abû Isḥâq is Ibrâhîm bin Muḥammad bin Sufyân An-Naysâbûrî, who reported this book from Imâm Muslim. And his saying that Abû Bakr spoke about it, means that he criticized it.

Bakr said to him: "Then what about the *Ḥadîth* of Abû Hurairah?" He said: "It is *Ṣaḥîḥ*." Meaning: "And when he recites, listen attentively." So he said: "To me, it is *Ṣaḥîḥ*." So he said: "Then why didn't you put it here?" He said: "I did not put everything here that is *Ṣaḥîḥ* in my view! I only put here what they have agreed upon."

حَمِدَهُ» إِلَّا فِي رِوَايَةِ أَبِي كَامِلٍ وَحْدَهُ عَنْ أَبِي عَوَانَةَ.

قَالَ أَبُو إِسْحٰقَ: قَالَ أَبُو بَكْرٍ ابْنُ أُخْتِ أَبِي النَّضْرِ فِي هٰذَا الْحَدِيثِ، فَقَالَ مُسْلِمٌ: تُرِيدُ أَحْفَظَ مِنْ سُلَيْمَانَ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: فَحَدِيثُ أَبِي هُرَيْرَةَ؟ فَقَالَ: هُوَ صَحِيحٌ يَعْنِي: «وَإِذَا قَرَأَ فَأَنْصِتُوا». فَقَالَ: هُوَ عِنْدِي صَحِيحٌ، فَقَالَ: لِمَ لَمْ تَضَعْهُ هٰهُنَا؟ قَالَ: لَيْسَ كُلُّ شَيْءٍ عِنْدِي صَحِيحٍ وَضَعْتُهُ هٰهُنَا! إِنَّمَا وَضَعْتُ هٰهُنَا مَا أَجْمَعُوا عَلَيْهِ.

[906] 64 - (...) It was narrated from Qatâdah with this chain, and he said in the *Ḥadîth*: "Allâh has decreed upon the tongue of His Prophet ﷺ: 'Allâh hears those who praise Him.'"

[٩٠٦] **٦٤**-(...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ بِهٰذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ «فَإِنَّ اللهَ قَضَىٰ عَلَىٰ لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللهُ لِمَنْ حَمِدَهُ».

Chapter 17. Sending *Ṣalât* Upon The Prophet ﷺ After The *Tashah-hud*

(المعجم ١٧) - (بَابُ الصلاة على النبيِّ ﷺ بعد التشهد) (التحفة ١٧)

[907] 65 - (405) It was narrated that Abû Mas'ûd Al-Anṣârî said: "The Messenger of Allâh ﷺ came to us while we were in the gathering of Sa'd bin 'Ubâdah, and Bashîr bin Sa'd said to him: 'Allâh has commanded us to send *Ṣalât* upon you. O Messenger of Allâh! How should we send *Ṣalât*

[٩٠٧] **٦٥**-(٤٠٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ الْمُجْمِرِ: أَنَّ مُحَمَّدَ ابْنَ عَبْدِ اللهِ بْنِ زَيْدٍ الْأَنْصَارِيَّ - وَ عَبْدُ اللهِ بْنُ زَيْدٍ هُوَ الَّذِي كَانَ أُرِيَ النِّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ

upon you?' The Messenger of Allâh ﷺ remained silent until we wished that he had not asked him, then the Messenger of Allâh ﷺ said: 'Say: "*Allâhumma ṣalli 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ ṣalayta 'alâ âli Ibrâhîm, wa bârik 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ bârakta 'alâ âli Ibrâhîm feel-'âlamîn, innaka ḥamîdun majîd* (O Allâh, send Your *Ṣalât* (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your *Ṣalât* upon the family of Ibrâhîm, and send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm among the nations, You are indeed Praiseworthy, Most Glorious)." And the *Salâm* is as you know.'"

[908] 66 - (406) Ibn Abî Laila said: "Ka'b bin 'Ujrah met me and said: 'Shall I not give you a gift? The Messenger of Allâh ﷺ came out to us and we said: "We know what it means to send *Salâm* upon you, but what does it mean to send *Ṣalât* upon you?" He said: "Say: '*Allâhumma ṣalli 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ ṣallaita 'alâ âli Ibrâhîm, innaka ḥamîdun majîd; Allâhumma bârik 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ bârakta 'alâ*

الْأَنْصَارِيِّ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللهِ! فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ حَتَّىٰ تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ».

[٩٠٨] ٦٦-(٤٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلَا أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، فَقُلْنَا: قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ

âli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Your *Ṣalât* (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your *Ṣalât* upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious).'"

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللّٰهُمَّ! بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ: إِنَّكَ حَمِيدٌ مَجِيدٌ».

[909] 67 - (...) A similar report (as no. 908) was narrated from Al-Ḥakam with this chain, but in the *Ḥadîth* of Mis'ar it does not say: "Shall I not give you a gift?"

[٩٠٩] ٦٧-(...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ: قَالَا: حَدَّثَنَا وَكِيعٌ: عَنْ شُعْبَةَ وَمِسْعَرٍ، عَنِ الْحَكَمِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، وَلَيْسَ فِي حَدِيثِ مِسْعَرٍ: أَلَا أُهْدِي لَكَ هَدِيَّةً.

[910] 68 - (...) A similar report (as no. 908) was narrated from Al-A'mash, from Mis'ar and Mâlik bin Mighwal, all of them narrating from Al-Ḥakam, with this chain, except that he said: "*Wa bârak 'alâ Muḥammad* (And bless Muḥammad)'" and he did not say: "*Allâhumma* (O Allâh)."

[٩١٠] ٦٨-(...) حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنِ الْأَعْمَشِ، وَعَنْ مِسْعَرٍ، وَعَنْ مَالِكِ بْنِ مِغْوَلٍ، كُلُّهُمْ عَنِ الْحَكَمِ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَبَارِكْ عَلَىٰ مُحَمَّدٍ» وَلَمْ يَقُلْ: «اللّٰهُمَّ».

[911] 69 - (407) Abû Ḥumaid As-Sâ'idî narrated that they said: "O Messenger of Allâh, how should we send *Ṣalât* upon you?" He said: "Say: '*Allâhumma ṣalli 'alâ Muḥammadin wa 'alâ azwâjihi wa dhurriyyatihi kamâ*

[٩١١] ٦٩-(٤٠٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ، وَعَبْدُ اللهِ ابْنُ نَافِعٍ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا رَوْحٌ عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ

ṣalayta 'alâ Ibrâhîm, wa bârik 'alâ Muḥammadin wa 'alâ azwâjihi wa dhurriyyatihi kamâ bârakta 'alâ âli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Your *Ṣalât* (grace, honor and mercy) upon Muḥammad and upon his wives and offspring, as You sent Your *Ṣalât* upon Ibrâhîm, and send Your blessings upon Muḥammad and upon his wives and offspring, as You sent Your blessings upon the family of Ibrâhîm. You are indeed Praiseworthy, Most Glorious).'"

أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللّٰهُمَّ! صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[912] 70 - (408) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever sends *Ṣalât* upon me once, Allâh will send *Ṣalât* upon him tenfold."

[٩١٢] ٧٠-(٤٠٨) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّىٰ عَلَيَّ وَاحِدَةً، صَلَّى اللهُ عَلَيْهِ عَشْرًا».

Chapter 18. Saying "*Sami'a Allâhu liman ḥamidah*", "*Rabbanâ wa lakal-ḥamd*", and "*Âmîn*"

(المعجم ١٨) - (بَابُ التسميع والتحميد والتأمين) (التحفة ١٨)

[913] 71 - (409) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Imâm* says: '*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him),' say: '*Allâhumma Rabbâna lakal-ḥamd* (O Allâh, our Lord, to You be praise).' If a person's saying coincides that with the angels'

[٩١٣] ٧١-(٤٠٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللّٰهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ

saying it, his previous sins will be forgiven."

قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[914] (...) A *Ḥadîth* similar to that of Summayy (no. 913) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩١٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ سُمَيٍّ.

[915] 72 - (410) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Imâm* says '*Âmîn*' (at the end of *Al-Fâtiḥah*) then say '*Âmîn*,' for if a person's saying *Âmîn* coincides with that of the angels, his previous sins will be forgiven."

Ibn Shihâb said: "The Messenger of Allâh ﷺ used to say, '*Âmîn.*'"

[٩١٥] ٧٢-(٤١٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «آمِينَ».

[916] 73 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a *Ḥadîth* similar to that of Mâlik (no. 915), but he (the narrator) did not mention the words of Ibn Shihâb.

[٩١٦] ٧٣-(...) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ، وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ.

[917] 74 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٩١٧] ٧٤-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي

"When one of you says *Âmîn* in the prayer, and the Angels in heaven say *Âmîn*, if the one coincides with the other, then his previous sins will be forgiven."

عَمْرٌو: أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[918] 75 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you says *Âmîn* and the Angels in heaven say *Âmîn*, and the one coincides with the other, his previous sins will be forgiven.'"

[٩١٨] **٧٥**-(...) **حَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَىٰ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[919] (...) A similar *Ḥadîth* (as no. 918) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩١٩] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[920] 76 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the reciter says: '(Not (the way) of those who earned Your Anger, nor of those who went astray' and those behind him say *Âmîn*; if a person's saying it coincides with that of the inhabitants of the heavens, his previous sins will be forgiven."

[٩٢٠] **٧٦**-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ «إِذَا قَالَ الْقَارِئُ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، فَقَالَ مَنْ خَلْفَهُ: آمِينَ، فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

Chapter 19. Following The *Imâm*

(المعجم ١٩) - (بَابُ ائتمام المأموم بالإمام) (التحفة ١٩)

[921] 77 - (411) It was narrated that Az-Zuhrî said: "I heard Anas bin Mâlik say: 'The Prophet ﷺ fell from a horse and was injured on his right side. We entered upon him to visit him, and the time for prayer became due, so he led us in prayer sitting, and we offered prayer behind him sitting. When he had finished the prayer, he said: "The *Imâm* has been appointed to be followed, so when he says the *Takbîr*, then say the *Takbîr*; when he prostrates, then prostrate; when he rises, then rise, and when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Rabbanâ wa lakal-ḥamd*.' And if he prays sitting, then you should all pray sitting."

[٩٢١] ٧٧-(٤١١) **حَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَقَطَ النَّبِيُّ ﷺ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّىٰ بِنَا قَاعِدًا، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّىٰ قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ».

[922] 78 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ fell from a horse and was wounded, and he led us in prayer sitting down..." then he mentioned a similar report (as no. 921).

[٩٢٢] ٧٨-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَّ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ، فَجُحِشَ، فَصَلَّىٰ لَنَا قَاعِدًا، ثُمَّ ذَكَرَ نَحْوَهُ.

[923] 79 - (...) Anas bin Mâlik

[٩٢٣] ٧٩-(...) **حَدَّثَنِي** حَرْمَلَةُ

narrated that the Messenger of Allâh ﷺ fell from a horse and his right side was injured... a *Ḥadîth* similar to theirs (no. 921), and he added: "And if he prays standing, then pray standing."

ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ صُرِعَ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، بِنَحْوِ حَدِيثِهِمَا، وَزَادَ «فَإِذَا صَلَّىٰ قَائِمًا، فَصَلُّوا قِيَامًا».

[924] 80 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ rode a horse and fell from it, and his right side was injured... a *Ḥadîth* similar to theirs (no. 921), and in it he said: "If he prays standing, then pray standing."

[٩٢٤] ٨٠-(...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، بِنَحْوِ حَدِيثِهِمْ، وَفِيهِ «إِذَا صَلَّىٰ قَائِمًا، فَصَلُّوا قِيَامًا».

[925] 81 - (...) Anas bin Mâlik narrated that the Prophet ﷺ fell from a horse and his right side was injured... and he quoted the *Ḥadîth* (no. 921), but did not include the extra material narrated by Yûnus and Mâlik (no. 923, 924).

[٩٢٥] ٨١-(...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، وَسَاقَ الْحَدِيثَ، وَلَيْسَ فِيهِ زِيَادَةُ يُونُسَ وَمَالِكٍ.

[926] 82 - (412) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was sick and some of his Companions entered upon him to visit him. The Messenger of Allâh ﷺ offered prayers sitting down, and they followed him in prayer, standing up, but he gestured to them to sit down, so they sat

[٩٢٦] ٨٢-(٤١٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَكَىٰ رَسُولُ اللهِ ﷺ فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ، فَصَلَّى رَسُولُ اللهِ ﷺ جَالِسًا، فَصَلَّوْا بِصَلَاتِهِ قِيَامًا،

down. When he had finished he said: 'The *Imâm* is appointed to be followed; when he bows, then bow; when he rises, then rise; and if he prays sitting then pray sitting.'"

فَأَشَارَ إِلَيْهِمْ: أَنِ اجْلِسُوا، فَجَلَسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّىٰ جَالِسًا فَصَلُّوا جُلُوسًا».

[927] 83 - (...) A similar report (as no. 926) was narrated from Hishâm bin 'Urwah with this chain.

[٩٢٧] **٨٣-(. . .) حَدَّثَنَا** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[928] 84 - (413) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ was sick and we prayed behind him while he was (offering prayers) sitting and Abû Bakr was repeating his *Takbîr* so that the people could hear. He turned to us and saw us standing, and gestured to us that we should sit, so we followed him in prayer, sitting down. When he had said the *Salâm* he said: 'Just now you almost did what the Persians and Romans do; they stand for their kings when they are sitting. Do not do that. Follow your *Imâm*: if he prays standing then pray standing, and if he prays sitting then pray sitting.'"

[٩٢٨] **٨٤-(٤١٣) حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: اشْتَكَىٰ رَسُولُ اللهِ ﷺ، فَصَلَّيْنَا وَرَاءَهُ، وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَامًا، فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلَاتِهِ قُعُودًا، فَلَمَّا سَلَّمَ قَالَ: «إِنْ كِدْتُمْ آنِفًا لَتَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومِ، يَقُومُونَ عَلَىٰ مُلُوكِهِمْ وَهُمْ قُعُودٌ فَلَا تَفْعَلُوا، ائْتَمُّوا بِأَئِمَّتِكُمْ: إِنْ صَلَّىٰ قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّىٰ قَاعِدًا فَصَلُّوا قُعُودًا».

[929] 85 - (...) It was narrated

[٩٢٩] **٨٥-(. . .) حَدَّثَنَا** يَحْيَى بْنُ

that Jâbir said: "The Messenger of Allâh ﷺ led us in prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the *Takbîr*, Abû Bakr said the *Takbîr*, so that we could hear it..." then he mentioned a *Ḥadîth* similar to that of Al-Laith (no. 928).

يَحْيَىٰ: أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللهِ ﷺ كَبَّرَ أَبُو بَكْرٍ، لِيُسْمِعَنَا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ.

[930] 86 - (414) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The *Imâm* is appointed to be followed, so do not differ from him. When he says the *Takbîr*, then say the *Takbîr*; when he bows, then bow; when he says: '*Sami'a Allâhu liman ḥamidah*,' then say '*Allâhumma Rabbanâ lakal-ḥamd*,' and when he prostrates then prostrate. And if he prays sitting, then you should all pray sitting."

[٩٣٠] ٨٦-(٤١٤) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللّٰهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّىٰ جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

[931]... - (...) A similar report (as no. 930) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩٣١] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 20. The Prohibition Of Preceding The *Imâm* In Saying The *Takbîr* Or Anything Else

(المعجم ٢٠) - (بَابُ النهي عن مبادرة الإمام بالتكبير وغيره) (التحفة ٢٠)

[932] 87 - (415) It was narrated

[٩٣٢] ٨٧-(٤١٥) **حَدَّثَنَا** إِسْحٰقُ بْنُ

that Abû Hurairah said: "The Messenger of Allâh ﷺ used to teach us, saying: 'Do not precede the *Imâm*. When he says the *Takbîr*, then say the *Takbîr*; when he says: "Nor of those who went astray" then say: '*Âmîn*,' when he bows, then bow; when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*.'"

إِبْرَاهِيمَ وَابْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا، يَقُولُ: «لَا تُبَادِرُوا الْإِمَامَ، إِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ».

[933] **(...)** A similar report (as no. 932) was narrated from Abû Hurairah from the Prophet ﷺ, except for the words, "When he says 'Nor of those who went astray', then say: '*Âmîn*' and he added: 'And do not rise before him."

[٩٣٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، إِلَّا قَوْلَهُ: «وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ» وَزَادَ «وَلَا تَرْفَعُوا قَبْلَهُ».

[934] 88 - (416) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Imâm* is a shield. If he is offering the prayer sitting, then pray sitting. When he says '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*,' for if the words of the people of earth coincide with the words of the inhabitants of heavens, his previous sins will be forgiven for him.'"

[٩٣٤] ٨٨-(٤١٦) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَىٰ وَهُوَ ابْنُ عَطَاءٍ، سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْإِمَامُ جُنَّةٌ، فَإِذَا صَلَّىٰ قَاعِدًا فَصَلُّوا قُعُودًا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ!

رَبَّنَا لَكَ الْحَمْدُ، فَإِذَا وَافَقَ قَوْلُ أَهْلِ الْأَرْضِ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[935] 89 - (417) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The *Imâm* is appointed to be followed, so when he says the *Takbîr*, then say the *Takbîr*; when he bows, then bow; when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*.' If he is praying standing, then pray standing, and if he is praying sitting, then you should all pray sitting."

[٩٣٥] ٨٩-(٤١٧) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ أَنَّ أَبَا يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ: قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللّٰهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا صَلَّىٰ قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّىٰ قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ».

Chapter 21. If The *Imâm* Experiences An Excuse, From Illness, Or Travelling, Etc, He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The *Imâm* Sitting Because He Is Unable To Stand Must Stand If He Is Able To Do So; And The Abrogation Of Sitting Behind A Sitting *Imâm* For Those Who Are Able To Stand

(المعجم ٢١) - **(بَابُ استخلاف الإمام - إذا عرض له عذر من مرض وسفر وغيرهما - من يصلي بالناس، وأن من صلى خلف إمام جالس لعجزه عن القيام لزمه القيام إذا قدر عليه، ونسخ القعود خلف القاعد في حق من قدر على القيام)** (التحفة ٢١)

[936] 90 - (418) It was narrated that 'Ubaidullâh bin 'Abdullâh said: "I entered upon 'Âishah and said to her: 'Will you not tell

[٩٣٦] ٩٠-(٤١٨) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللهِ بْنِ

me about the illness of the Messenger of Allâh ﷺ?' She said: 'Yes. The Prophet ﷺ became very ill and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." The people were gathered in the *Masjid*, waiting for the Messenger of Allâh ﷺ, to offer *Ishâ'* prayer. The Messenger of Allâh ﷺ sent word to Abû Bakr, telling him to lead the people in prayer. The messenger came to him and said: "The Messenger of Allâh ﷺ is ordering you to lead the people in prayer." Abû Bakr, who was a

عَبْدِ اللهِ قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ فَقُلْتُ لَهَا: أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللهِ ﷺ قَالَتْ: بَلَىٰ، ثَقُلَ النَّبِيُّ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ؟». قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ، يَا رَسُولَ اللهِ! قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا، فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ»: فَفَعَلْنَا، فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟»، قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا: لَا وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ. قَالَتْ: فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَىٰ أَبِي بَكْرٍ، أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا رَقِيقًا: يَا عُمَرُ صَلِّ بِالنَّاسِ، فَقَالَ:

tenderhearted man, said: "O 'Umar, lead the people in prayer." 'Umar said: "You are more entitled to do that." So Abû Bakr led them in prayer during those days. Then the Messenger of Allâh ﷺ felt a little better, so he came out between two men (supporting him) - one of whom was Al-'Abbâs - to offer *Ẓuhr* prayer. Abû Bakr was leading the people in prayer, but when Abû Bakr saw him, he started to move back. But the Prophet ﷺ gestured to him not to move back. He said to (the two men): "Seat me beside him." So they seated him beside Abû Bakr. Abû Bakr was offering prayers standing up, following the prayer of the Prophet ﷺ, and the people followed the prayer of Abû Bakr, and the Prophet ﷺ was sitting.'"

'Ubaidullâh said: "I entered upon 'Abdullâh bin 'Abbâs and said to him: 'Shall I not tell you what 'Âishah told me about the illness of the Prophet ﷺ?' He said: 'Tell me.' So I told him what she had said, and he did not object to any part of it, except that he said: 'Did she tell you the name of the one who was with Al-'Abbâs?' I said: 'No.' He said: 'That was 'Alî, may Allâh the Most High, be pleased with him.'"

[937] 91 - (...) It was narrated from 'Ubaidullah bin 'Abdullâh

عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ، قَالَتْ: فَصَلَّىٰ بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ - أَحَدُهُمَا الْعَبَّاسُ - لِصَلَاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ لَا يَتَأَخَّرَ، وَقَالَ لَهُمَا: «أَجْلِسَانِي إِلَىٰ جَنْبِهِ» فَأَجْلَسَاهُ إِلَىٰ جَنْبِ أَبِي بَكْرٍ، وَكَانَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلَاةِ النَّبِيِّ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُبَيْدُ اللهِ: فَدَخَلْتُ عَلَىٰ عَبْدِ اللهِ ابْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ النَّبِيِّ ﷺ؟ فَقَالَ: هَاتِ، فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ، فَمَا أَنْكَرَ مِنْهُ شَيْئًا، غَيْرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الْآخَرَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ رَضِيَ اللهُ تَعَالَىٰ عَنْهُ.

[٩٣٧] ٩١-(...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ

bin 'Utbah, that 'Âishah said: "The Messenger of Allâh ﷺ first fell sick in the house of Maimûnah, and he asked his wives for permission to be looked after in the house of 'Âishah, and they gave him permission. He came out with one hand on Al-Faḍl bin 'Abbâs, and the other hand on another man, dragging his feet along the ground." 'Ubaidullâh said: "I told Ibn 'Abbâs about it and he said: 'Do you know who the other man was, whom 'Âishah did not name? It was 'Alî.'"

- قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: أَوَّلُ مَا اشْتَكَىٰ رَسُولُ اللهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَاسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِهَا، فَأَذِنَّ لَهُ، قَالَتْ: فَخَرَجَ وَيَدٌ لَهُ عَلَى الْفَضْلِ بْنِ عَبَّاسٍ، وَيَدٌ لَهُ عَلَىٰ رَجُلٍ آخَرَ، وَهُوَ يَخُطُّ بِرِجْلَيْهِ فِي الْأَرْضِ، فَقَالَ عُبَيْدُ اللهِ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ فَقَالَ: أَتَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ هُوَ عَلِيٌّ.

[938] 92 - (...) It was narrated from 'Ubaidullah bin 'Abdullâh bin 'Utbah bin Mas'ûd that 'Âishah, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ fell sick and his pain grew severe, he asked his wives for permission to be looked after in my house, and they gave him permission. He came out between two men, dragging his feet along the ground, between 'Abbâs bin 'Abdul-Muṭṭalib and another man."

'Ubaidullâh said: "I told 'Abdullâh about what 'Âishah had said, and 'Abdullâh bin 'Abbâs said to me: 'Do you know who the other man was, whom 'Âishah did not name?' I said: 'No.' Ibn 'Abbâs said: 'He was

[٩٣٨] **٩٢**-(...) **وحَدَّثَنِي** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ، وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلَاهُ فِي الْأَرْضِ، بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ.

قَالَ عُبَيْدُ اللهِ: فَأَخْبَرْتُ عَبْدَ اللهِ بِالَّذِي قَالَتْ عَائِشَةُ: فَقَالَ لِي عَبْدُ اللهِ بْنُ عَبَّاسٍ هَلْ تَدْرِي مَنِ الرَّجُلُ الْآخَرُ الَّذِي لَمْ

تُسَمِّ عَائِشَةُ؟ قَالَ: قُلْتُ: لَا، قَالَ ابْنُ عَبَّاسٍ: هُوَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ.

'Alî, may Allâh be pleased with him.'"

[٩٣٩] ٩٣-(...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي: عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللهِ ﷺ فِي ذَلِكَ، وَمَا حَمَلَنِي عَلَىٰ كَثْرَةِ مُرَاجَعَتِهِ إِلَّا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا، وَإِلَّا أَنِّي كُنْتُ أَرَىٰ أَنَّهُ لَنْ يَقُومَ مَقَامَهُ أَحَدٌ إِلَّا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللهِ ﷺ عَنْ أَبِي بَكْرٍ.

[939] 93 - (...) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "I tried to discourage the Messenger of Allâh ﷺ from doing that,[1] and the only thing that made me object so much was the fact that it never occurred to my heart that the people could ever love a man who would stand in his place after he was gone. I thought that whoever stood in his place would be regarded in a superstitious manner by the people, and I wanted the Messenger of Allâh ﷺ to spare Abû Bakr such a thing."

[٩٤٠] ٩٤-(...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ عَبْدٌ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ ابْنِ عُمَرَ عَنْ عَائِشَةَ قَالَتْ: لَمَّا دَخَلَ رَسُولُ اللهِ ﷺ بَيْتِي، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، قَالَتْ: فَقُلْتُ: يَا

[940] 94 - (...) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ entered my house, he said: 'Tell Abû Bakr to lead the people in prayer.' I said: 'O Messenger of Allâh, Abû Bakr is a tenderhearted man; when he recites Qur'ân he cannot control his tears. Why don't you tell someone other than Abû Bakr to do it?' By Allâh, the only reason was that I did not want the

[1] Appointing Abû Bakr to lead the prayers.

people to regard with superstition the first man to stand in the place of the Messenger of Allâh ﷺ. I tried to dissuade him two or three times, but he said: 'Let Abû Bakr lead the people in prayer. You are like the women around Yûsuf.'"

رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، إِذَا قَرَأَ الْقُرْآنَ لَا يَمْلِكُ دَمْعَهُ، فَلَوْ أَمَرْتَ غَيْرَ أَبِي بَكْرٍ قَالَتْ: وَاللهِ! مَا بِي إِلَّا كَرَاهِيَةُ أَنْ يَتَشَاءَمَ النَّاسُ بِأَوَّلِ مَنْ يَقُومُ فِي مَقَامِ رَسُولِ اللهِ ﷺ، قَالَتْ: فَرَاجَعْتُهُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ: «لِيُصَلِّ بِالنَّاسِ أَبُو بَكْرٍ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ».

[941] 95 - (...) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ became very ill, Bilâl came to him to tell him it was time for prayers. He said: 'Tell Abû Bakr to lead the people in prayer.' I said: 'O Messenger of Allâh, Abû Bakr is a man who is tender hearted, and when he stands in your place, the people will not be able to hear him. Why don't you tell 'Umar to do it?' He said: 'Tell Abû Bakr to lead the people in prayer.' I said to Ḥafṣah: 'Tell him that Abû Bakr is a man who is tender-hearted, and when he stands in your place, the people will not be able to hear him. Why don't you tell 'Umar to do it?' She said that to him, and the Messenger of Allâh ﷺ said: 'You are like the woman around Yûsuf. Tell Abû Bakr to lead the people in prayer.' So they told Abû Bakr and he led the people in prayer. When he started the prayer, the

[٩٤١] ٩٥-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُومُ مَقَامَكَ لَا يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لَا يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَتْ لَهُ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُنَّ لَأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا

Messenger of Allâh ﷺ felt a little better, so he stood up, supported by two men, with his feet dragging along the ground. When he entered the *Masjid*, Abû Bakr heard him, and he started to move back, but the Messenger of Allâh ﷺ gestured to him to stay where he was. The Messenger of Allâh ﷺ came and sat on the left of Abû Bakr. The Messenger of Allâh ﷺ was leading the people in prayer sitting down, and Abû Bakr was standing. Abû Bakr followed the prayer of the Prophet ﷺ, and the people followed the prayer of Abû Bakr."

بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ فَصَلَّىٰ بِالنَّاسِ، قَالَتْ: فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، قَالَتْ: فَقَامَ يُهَادَىٰ بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخُطَّانِ فِي الْأَرْضِ، قَالَتْ: فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ، ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ قُمْ مَكَانَكَ، فَجَاءَ رَسُولُ اللهِ ﷺ حَتَّىٰ جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، قَالَتْ: فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِسًا، وَأَبُو بَكْرٍ قَائِمًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ النَّبِيِّ ﷺ، وَيَقْتَدِي النَّاسُ بِصَلَاةِ أَبِي بَكْرٍ.

[942] 96 - (...) A similar report (as no. 941) was narrated from Al-A'mash with this chain. In their *Hadîth* it says: "When the Messenger of Allâh ﷺ became sick in what was to be his final illness." In the *Hadîth* of Ibn Mushir it says: "The Messenger of Allâh ﷺ was brought and seated beside him (Abû Bakr); the Prophet ﷺ was leading the people in prayer, and Abû Bakr was making them hear the *Takbîr*." According to the *Hadîth* of 'Eisâ: "The Messenger of Allâh ﷺ sat and led the people in prayer, and Abû Bakr was by

[٩٤٢] **٩٦-(...) حَدَّثَنَا** مِنْجَابُ ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ ابْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ، وَفِي حَدِيثِهِمَا: لَمَّا مَرِضَ رَسُولُ اللهِ ﷺ مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ، وَفِي حَدِيثِ ابْنِ مُسْهِرٍ، فَأُتِيَ بِرَسُولِ اللهِ ﷺ حَتَّىٰ أُجْلِسَ إِلَىٰ جَنْبِهِ، وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ، وَأَبُو بَكْرٍ يُسْمِعُهُمُ التَّكْبِيرَ، وَفِي حَدِيثِ عِيسَىٰ: فَجَلَسَ رَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ،

his side, and Abû Bakr was making the people hear."

وَأَبُو بَكْرٍ إِلَىٰ جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ.

[943] 97 - (...) It was narrated from Hi<u>sh</u>âm, from his father ('Urwah), that 'Âi<u>sh</u>ah said: "The Messenger of Allâh ﷺ commanded Abû Bakr to lead the people in prayer when he was sick, and he used to lead them in prayer."

'Urwah said: "Then the Messenger of Allâh ﷺ felt a little better, so he came out and sat beside Abû Bakr, and Abû Bakr was leading the people in prayer. When Abû Bakr saw him, he moved backwards, but the Messenger of Allâh ﷺ gestured to him to stay where he was. The Messenger of Allâh ﷺ sat beside Abû Bakr and Abû Bakr was following the prayer of the Messenger of Allâh ﷺ, and the people were following the prayer of Abû Bakr."

[٩٤٣] ٩٧-(...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ: حَدَّثَنَا أَبِي: قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ، فَكَانَ يُصَلِّي بِهِمْ.

قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ وَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ، فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ، فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ أَيْ: كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللهِ ﷺ حِذَاءَ أَبِي بَكْرٍ إِلَىٰ جَنْبِهِ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلَاةِ رَسُولِ اللهِ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ.

[944] 98 - (419) Anas bin Mâlik narrated that Abû Bakr used to lead the people in prayer during the final sickness of the Messenger of Allâh ﷺ until, on the Monday, when the people were lined up in rows in the *Masjid*, the Messenger of Allâh ﷺ drew back the curtain of the room and looked out at us. He was standing and his face was as

[٩٤٤] ٩٨-(٤١٩) حَدَّثَنِي عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللهِ ﷺ

bright as a page of the *Muṣḥaf*. The Messenger of Allâh ﷺ smiled, a bright smile, and we were filled with joy as we were praying, due to the fact that the Prophet ﷺ had come out. Abû Bakr stepped back on his heels to join the front row, because he thought that the Messenger of Allâh ﷺ was coming out to lead us in prayer. But the Messenger of Allâh ﷺ gestured to them, indicating them to complete their prayer. Then the Messenger of Allâh ﷺ went back in and drew the curtain, and the Messenger of Allâh ﷺ died that same day.

الَّذِي تُوُفِّيَ فِيهِ، حَتَّىٰ إِذَا كَانَ يَوْمُ الْإِثْنَيْنِ، وَهُمْ صُفُوفٌ فِي الصَّلَاةِ، كَشَفَ رَسُولُ اللهِ ﷺ سِتْرَ الْحُجْرَةِ، فَنَظَرَ إِلَيْنَا وَ هُوَ قَائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ رَسُولُ اللهِ ﷺ ضَاحِكًا. قَالَ: فَبُهِتْنَا وَنَحْنُ فِي الصَّلَاةِ، مِنْ فَرَحٍ بِخُرُوجِ النَّبِيِّ ﷺ وَنَكَصَ أَبُو بَكْرٍ عَلَىٰ عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللهِ ﷺ خَارِجٌ لِلصَّلَاةِ، فَأَشَارَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ بِيَدِهِ أَنْ أَتِمُّوا صَلَاتَكُمْ، قَالَ ثُمَّ دَخَلَ رَسُولُ اللهِ ﷺ، فَأَرْخَى السِّتْرَ، قَالَ: فَتُوُفِّيَ رَسُولُ اللهِ ﷺ مِنْ يَوْمِهِ ذَلِكَ.

[945] 99 (...) It was narrated that Anas said: "The last glimpse we had of the Messenger of Allâh ﷺ was when he drew back the curtain on the Monday..." the same narration as previously mentioned *Aḥâdîth*, but the *Ḥadîth* of Ṣâliḥ (no. 944) is more detailed.

[٩٤٥] ٩٩-(...) وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ: قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَىٰ رَسُولِ اللهِ ﷺ، كَشَفَ السِّتَارَةَ يَوْمَ الْإِثْنَيْنِ، بِهَٰذِهِ الْقِصَّةِ، وَحَدِيثُ صَالِحٍ أَتَمُّ وَأَشْبَعُ.

[946] (...) Anas bin Mâlik said: "When it was the Monday..." a similar *Ḥadîth* (as no. 944).

[٩٤٦] (...) وحَدَّثَني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ الْإِثْنَيْنِ. بِنَحْوِ حَدِيثِهِمَا.

[947] 100 - (...) It was narrated that Anas said: "The Prophet of Allâh ﷺ did not come out to us for three days. Then the *Iqâmah* was called and Abû Bakr went forward (to lead the prayer). The Prophet of Allâh ﷺ lifted the curtain, and when the face of the Prophet of Allâh ﷺ appeared to us, there was nothing more dear to us than the face of the Prophet ﷺ appearing to us. The Prophet of Allâh ﷺ gestured to Abû Bakr to go forward, then the Prophet of Allâh ﷺ drew the curtain and we did not see him until he died."

[٩٤٧] ١٠٠-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَهَٰرُونُ بْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: لَمْ يَخْرُجْ إِلَيْنَا نَبِيُّ اللهِ ﷺ ثَلَاثًا، فَأُقِيمَتِ الصَّلَاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ، فَقَالَ نَبِيُّ اللهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ لَنَا وَجْهُ نَبِيِّ اللهِ ﷺ، مَا نَظَرْنَا مَنْظَرًا قَطُّ كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنَا، قَالَ: فَأَوْمَأَ نَبِيُّ اللهِ ﷺ بِيَدِهِ إِلَىٰ أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ وَأَرْخَىٰ نَبِيُّ اللهِ ﷺ الْحِجَابَ، فَلَمْ يُقْدَرْ عَلَيْهِ حَتَّىٰ مَاتَ.

[948] 101 - (420) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ fell sick and his sickness grew worse. He said: 'Tell Abû Bakr to lead the people in prayer.' 'Âishah said: 'O Messenger of Allâh, Abû Bakr is a tender hearted man, and when he stands in your place he will not be able to lead the people in prayer.' He said: 'Tell Abû Bakr to lead the people in prayer. You are like the women around Yûsuf.' So Abû Bakr led them in prayer during the lifetime of the Messenger of Allâh ﷺ."

[٩٤٨] ١٠١-(٤٢٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: مَرِضَ رَسُولُ اللهِ ﷺ فَاشْتَدَّ مَرَضُهُ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، مَتَىٰ يَقُمْ مَقَامَكَ لَا يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، فَقَالَ: «مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ».

قَالَ: فَصَلَّىٰ بِهِمْ أَبُو بَكْرٍ حَيَاةَ رَسُولِ اللهِ ﷺ.

Chapter 22. The Congregation Appointing Someone To Lead Them If The *Imâm* Is Delayed And If There Is No Fear Of Negative Repercussions

(المعجم ٢٢) - (بَابُ تقديم الجماعة من يصلي بهم إذا تأخر الإمام ولم يخافوا مفسدة بالتقديم) (التحفة ٢٢)

[949] 102 - (421) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ went to Banû 'Amr bin 'Awf to resolve a dispute among them. The time for prayer became due, and the *Mu'adhdhin* came to Abû Bakr and said: "Will you lead the people in prayer, and I will say the *Iqâmah*?" He said: "Yes." So Abû Bakr led the people in prayer, then the Messenger of Allâh ﷺ came while the people were still praying. He came and stood in the row, and the people started clapping. Abû Bakr would not pay attention to anything while he was praying, but when the people's clapping increased, he turned around and saw the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to stay where he was. Abû Bakr raised his hands, praising Allâh, the Mighty and Sublime, for the command of the Messenger of Allâh ﷺ. Then Abû Bakr moved backwards until he was level with the row, and

[٩٤٩] ١٠٢-(٤٢١) وَحَدَّثَنِي يَحْيَى ابْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللهِ ﷺ ذَهَبَ إِلَىٰ بَنِي عَمْرِو ابْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتِ الصَّلَاةُ، فَجَاءَ الْمُؤَذِّنُ إِلَىٰ أَبِي بَكْرٍ، فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأُقِيمَ؟ قَالَ: نَعَمْ. قَالَ: فَصَلَّىٰ أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ، فَتَخَلَّصَ حَتَّىٰ وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَىٰ رَسُولَ اللهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ، أَنِ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللهَ عَزَّ وَجَلَّ عَلَىٰ مَا أَمَرَهُ بِهِ رَسُولُ اللهِ ﷺ مِنْ ذَٰلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّىٰ اسْتَوَىٰ فِي الصَّفِّ، وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّىٰ، ثُمَّ انْصَرَفَ

the Prophet ﷺ came forward and (continued the) prayers. Then when he had finished he said: "O Abû Bakr, what prevented you from staying put when I told you to?" Abû Bakr said: "It is not for the son of Abû Quḥâfah to pray in front of the Messenger of Allâh ﷺ." The Messenger of Allâh ﷺ said: "Why did I see you clapping so much? If something happens to a man when he is in prayers, let him say: '*Subḥân-Allâh*,' for if he says '*Subḥân-Allâh*' it will be noted. Clapping is only for women."

فَقَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ» قَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَالِي رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ؛ فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ، وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ».

[950] 103 - (...) A *Ḥadîth* (with another chain) similar to that of Mâlik (no. 949) was narrated from Sahl bin Sa'd. In their *Ḥadîth* it says: "Abû Bakr raised his hands and praised Allâh, then he moved backwards behind him until he was standing in the row."

[٩٥٠] **١٠٣**-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: يَعْنِي ابْنَ أَبِي حَازِمٍ، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ بِمِثْلِ حَدِيثِ مَالِكٍ، وَفِي حَدِيثِهِمَا: فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللهَ وَرَجَعَ الْقَهْقَرَىٰ وَرَاءَهُ، حَتَّىٰ قَامَ فِي الصَّفِّ.

[951] 104 - (...) It was narrated that Sahl bin Sa'd As-Sâ'idî said: "The Prophet of Allâh ﷺ went to reconcile between Banû 'Amr bin 'Awf..." a similar *Ḥadîth* (as no. 949). He added: "The Messenger of Allâh ﷺ came through the rows until he was standing in the front row." And it says that Abû Bakr moved backwards.

[٩٥١] **١٠٤**-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: أَخْبَرَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: ذَهَبَ نَبِيُّ اللهِ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، بِمِثْلِ حَدِيثِهِمْ، وَزَادَ: فَجَاءَ

رَسُولُ اللهِ ﷺ فَخَرَقَ الصُّفُوفَ، حَتَّى قَامَ عِنْدَ الصَّفِّ الْمُقَدَّمِ، وَفِيهِ: أَنَّ أَبَا بَكْرٍ رَجَعَ الْقَهْقَرَىٰ.

[952] 105 - (274) Al-Mughîrah bin Shu'bah narrated that he went with the Messenger of Allâh ﷺ on the campaign to Tabûk. Al-Mughîrah said: "The Messenger of Allâh ﷺ went out (to relive himself). I carried a vessel of water for him, before *Fajr* prayer. When the Messenger of Allâh ﷺ came back to me, I started pouring water onto his hands from the vessel. He washed his hands three times, then he washed his face, then he went to roll the sleeves of his cloak back from his forearms but they were too tight, so he brought his arms inside the cloak and then brought them out from beneath it, and washed his forearms up to the elbows. Then he wiped over his *Khuff*, then he moved on."

Al-Mughîrah said: "I came with him and we found that the people had appointed 'Abdur-Raḥmân bin 'Awf to lead them in prayer. The Messenger of Allâh ﷺ caught up with one of the *Rak'ah*, so he prayed the last *Rak'ah* with the people, then when 'Abdur-Raḥmân bin 'Awf said the *Salâm*, the Messenger of Allâh ﷺ stood up to complete his prayer. That startled the

[٩٥٢] ١٠٥-(٢٧٤) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ حَدِيثِ عَبَّادِ بْنِ زِيَادٍ أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ أَخْبَرَهُ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ تَبُوكَ. قَالَ الْمُغِيرَةُ: فَتَبَرَّزَ رَسُولُ اللهِ ﷺ قِبَلَ الْغَائِطِ، فَحَمَلْتُ مَعَهُ إِدَاوَةً قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللهِ ﷺ إِلَيَّ أَخَذْتُ أُهْرِيقُ عَلَىٰ يَدَيْهِ مِنَ الْإِدَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمَّا جُبَّتِهِ، فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّىٰ أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعَيْهِ إِلَىٰ الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَىٰ خُفَّيْهِ، ثُمَّ أَقْبَلَ.

قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّىٰ نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ

Muslims and they started to say *Subḥân Allâh*. When the Prophet had finished his prayer, he turned to the people and said: 'You did well,' or, 'You did the right thing,' and was pleased that they had offered the prayer on time."

فَصَلَّىٰ لَهُمْ، فَأَدْرَكَ رَسُولُ اللهِ ﷺ إِحْدَى الرَّكْعَتَيْنِ، فَصَلَّىٰ مَعَ النَّاسِ الرَّكْعَةَ الْآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، قَامَ رَسُولُ اللهِ ﷺ يُتِمُّ صَلَاتَهُ، فَأَفْزَعَ ذَلِكَ الْمُسْلِمِينَ، فَأَكْثَرُوا التَّسْبِيحَ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ: «أَحْسَنْتُمْ» أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يُغَبِّطُهُمْ أَنْ صَلَّوُا الصَّلَاةَ لِوَقْتِهَا. [راجع: ٦٢٦]

[953] **(...)** A *Ḥadîth* similar to that of 'Abbâd (no. 952) was narrated from Ḥamzah bin Al-Mughîrah. Al-Mughîrah said: "I wanted to make 'Abdur-Raḥmân bin 'Awf move back, but the Prophet ﷺ said: 'Leave him.'"

[٩٥٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَالْحُلْوَانِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ حَمْزَةَ ابْنِ الْمُغِيرَةِ، نَحْوَ حَدِيثِ عَبَّادٍ. قَالَ الْمُغِيرَةُ: فَأَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فَقَالَ النَّبِيُّ ﷺ: «دَعْهُ».

Chapter 23. Men Saying The *Tasbiḥ*[1] And Women Clapping If They Notice Anything During The Prayer

(المعجم ٢٣) - (بَابُ تسبيح الرجل وتصفيق المرأة إذا نابهما شيء في الصلاة) (التحفة ٢٣)

[954] 106 - (422) Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Raḥmân narrated that they heard Abû Hurairah say:

[٩٥٤] ١٠٦-(٤٢٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ

[1] Saying: *Subḥân Allâh*.

بْنُ حَرْبٍ: قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ: قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيِّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ».

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَقَدْ رَأَيْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يُسَبِّحُونَ وَيُشِيرُونَ.

"The Messenger of Allâh ﷺ said: 'The *Tasbîḥ* is for men and clapping is for women.'"

Ḥarmalah added in his report: "Ibn Shihâb said: 'I saw men from the people of knowledge saying the *Tasbîḥ* and pointing.'"

[٩٥٥] ١٠٧-(...) وحَدَّثنا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَاضٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[955] 107 - (...) A similar report (as no. 954) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩٥٦] وَحَدَّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَزَادَ «فِي الصَّلَاةِ».

[956] A similar report was (as no. 954) narrated from Abû Hurairah, from the Prophet ﷺ, and he added: (The *Tasbîḥ* is for men and clapping is for women) while praying."

Chapter 24. The Command To Perform The Prayer Properly, To Complete It, And To Have *Khushû'*[1] In It

(المعجم ٢٤) - (بَابُ الأمر بتحسين الصلاة وإتمامها والخشوع فيها)

(التحفة ٢٤)

[957] 108 - (423) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prayed one day, then he finished and said: 'O so-and-so, why don't you offer prayers well? Why doesn't the worshipper look at how he is praying when he prays? He is only praying for himself. By Allâh, I can see behind me as well as I can see in front of me.'"

[٩٥٧] ١٠٨-(٤٢٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّىٰ رَسُولُ اللهِ ﷺ يَوْمًا، ثُمَّ انْصَرَفَ فَقَالَ: «يَا فُلَانُ! أَلَا تُحْسِنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ الْمُصَلِّي إِذَا صَلَّىٰ كَيْفَ يُصَلِّي؟ فَإِنَّمَا يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللهِ! لَأُبْصِرُ مِنْ وَرَائِي، كَمَا أُبْصِرُ مِنْ بَيْنِ يَدَيَّ».

[958] 109 - (424) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you think that I face the *Qiblah*?[2] By Allâh, your bowing and prostrating are not hidden from me; I can see you behind my back."

[٩٥٨] ١٠٩-(٤٢٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «هَلْ تَرَوْنَ قِبْلَتِي هٰهُنَا؟ فَوَاللهِ! مَا يَخْفَىٰ عَلَيَّ رُكُوعُكُمْ وَلَا سُجُودُكُمْ، إِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

[959] 110 - (425) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Bow and prostrate properly, for by

[٩٥٩] ١١٠-(٤٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

[1] Praying with full focus and humility.

[2] Meaning: "and that I do not know what you are doing?"

Allâh, I can see you behind me - or behind my back - when you bow and prostrate."

قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللهِ! إِنِّي لأَرَاكُمْ مِنْ بَعْدِي - وَرُبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي - إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

[960] 111 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ said: "Complete the bowing and prostrations, for by Allâh, I can see you behind my back when you bow and prostrate."

[٩٦٠] ١١١-(...) حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللهِ! إِنِّي لأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي، إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ»، وَفِي حَدِيثِ سَعِيدٍ: «إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

Chapter 25. The Prohibition Of Preceding The *Imâm* While Bowing, Prostrating And So On

(المعجم ٢٥) - (بَابُ تحريم سبق الإمام بركوع أو سجود ونحوهما) (التحفة ٢٥)

[961] 112 - (426) It was narrated that Anas said: "The Messenger of Allâh ﷺ led us in prayer one day, and when he had finished praying he turned to face us and said: 'O people, I am your *Imâm*, so do not go ahead of me in bowing, prostrating, standing nor the turning,[1] for I can see

[٩٦١] ١١٢-(٤٢٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا: وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ قَالَ: صَلَّى

[1] The meaning of "turning" is the *Taslîm* at the end of the prayer.

you from in front of me and behind me.' Then he said: 'By the One in Whose Hand is the soul of Muḥammad! If you saw what I have seen, you would laugh little and weep much.' They said: 'What have you seen, O Messenger of Allâh?' He said: 'I have seen Paradise and the Fire.'"

بِنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «أَيُّهَا النَّاسُ! إِنِّي إِمَامُكُمْ، فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ، وَلَا بِالْقِيَامِ وَلَا بِالِانْصِرَافِ، فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالُوا: وَمَا رَأَيْتَ يَا رَسُولَ اللهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

[962] 113 - (...) This *Hadîth* was narrated from Anas, from the Prophet; in the *Hadîth* of Jarîr it does not mention, "nor the turning."

[٩٦٢] **١١٣**-(...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ فُضَيْلٍ، جَمِيعًا عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِ جَرِيرٍ «وَلَا بِالِانْصِرَافِ».

[963] 114 - (427) Abû Hurairah said: Muḥammad ﷺ said: "Does the one who raises his head before the *Imâm* (does so) not fear that Allâh may turn his head into the head of a donkey?'

[٩٦٣] **١١٤**-(٤٢٧) **حَدَّثَنَا** خَلَفُ ابْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَّادٍ قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ؟».

[964] 115 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The

[٩٦٤] **١١٥**-(...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

one who raises his head when praying before the *Imâm* (does so) has no guarantee that Allâh will not turn him into a donkey.'"

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلَاتِهِ قَبْلَ الْإِمَامِ، أَنْ يُحَوِّلَ اللهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ».

[965] 116 - (...) A similar report (as no. 964) was narrated from Abû Hurairah from the Prophet ﷺ, except that in the *Ḥadîth* of Ar-Rabî' bin Muslim it says: "That Allâh will turn his face into the face of a donkey."

[٩٦٥] ١١٦-(...) حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَلَّامٍ الْجُمَحِيُّ وَعَبْدُ الرَّحْمٰنِ بْنُ الرَّبِيعِ بْنِ مُسْلِمٍ، جَمِيعًا عَنِ الرَّبِيعِ بْنِ مُسْلِمٍ؛ وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهٰذَا، غَيْرَ أَنَّ فِي حَدِيثِ الرَّبِيعِ بْنِ مُسْلِمٍ: «أَنْ يَجْعَلَ اللهُ وَجْهَهُ وَجْهَ حِمَارٍ».

Chapter 26. The Prohibition On Lifting One's Gaze To The Heavens When in *Ṣalât*

(المعجم ٢٦) - (بَابُ النهي عن رفع البصر إلى السماء في الصلاة) (التحفة ٢٦)

[966] 117 - (428) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ said: 'People should stop lifting their gaze to the heavens when in *Ṣalât*, lest it does not return to them.'"

[٩٦٦] ١١٧-(٤٢٨) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعُ إِلَيْهِمْ».

[967] 118 - (429) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "People should stop lifting their gaze to the heavens when supplicating during the prayer, lest their sight be taken from them."

[٩٦٧] ١١٨-(٤٢٩) حَدَّثَنِي أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ، إِلَى السَّمَاءِ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

Chapter 27. The Command To Be Calm During The Prayer And The Prohibition Of Gesturing With One's Hand And Raising It When Saying The *Salâm*; And Completing The First Rows, Aligning In Them, And The Command To Come Together

(المعجم ٢٧) - (بَابُ الأمر بالسكون في الصلاة والنهي عن الإشارة باليد، ورفعها عند السلام، وإتمام الصفوف الأُوَل والتراصّ فيها والأمر بالاجتماع) (التحفة ٢٧)

[968] 119 - (430) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and said: 'Why do I see you raising your hands like the tails of restless horses? Be calm when in prayer.' Then he came out to us and saw us sitting in circles. He said: 'Why do I see you in separate groups?' Then he came out to us and said: 'Why do you not make your rows as the Angels make their rows in the presence of their Lord?' We said: 'O Messenger of Allâh, how do the Angels make their rows in the presence of their Lord?' He

[٩٦٨] ١١٩-(٤٣٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ ابْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ. فَقَالَ: «مَالِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ اسْكُنُوا فِي الصَّلَاةِ» قَالَ ثُمَّ خَرَجَ عَلَيْنَا فَرَآنَا حِلَقًا، فَقَالَ: «مَا لِي أَرَاكُمْ عِزِينَ؟» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «أَلَا تَصُفُّونَ

said: 'They complete the first rows and they keep close together in the rows.'"

كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللهِ! وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ».

[969] **(...)** 'Eisâ bin Yûnus said: "Al-A'mash narrated something similar with this chain (as no. 968)."

[٩٦٩] (...) **وحَدَّثَني** أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَا جَمِيعًا: حَدَّثَنَا الْأَعْمَشُ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[970] 120 - (431) It was narrated that Jâbir bin Samurah said: "When we prayed with the Messenger of Allâh ﷺ we used to say (at the completion of prayers): *'As-salâmu 'alaikum wa raḥmatullâh, as-salâmu 'alaikum wa raḥmatullâh* (Peace be upon you and the mercy of Allâh. Peace be upon you and the mercy of Allâh),'" and he gestured with his hand to either side. "The Messenger of Allâh ﷺ said: 'Why do you gesture with your hands as if they were the tails of restive horses?' Rather it is sufficient for one of you to put his hand on his thigh then say the *Salâm* to his brothers to his right and left.'"

[٩٧٠] **١٢٠-(٤٣١) حَدَّثَنَا** أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مِسْعَرٍ: حَدَّثَنِي عُبَيْدُ اللهِ ابْنُ الْقِبْطِيَّةِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ، قُلْنَا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللهِ ﷺ: «عَلَامَ تُؤْمُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ، ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ».

[971] 121 - (...) It was narrated that Jâbir bin Samurah said: "I prayed with the Messenger of

[٩٧١] **١٢١-(...) وحَدَّثَنَا** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ

Allâh ﷺ and when we said the *Salâm*, we used to gesture with our hands - *'As-salâmu 'alaikum, As-salâmu 'alaikum.'* The Messenger of Allâh ﷺ looked at us and said: 'What is the matter with you? You are gesturing with your hands as if they were the tails of restless horses. When one of you says the *Salâm*, let him turn to his companion (i.e., the one next in row) and not gesture with his hand.'"

مُوسَى عَنْ إِسْرَائِيلَ، عَنْ فُرَاتٍ يَعْنِي الْقَزَّازَ، عَنْ عُبَيْدِ اللهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ، فَكُنَّا إِذَا سَلَّمْنَا، قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُم، فَنَظَرَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ؟ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَىٰ صَاحِبِهِ وَلَا يُومِىءْ بِيَدِهِ».

Chapter 28. Straightening The Rows; The Virtue Of The Front Row And Then The Next; Competing With One Another For The Front Row; The People Of Virtue Should Take Precedence And Be Closest To The *Imâm*

(المعجم ٢٨) - (بَابُ تسوية الصفوف وإقامتها وفضل الأول فالأول منها، والازدحام على الصفّ الأوَّل والمسابقة إليها، وتقديم أولي الفضل وتقريبهم من الإمام) (التحفة ٢٨)

[972] 122 - (432) It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ used to touch our shoulders when we were standing for prayers and he would say: 'Make the rows straight and do not differ, lest your hearts differ. Let those who are most wise and possessing intellect be closest to me, then those who come after them, then those who come after them.'" Abû Mas'ûd said: "But today there is a great deal of discord among you."

[٩٧٢] ١٢٢-(٤٣٢) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ التَّيْمِيِّ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا؛ فَتَخْتَلِفَ قُلُوبُكُمْ، وَلْيَلِنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَىٰ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلَافًا.

[973] (...) Ibn 'Uyaynah narrated a similar report (as no. 972) with this chain.

[٩٧٣] (...) وحَدَّثَناه إِسْحٰقُ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[974] 123 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Let those of you who are most wise and possessing intellect be closest to me, then those who come after them' - he said that three times - 'and beware of the tumult of the marketplace.'"

[٩٧٤] ١٢٣-(...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنِي خَالِدٌ الْحَذَّاءُ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِيَلِنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَىٰ، ثُمَّ الَّذِينَ يَلُونَهُمْ - ثَلَاثًا - وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

[975] 124 - (433) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Make your rows straight, for straightening the rows is part of the completion of the prayer.'"

[٩٧٥] ١٢٤-(٤٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ».

[976] 125 - (434) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Make your rows complete, for I can see you from behind my back.'"

[٩٧٦] ١٢٥-(٤٣٤) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَتِمُّوا الصُّفُوفَ؛ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي».

[977] 126 - (435) It was narrated from Hammâm bin Munnabih, he said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Aḥâdîth*, among which he said: "Make the rows straight in prayer, for making the row straight is part of praying well."

[٩٧٧] ١٢٦-(٤٣٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: «أَقِيمُوا الصَّفَّ فِي الصَّلَاةِ؛ فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلَاةِ».

[978] 127 - (436) An-Nu'mân bin Bashîr said: "I heard the Messenger of Allâh ﷺ say: 'Either you straighten your rows or Allâh will create discord among your faces.'"[1]

[٩٧٨] ١٢٧-(٤٣٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ الْغَطَفَانِيَّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

[979] 128 - (...) An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ used to straighten our rows, as if he was straightening an arrow, until he saw that we had learned it. Then he came out one day and was about to say the *Takbîr*, when he noticed a man whose chest was sticking out from

[٩٧٩] ١٢٨-(...) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ ابْنِ حَرْبٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُسَوِّي صُفُوفَنَا، حَتَّىٰ كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّىٰ رَأَىٰ أَنَّا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ

[1] Meaning cause your hearts to differ.

the row. He said: 'Slaves of Allâh! Make your rows straight or Allâh will cause discord among you.'"

يَوْمًا فَقَامَ حَتَّىٰ كَادَ يُكَبِّرُ، فَرَأَىٰ رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ فَقَالَ: «عِبَادَ اللهِ! لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

[980] (...) Abû 'Awanah narrated a similar report (as no. 979) with this chain.

[٩٨٠] (...) حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

[981] 129 - (437) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If the people knew what there is (of reward) in the call (to prayer) and the first row, and they could find no other way then drawing lots, then they would draw lots. If they know what there is (of reward) in coming early to prayer, they would compete for it. If they knew what there is (of reward) in *'Ishâ'* and *Fajr* prayer, they would come to them even if they had to crawl."

[٩٨١] ١٢٩-(٤٣٧) حَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَأَتَوْهُمَا وَلَوْ حَبْوًا».

[982] 130 - (438) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ saw some of his Companions going towards the back (rows of the *Masjid*). He said to them: "Come forward and follow me (in the prayer), and let those who are behind you follow

[٩٨٢] ١٣٠-(٤٣٨) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي نَضْرَةَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ فِي أَصْحَابِهِ تَأَخُّرًا فَقَالَ لَهُمْ: «تَقَدَّمُوا فَائْتَمُّوا بِي، وَلْيَأْتَمَّ

you, for people will keep moving to the back until Allâh puts them back."[1]

بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّىٰ يُؤَخِّرَهُمُ اللهُ».

[983] (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ saw some people in the back (rows) of the *Masjid* "and he narrated a similar report (as no. 982).

[٩٨٣] (...) حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: رَأَىٰ رَسُولُ اللهِ ﷺ قَوْمًا فِي مُؤَخَّرِ الْمَسْجِدِ، فَذَكَرَ مِثْلَهُ.

[984] 131 - (439) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If you knew" - or "if they knew - what there is (of reward) in the front row, there would be drawing of lots."

Ibn Ḥarb said: "...in the first row, there would be drawing of lots."

[٩٨٤] ١٣١-(٤٣٩) حَدَّثَنَا إِبْرَاهِيمُ ابْنُ دِينَارٍ وَمُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ قَالَا: حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ تَعْلَمُونَ - أَوْ يَعْلَمُونَ - مَا فِي الصَّفِّ الْمُقَدَّمِ، لَكَانَتْ قُرْعَةً».

وَقَالَ ابْنُ حَرْبٍ «الصَّفِّ الْأَوَّلِ مَا كَانَتْ إِلَّا قُرْعَةً».

[985] 132 - (440) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best rows for men are at the front, and the worst are at the back; and the best rows for women are at the back, and the worst are at the front.'"

[٩٨٥] ١٣٢-(٤٤٠) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

---

[1] Meaning away from His mercy or Paradise.

[986] **(...)** It was also narrated from Suhail (as no. 985), with this chain.

[٩٨٦] (. . .) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، بِهٰذَا الْإِسْنَادِ.

Chapter 29. The Command To Women Who Are Praying Behind Men Not To Raise Their Heads From Prostration Before The Men Have Done So

(المعجم ٢٩) - (بَابُ أمر النساء المصليات وراء الرجال أن لا يرفعن رؤوسهن، من السجود حتى يرفع الرجال) (التحفة ٢٩)

[987] 133 - (441) It was narrated that Suhail bin Sa'd said: "I saw men with the ends of their *Izâr* (waist wrappers) tied around their necks like children, because there was not enough fabric in their *Izâr*, (praying) behind the Prophet ﷺ. Someone said: 'O women, do not raise your heads until the men have raised theirs.'"

[٩٨٧] **١٣٣-(٤٤١)** حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزُرِهِمْ فِي أَعْنَاقِهِمْ، مِثْلَ الصِّبْيَانِ، مِنْ ضِيقِ الْأُزُرِ خَلْفَ النَّبِيِّ ﷺ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ! لَا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّىٰ يَرْفَعَ الرِّجَالُ.

Chapter 30. Women Going Out To The *Masjid* So Long As No *Fitnah* Results From That; and They Should Not Go Out Wearing Perfume

(المعجم ٣٠) - (بَابُ خروج النساء إلى المساجد إذا لم يترتب عليه فتنة، وأنها لا تخرج مطيبة) (التحفة ٣٠)

[988] 134 - (442) It was narrated from Az-Zuhrî that he heard Sâlim narrate from his father that the Prophet ﷺ said: "If the wife of one of you asks for permission to go to the *Masjid*, let him not prevent her from doing so."

[٩٨٨] **١٣٤-(٤٤٢)** حَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ سَمِعَ سَالِمًا يُحَدِّثُ عَنْ أَبِيهِ! يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَأْذَنَتْ أَحَدَكُمُ امْرَأَتُهُ إِلَى الْمَسْجِدِ فَلَا يَمْنَعْهَا».

[989] 135 - (...) 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not prevent your women from going to the *Masjid* if they ask you for permission.'"

Bilâl bin 'Abdullâh said: "By Allâh, we will certainly prevent them." 'Abdullâh turned to him and rebuked him harshly, in a manner that I had never heard, and said: "I narrate to you from the Messenger of Allâh ﷺ and you say: 'By Allâh, we will certainly prevent them!'"

[٩٨٩] ١٣٥-(...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَىٰ: أَخْبَرَنَا بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ إِذَا اسْتَأْذَنَّكُمْ إِلَيْهَا».

قَالَ: فَقَالَ بِلَالُ بْنُ عَبْدِ اللهِ: وَاللهِ! لَنَمْنَعُهُنَّ قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللهِ فَسَبَّهُ سَبًّا سَيِّئًا، مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ: أُخْبِرُكَ عَنْ رَسُولِ اللهِ ﷺ، وَتَقُولُ: وَاللهِ! لَنَمْنَعُهُنَّ.

[990] 136 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not prevent the female slaves of Allâh from attending the *Masjid* of Allâh."

[٩٩٠] ١٣٦-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ إِدْرِيسَ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ».

[991] 137 - (...) It was narrated that 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'If your womenfolk ask you for permission to go to the *Masjid*, then give them permission.'"

[٩٩١] ١٣٧-(...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ إِلَى الْمَسَاجِدِ فَأْذَنُوا لَهُنَّ».

[992] 138 - (...) It was narrated from Ibn 'Umar that the

[٩٩٢] ١٣٨-(...) حَدَّثَنَا أَبُو

Messenger of Allâh ﷺ said: "Do not prevent the women from going out to the *Masjid* at night." A son of 'Abdullâh bin 'Umar said: "We will not let them go out lest that lead to mischief and suspicion."

Ibn 'Umar rebuked him and said: "I say, 'the Messenger of Allâh ﷺ said,' and you say, 'We will not let them!'"

كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ» فَقَالَ ابْنٌ لِعَبْدِ اللهِ بْنِ عُمَرَ: لَا نَدَعُهُنَّ يَخْرُجْنَ فَيَتَّخِذْنَهُ دَغَلًا».

قَالَ: فَزَبَرَهُ ابْنُ عُمَرَ قَالَ: أَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، وَتَقُولُ: لَا نَدَعُهُنَّ.

[993] **(...)** A similar *Hadîth* (as no. 992) was narrated from Al-A'mash with this chain.

[٩٩٣] (...) **حَدَّثَنَا** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى عَنِ الْأَعْمَشِ بِهَٰذَا الإِسْنَادِ، مِثْلَهُ.

[994] 139 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Give the women permission to go to the *Masjid* at night.' A son of his who was called Wâqid, said: 'Then that will lead to mischief and suspicion.'

He struck him on the chest and said: 'I narrate to you from the Messenger of Allâh ﷺ and you say no!'"

[٩٩٤] ١٣٩-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ حَاتِمٍ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ» فَقَالَ ابْنٌ لَهُ، يُقَالُ لَهُ وَاقِدٌ: إِذَنْ يَتَّخِذْنَهُ دَغَلًا.

قَالَ: فَضَرَبَ فِي صَدْرِهِ وَقَالَ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ، وَتَقُولُ: لَا!

[995] 140 - (...) It was narrated from Bilâl bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ said: 'Do not deny the woman their share of the *Masjid*, if they ask you for

[٩٩٥] ١٤٠-(...) **حَدَّثَنَا** هٰرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ: حَدَّثَنَا كَعْبُ بْنُ عَلْقَمَةَ عَنْ بِلَالِ

permission.'" Bilâl said: "By Allâh, we will not allow them." 'Abdullâh said to him: "I say: 'the Messenger of Allâh ﷺ said,' and you say: 'We will not allow them!'"

ابْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ، إِذَا اسْتَأْذَنَّكُمْ» فَقَالَ بِلَالٌ: وَاللهِ! لَنَمْنَعُهُنَّ، فَقَالَ لَهُ عَبْدُ اللهِ: أَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، وَتَقُولُ أَنْتَ: لَنَمْنَعُهُنَّ!

[996] 141 - (443) It was narrated from Busr bin Sa'eed that Zainab A<u>th</u>-<u>Th</u>aqafiyyah used to narrate that the Messenger of Allâh ﷺ said: "If one of you wants to attend *'I<u>sh</u>â'* (prayer), let her not put on perfume that night."

[٩٩٦] **١٤١-(٤٤٣)** حَدَّثَنَا هٰرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْنَبَ الثَّقَفِيَّةَ كَانَتْ تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ قَالَ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ، فَلَا تَطَيَّبْ تِلْكَ اللَّيْلَةَ».

[997] 142 - (...) It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said to us: 'If one of you attends the *Masjid*, let her not touch perfume.'"

[٩٩٧] **١٤٢-(...)** حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيبًا».

[998] 143 - (444) It was narrated that Abû Hurairah said: "Any woman who has applied incense,[1] let her not attend *'I<u>sh</u>â'* (prayer) with us."

[٩٩٨] **١٤٣-(٤٤٤)** حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ

[1] Meaning the smell of burning incense in the house, which often occurred at night.

عَبْدِ اللهِ بْنِ أَبِي فَرْوَةَ عَنْ يَزِيدَ ابْنِ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا، فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

[999] 144 - (445) It was narrated from Yaḥyâ, that is Ibn Sa'eed, from 'Amrah bint 'Abdur-Raḥmân that she heard 'Âishah, the wife of the Prophet ﷺ, say: "If the Messenger of Allâh ﷺ had seen what women have innovated, he would have forbidden them from attending the *Masjid* as the woman of the Children of Israel were forbidden (from attending their places of worship)." I said to 'Amrah: "Were the women of the Children of Israel forbidden from attending their places of worship?" She said: "Yes."

[٩٩٩] **١٤٤-(٤٤٥) حَدَّثَنَا** عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّهَا سَمِعَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: لَوْ أَنَّ رَسُولَ اللهِ ﷺ رَأَىٰ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ، كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ قَالَ: فَقُلْتُ لِعَمْرَةَ: أَنِسَاءُ بَنِي إِسْرَائِيلَ مُنِعْنَ الْمَسْجِدَ؟ قَالَتْ: نَعَمْ.

[1000] (...) A similar *Ḥadîth* (as no. 999) was narrated (from others) with this chain from Yaḥyâ bin Sa'eed.

[١٠٠٠] (...) **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 31. Moderation When Reciting Qur'ân In A Prayer When It Is To Be Recited Out Loud, And Making It Neither Too Loud Nor Too Soft, And When There Is The Fear Of Negative Consequences If It Is Recited Out Loud

(المعجم ٣١) - (بَابُ التوسط في القراءة في الصلاة الجهرية بين الجَهْرِ، والإسرار إذا خاف من الجَهْرِ مفسدة) (التحفة ٣١)

[1001] 145 - (446) It was narrated that Ibn 'Abbâs said, concerning the saying of Allâh the Most High: "... And offer your *Ṣalât* (prayer) neither aloud nor in a low voice..."[1] This was revealed when the Messenger of Allâh ﷺ was hiding in Makkah. When he led his Companions in prayer, he raised his voice when reciting Qur'ân, but when the idolators heard it, they reviled the Qur'ân, and the One Who had revealed it, and the one who had brought it. So Allâh said to His Prophet ﷺ: "...And offer your *Ṣalât* (prayer) neither aloud..." lest the idolators hear your recitation, "... nor in a low voice...", lest your Companions be unable to hear it; let them hear the Qur'ân, but do not recite so loudly, "... but follow a way between...", meaning, neither too loud nor too soft."

[١٠٠١] **١٤٥-(٤٤٦)** حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ هُشَيْمٍ قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَىٰ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء:١١٠] قَالَ: نَزَلَتْ وَرَسُولُ اللهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّىٰ بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ. فَقَالَ اللهُ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ. ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ: أَسْمِعْهُمُ الْقُرْآنَ، وَلَا تَجْهَرْ ذَلِكَ الْجَهْرَ ﴿وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾ يَقُولُ: بَيْنَ الْجَهْرِ وَالْمُخَافَتَةِ.

[1002] 146 - (447) It was narrated that 'Âi<u>sh</u>ah said,

[١٠٠٢] **١٤٦-(٤٤٧)** حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ عَنْ

[1] *Al-Isrâ'* 17:110.

concerning the saying of Allâh the Most High: "... And offer your *Ṣalât* (prayer) neither aloud nor in a low voice..." [1] This was revealed concerning supplication.

هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ تَعَالَىٰ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قَالَتْ: أُنْزِلَ هٰذَا فِي الدُّعَاءِ.

[1003] **(...)** A similar report (as no. 1001) was narrated from Hi<u>sh</u>âm with this chain.

[١٠٠٣] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 32. Listening To The Recitation

(المعجم ٣٢) - (بَابُ الاستماع للقراءة) (التحفة ٣٢)

[1004] 147 - (448) It was narrated that Ibn 'Abbâs said concerning Allâh's saying: "Move not your tongue concerning it..."[2] "When Jibrîl brought the Revelation down to him (i.e. the Prophet ﷺ), he would move his tongue and lips with it, which was visibly hard for him. Then Allâh, the Most High revealed: "Move not your tongue concerning it to make haste therewith" meaning, in learning it. "It is for Us to collect it and to give you the ability to recite it " We will preserve it in your heart and enable you to recite it. "And when We have recited it to you,

[١٠٠٤] **١٤٧-(٤٤٨) وحَدَّثَنَا** قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْيِ، كَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ، فَكَانَ ذٰلِكَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللهُ تَعَالَىٰ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾ أَخْذَهُ ﴿إِنَّ

[1] *Al-Isrâ'* 17:110.

[2] *Al-Qiyâmah* 75:16.

then follow its recitation" meaning: We have sent it down, so listen to it. "Then it is for Us to make it clear",[1] meaning: We will explain it on your tongue. So when Jibrîl came to him, he kept silent, and when he departed, he recited it as Allâh promised he would."

عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾: إِنَّ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ، وَقُرْآنَهُ فَتَقْرَأُهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾ قَالَ: أَنْزَلْنَاهُ فَاسْتَمِعْ لَهُ ﴿إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ [القيامة: ١٦-١٩] أَنْ نُبَيِّنَهُ بِلِسَانِكَ، فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللهُ.

[1005] 148 - (...) It was narrated from Mûsâ bin Abî 'Âishah, from Sa'eed bin Jubair, that Ibn 'Abbâs said, concerning: "Move not your tongue concerning it to make haste there with."[2] "The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips." Ibn 'Abbas said to me: "I will move my lips for you as the Messenger of Allâh (ﷺ) used to move his lips," and he moved his lips. "Sa'eed said: "I will move my lips for you as Ibn 'Abbâs moved his lips," and he moved them. - "Then Allâh the Most High revealed: "Move not your tongue concerning it"[3] meaning: I will preserve it in your heart, then you will be able to recite it. "And when We have recited it to you, then follow its recitation"[4] meaning: so listen to it attentively, then it is for Us

[١٠٠٥] ١٤٨-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى ابْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾. قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، كَانَ يُحَرِّكُ شَفَتَيْهِ، فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحَرِّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ فَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾. قَالَ: جَمْعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَأُهُ. ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾. قَالَ فَاسْتَمِعْ وَأَنْصِتْ. ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ،

[1] *Al-Qiyâmah* 75:16-19.
[2] *Al-Qiyâmah* 75:16.
[3] *Al-Qiyâmah* 75:16.
[4] *Al-Qiyâmah* 75:18.

to cause you to recite it. So when Jibrîl came to him, the Messenger of Allâh ﷺ would listen, and when Jibrîl left, the Prophet ﷺ would recite it as it had been recited to him."

قَالَ: فَكَانَ رَسُولُ اللهِ ﷺ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ، قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ.

Chapter 33. Reciting Out Aloud In *Aṣ-Ṣubḥ* And Reciting To The Jinn

(المعجم ٣٣) - (بَابُ الجهر بالقراءة في الصبح والقراءة على الجن)

(التحفة ٣٣)

[1006] 149 - (449) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ did not recite Qur'ân to the Jinn and he did not see them. The Messenger of Allâh ﷺ set out with a group of his Companions, heading towards the market of 'Ukâẓ. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: 'What is the matter with you?' They said: 'Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us.' They said: 'That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven.' So they went and traveled throughout the earth, east and west. The group that headed towards Tihâmah passed by when he (the Prophet

[١٠٠٦] **١٤٩**-(٤٤٩) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَرَأَ رَسُولُ اللهِ ﷺ عَلَى الْجِنِّ وَمَا رَآهُمْ، انْطَلَقَ رَسُولُ اللهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالُوا: مَا ذَاكَ إِلَّا مِنْ شَيْءٍ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هٰذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ؟ فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَمَرَّ النَّفَرُ الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ - وَهُوَ بِنَخْلٍ عَامِدِينَ إِلَى سُوقِ

ﷺ) was in Nakhl, when they were headed towards the market of 'Ukâz, and he was leading his Companions in *Fajr* prayer. When they heard the Qur'ân, they listened to it, and said: 'This is what has prevented us hearing the news from heaven.' They went back to their people and said: 'O our people, we have heard a wondrous Qur'ân which guides to the right path; we have believed in it and we will never associate anyone with our Lord.' Then Allâh revealed to His Prophet Muḥammad ﷺ: Say: It has been revealed to me that a group of jinn listened (to this Qur'ân)...."[1]

عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ - فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ، وَقَالُوا: هٰذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، فَرَجَعُوا إِلَىٰ قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا! إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا. يَهْدِي إِلَىٰ الرُّشْدِ فَآمَنَّا بِهِ. وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا. فَأَنْزَلَ اللهُ عَلَىٰ نَبِيِّهِ مُحَمَّدٍ ﷺ: ﴿قُلْ أُوحِىَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ [الجن: ١].

[1007] 150 - (450) It was narrated that 'Âmir said: "I asked 'Alqamah: 'Was Ibn Mas'ûd present with the Messenger of Allâh ﷺ on the night of the jinn?' 'Alqamah said: 'I asked Ibn Mas'ûd: "Were any of you present with the Messenger of Allâh ﷺ on the night of the jinn?" He said: "No, but we were with the Messenger of Allâh ﷺ on that night, then we missed him and looked for him in the valleys and mountain passes. We feared that he had been taken by the jinn, or secretly murdered, and we spent the worst night that any people have ever spent. In the morning, he came from the

[١٠٠٧] ١٥٠ -(٤٥٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ: سَأَلْتُ عَلْقَمَةَ: هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: فَقَالَ عَلْقَمَةُ: أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: لَا، وَلٰكِنَّا كُنَّا مَعَ رَسُولِ اللهِ ﷺ ذَاتَ لَيْلَةٍ، فَفَقَدْنَاهُ، فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشِّعَابِ، فَقُلْنَا: اسْتُطِيرَ أَوِ اغْتِيلَ قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ، فَلَمَّا أَصْبَحْنَا

[1] *Al-Jinn* 72:1.

direction of Ḥirâ', and we said: 'O Messenger of Allâh, we missed you and we looked for you but did not find you, and we spent the worst night that any people have ever spent.' He said: 'Someone from the jinn came to call me, and I went with him and recited the Qur'ân to them.' Then he set off with us and showed us their tracks and the traces of their fires. They asked him for provisions and he said: 'You may have every bone on which the Name of Allâh has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals.' The Messenger of Allâh ﷺ said: 'Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers.'"

إِذَا هُوَ جَاءٍ مِنْ قِبَلِ حِرَاءٍ، قَالَ فَقُلْنَا: يَا رَسُولَ اللهِ! فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ، فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ» قَالَ فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ، وَسَأَلُوهُ الزَّادَ، فَقَالَ: «لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ؛ أَوْفَرَ مَا يَكُونُ لَحْمًا، وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ».

فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ».

[1008] **(...)** It was narrated from Dâwûd with this chain, as far as the words: "The traces of their fires. (no. 1007)"

Ash-Sha'bî said: "They asked him for provision, and they were from among the jinn of Al-Jazîrah..."[1]

[١٠٠٨] (...) **وَحَدَّثَنِيهِ** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بِهٰذَا الْإِسْنَادِ، إِلَىٰ قَوْلِهِ، وَآثَارَ نِيرَانِهِمْ.

قَالَ الشَّعْبِيُّ وَسَأَلُوهُ الزَّادَ، وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ... إِلَىٰ آخِرِ الْحَدِيثِ مِنْ قَوْلِ الشَّعْبِيِّ، مُفَصَّلًا مِنْ حَدِيثِ عَبْدِ اللهِ.

[1009] 151 - (...) It was narrated from 'Abdullâh from the Prophet

[١٠٠٩] **١٥١-(...) وحَدَّثَنَاه** أَبُو

[1] A term used by them to refer to North Western Mesopotamia.

ﷺ, up to the words: "And the traces of their fires;" he did not mention what came after that (from no. 1008).

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: وَآثَارَ نِيرَانِهِمْ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ،

[1010] 152 - (...) It was narrated that 'Abdullâh said: "I was not with the Prophet ﷺ on the night of the jinn, but I wished that I had been with him."

[١٠١٠] **١٥٢**-(...) **وحَدَّثَنَا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَمْ أَكُنْ لَيْلَةَ الْجِنِّ مَعَ النَّبِيِّ ﷺ، وَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ.

[1011] 153 - (...) It was narrated that Ma'n said: "I heard my father say: 'I asked Masrûq: "Who told the Prophet ﷺ about the jinn on the night when they listened to the Qur'ân?" He said: "Your father" - meaning Ibn Mas'ûd - "told me that he (Prophet ﷺ) was told about the jinn by the tree.."

[١٠١١] **١٥٣**-(...) **حَدَّثَنَا** سَعِيدُ ابْنُ مُحَمَّدٍ الْجَرْمِيُّ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مِسْعَرٍ، عَنْ مَعْنٍ قَالَ: سَمِعْتُ أَبِي قَالَ: سَأَلْتُ مَسْرُوقًا: مَنْ آذَنَ النَّبِيَّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: حَدَّثَنِي أَبُوكَ يَعْنِي ابْنَ مَسْعُودٍ، أَنَّه آذَنَتْهُ بِهِمْ شَجَرَةٌ.

Chapter 34. The Recitation For *Ẓuhr* And *'Aṣr*

(المعجم ٣٤) - **(بَابُ القراءة في الظهر والعصر)** (التحفة ٣٤)

[1012] 154 - (451) It was narrated that Abû Qatâdah said: "The Messenger of Allâh ﷺ used to lead us in prayer, and he would recite the Opening of the Book (*Al-Fâtiḥah*) and two *Sûrah*

[١٠١٢] **١٥٤**-(٤٥١) **[و]حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ الْحَجَّاجِ يَعْنِي الصَّوَّافَ، عَنْ يَحْيَىٰ وَهُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ

in *Ẓuhr* and *'Aṣr*, and let us hear a Verse sometimes. He used to make the first *Rak'ah* lengthy in *Ẓuhr*, and the second *Rak'ah* short, and he did likewise in *Aṣ-Ṣubḥ*."

أَبِي قَتَادَةَ وَأَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِنَا، فَيَقْرَأُ فِي الظُّهْرِ والعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَىٰ مِنَ الظُّهْرِ، وَيُقَصِّرُ الثَّانِيَةَ، وَكَذَلِكَ فِي الصُّبْحِ.

[1013] 155 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ used to recite the Opening of the Book and a *Sûrah* in the first two *Rak'ah* of *Ẓuhr* and *'Aṣr*, and he would let us hear a Verse sometimes, and in the last two *Rak'ah* he would recite *Al-Fâtiḥah* (only).

[١٠١٣] ١٥٥-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَٰرُونَ: أَخْبَرَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

[1014] 156 - (452) It was narrated that Abû Sa'eed Al-Khudrî said: "We estimated how long the Messenger of Allâh ﷺ stood during *Ẓuhr* and *'Aṣr*. We estimated that he stood during the first two *Rak'ah* of *Ẓuhr* for as long as it takes to recite *"Alif-Lâm-Mîm. The revelation of the Book..."*.[1] We estimated that he stood in the last two *Rak'ah* for

[١٠١٤] ١٥٦-(٤٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ هُشَيْمٍ قَالَ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ

[1] *As-Sajdah* (32).

half that time. We estimated that he stood during the first two *Rak'ah* of *'Aṣr* for as long as he stood during the last two *Rak'ah* of *Ẓuhr*, and we estimated that he stood during the last two *Rak'ah* for half of that."

الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ ﴿الٓمٓ تَنزِيلُ﴾ السَّجْدَةِ وَحَزَرْنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَىٰ قَدْرِ قِيَامِهِ مِنَ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ، وَفِي الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَىٰ النِّصْفِ مِنْ ذَلِكَ.

Abû Bakr did not mention "*Alif-Lâm-Mîm*. The revelation of the Book..." in his *Ḥadîth*, but he said: "As long as it takes to recite thirty Verses."

وَلَمْ يَذْكُرْ أَبُو بَكْرٍ فِي رِوَايَتِهِ: ﴿الٓمٓ تَنزِيلُ﴾. وَقَالَ: قَدْرَ ثَلَاثِينَ آيَةً.

[1015] 157 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ used to recite in the first two *Rak'ah* of *Ẓuhr* prayer approximately thirty Verses in each *Rak'ah*, and in the last two *Rak'ah* approximately fifteen Verses, or he said: "Half of that." In the first two *Rak'ah* of *'Aṣr* he used to recite in each *Rak'ah* approximately fifteen Verses, and in the last two *Rak'ah* approximately half of that."

[١٠١٥] ١٥٧-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ أَبِي بِشْرٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الظُّهْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلَاثِينَ آيَةً، وَفِي الْأُخْرَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً، أَوْ قَالَ: نِصْفَ ذَلِكَ، وَفِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ خَمْسَ عَشْرَةَ آيَةً، وَفِي الْأُخْرَيَيْنِ قَدْرَ نِصْفِ ذَلِكَ.

[1016] 158 - (453) It was narrated from Jâbir bin Samurah that the people of Al-Kûfah complained about Sa'd to 'Umar bin Al-Khaṭṭâb, and they complained about his prayer.

[١٠١٦] ١٥٨-(٤٥٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ أَهْلَ الْكُوفَةِ شَكَوْا سَعْدًا إِلَىٰ عُمَرَ بْنِ

'Umar sent for him and he came. He told him how they had found fault with his prayer. He said: "I lead them in prayer according to the prayer of the Messenger of Allâh ﷺ and I do no more and no less than that. I make first two *Rak'ah* long, and I make the last two short." He said: "That is what I thought of you, Abû Ishâq."

الْخَطَّابِ، فَذَكَرُوا مِنْ صَلَاتِهِ، فَأَرْسَلَ إِلَيْهِ عُمَرُ فَقَدِمَ عَلَيْهِ فَذَكَرَ لَهُ مَا عَابُوهُ بِهِ مِنْ أَمْرِ الصَّلَاةِ، فَقَالَ: إِنِّي لأُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللهِ ﷺ. مَا أَخْرِمُ عَنْهَا إِنِّي لأَرْكُدُ بِهِمْ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ، فَقَالَ: ذَلِكَ الظَّنُّ بِكَ أَبَا إِسْحٰقَ.

[1017] **(...)** It was narrated from 'Abdul-Malik bin 'Umair, with this chain (a similar *Hadîth* as no. 1016).

[١٠١٧] (...) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الْإِسْنَادِ.

[1018] 159 - (...) It was narrated that Abû 'Awn said: "I heard Jâbir bin Samurah say: "Umar said to Sa'd: "They are complaining about you in everything, even in prayer." He said: "I make it long in the first two (*Rak'ah*) and I make it short in the last two. I do not neglect to follow the example of the prayer of the Messenger of Allâh ﷺ." He said: "That is what I thought of you."

[١٠١٨] **١٥٩**-(...) **وحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَوْكَ فِي كُلِّ شَيْءٍ حَتَّىٰ فِي الصَّلَاةِ، قَالَ: أَمَّا أَنَا فَأَمُدُّ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ، وَمَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللهِ ﷺ. فَقَالَ: ذَاكَ الظَّنُّ بِكَ، أَوْ ذَاكَ ظَنِّي بِكَ.

[1019] 160 - (...) A similar *Hadîth* (as no. 108) was narrated from Jâbir bin Samurah. He added: "He said: 'Are these Bedouins teaching me how to offer *Ṣalât*)?'"

[١٠١٩] **١٦٠**-(...) **[و]حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ وَأَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ بِمَعْنَىٰ حَدِيثِهِمْ، وَزَادَ: فَقَالَ: تُعَلِّمُنِي الْأَعْرَابُ بِالصَّلَاةِ!؟.

[1020] 161 - (454) It was narrated that Abû Sa'eed Al-Khudrî said: "The *Iqâmah* for *Ẓuhr* prayer would be called, and a person would go to Al-Baqî', relieve himself, then perform *Wuḍû'* and come back, and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*, because he made it so long."

[١٠٢٠] **١٦١-(٤٥٤) حَدَّثَنَا** دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ سَعِيدٍ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَقَدْ كَانَتْ صَلَاةُ الظُّهْرِ تُقَامُ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ، ثُمَّ يَأْتِي وَرَسُولُ اللهِ ﷺ فِي الرَّكْعَةِ الْأُولَى، مِمَّا يُطَوِّلُهَا.

[1021] 162 - (...) It was narrated from Qaza'ah who said: "I came to Abû Sa'eed Al-Khudrî when he was surrounded by people, and when the people left him, I said: 'I am not going to ask you what these people were asking you about, I am going to ask you about the prayer of the Messenger of Allâh ﷺ.' He said: 'There is nothing good in that for you.'[1] I repeated the question and he said: 'The *Iqâmah* for *Ẓuhr* prayer would be called, and one of us would go to Al-Baqî' and relieve himself, then go to his family and perform *Wuḍû'*, then he would come back to the *Masjid* and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*.'"

[١٠٢١] **١٦٢-(...) وحَدَّثَنِي** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ قَالَ: حَدَّثَنِي قَزَعَةُ: قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ مَكْثُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هٰؤُلَاءِ عَنْهُ، قُلْتُ: أَسْأَلُكَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ، فَقَالَ: مَا لَكَ فِي ذٰلِكَ مِنْ خَيْرٍ، فَأَعَادَهَا عَلَيْهِ، فَقَالَ: كَانَتْ صَلَاةُ الظُّهْرِ تُقَامُ، فَيَنْطَلِقُ أَحَدُنَا إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَأْتِي أَهْلَهُ فَيَتَوَضَّأُ، ثُمَّ يَرْجِعُ إِلَى الْمَسْجِدِ وَرَسُولُ اللهِ ﷺ فِي الرَّكْعَةِ الْأُولَى.

[1] An-Nawawî said that this means: You will not able to do anything like the prayer of the Prophet ﷺ in terms of length or proper focus and humility; even if you try you will not be able to do it, and then you will have overburdened yourself, and will be one of those who learned some aspect of the *Sunnah* and then abandoned it.

Chapter 35. Recitation In *Aṣ-Ṣubḥ*

(المعجم ٣٥) - (بَابُ القراءة في الصبح) (التحفة ٣٥)

[1022] 163 - (455) It was narrated that 'Abdullâh bin As-Sâ'ib said: "The Messenger of Allâh ﷺ led us in praying *Aṣ-Ṣubḥ* in Makkah, and he started to recite *Sûrat Al-Mu'minûn*, until he reached the Verses that mention Mûsâ and Hârûn, peace be upon them, or 'Eisâ, ﷺ" - Muḥammad bin 'Abbâd was not sure, or there was a difference of opinion concerning that - "then the Prophet ﷺ was overcome by a cough, so he bowed." 'Abdullâh bin As-Sâ'ib was present on that occasion. According to the *Ḥadîth* of 'Abdur-Razzâq: "He cut short (his recitation) and bowed."

[١٠٢٢] ١٦٣-(٤٥٥) وحَدَّثني هٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثنا حَجَّاجُ ابْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ - وَتَقَارَبَا فِي اللَّفْظِ -: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُفْيَانَ وَعَبْدُ اللهِ ابْنُ عَمْرِو بْنِ الْعَاصِ وَعَبْدُ اللهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ قَالَ: صَلَّىٰ لَنَا النَّبِيُّ ﷺ الصُّبْحَ بِمَكَّةَ، فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ، حَتَّىٰ جَاءَ ذِكْرُ مُوسَىٰ وَهٰرُونَ، عَلَيْهِمَا السَّلَامُ أَوْ ذِكْرُ عِيسَىٰ - مُحَمَّدُ بْنُ عَبَّادٍ يَشُكُّ أَوِ اخْتَلَفُوا عَلَيْهِ - أَخَذَتِ النَّبِيَّ ﷺ سَعْلَةٌ، فَرَكَعَ، وَعَبْدُ اللهِ بْنُ السَّائِبِ حَاضِرٌ ذَلِكَ، وفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: فَحَذَفَ، فَرَكَعَ.

وَفِي حَدِيثِهِ: وَعَبْدُ اللهِ بْنُ عَمْرٍو، وَلَمْ يَقُلْ: ابْنِ الْعَاصِ.

[1023] 164 - (456) It was narrated from 'Amr bin Ḥuraith that he heard the Prophet ﷺ

[١٠٢٣] ١٦٤-(٤٥٦) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ

reciting in *Fajr*: "And by the night as it departs".[1]

سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي أَبُو كُرَيْبٍ- وَاللَّفْظُ لَهُ-: أَخْبَرَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ سَرِيعٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَٱلَّيْلِ إِذَا عَسْعَسَ﴾ [التكوير: ١٧] [انظر: ١٠٦٦].

[1024] 165 - (457) It was narrated that Quṭbah bin Mâlik said: "I offered prayers and the Messenger of Allâh ﷺ led us in (that) prayer, and he recited: "*Qâf*. By the Glorious Qur'ân...[2] until he reached: "And tall date palms".[3] Then he started to repeat it, and I do not know what he said."

[١٠٢٤] ١٦٥-(٤٥٧) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ ابْنِ مَالِكٍ قَالَ: صَلَّيْتُ وَصَلَّى بِنَا رَسُولُ اللهِ ﷺ، فَقَرَأَ: ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾ [ق: ١] حَتَّى قَرَأَ: ﴿وَٱلنَّخْلَ بَاسِقَٰتٍ﴾ [ق: ١٠] قَالَ فَجَعَلْتُ أُرَدِّدُهَا، وَلَا أَدْرِي مَا قَالَ.

[1025] 166 - (...) It was narrated that Quṭbah bin Mâlik heard the Prophet (ﷺ) reciting in *Fajr*: "And tall date palms, with ranged clusters."[4]

[١٠٢٥] ١٦٦-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَابْنُ عُيَيْنَةَ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ﴾.

---

[1] *At-Takwîr* 81:1.

[2] *Qâf* 50:1.

[3] *Qâf* 50:10.

[4] *Qâf* 50:10.

[1026] 167 - (...) It was narrated from Ziyâd bin 'Ilâqah, from his paternal uncle, that he offered *Aṣ-Subḥ* (prayers) with the Prophet ﷺ and in the first *Rak'ah* he recited "And tall date palms, with ranged clusters." [1] And perhaps he said: "*Qâf*."

[١٠٢٦] ١٦٧-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الصُّبْحَ، فَقَرَأَ فِي أَوَّلِ رَكْعَةٍ: ﴿وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ﴾. وَرُبَّمَا قَالَ: ﴿قٓ﴾.

[1027] 168 - (458) It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to recite in *Fajr*: "*Qâf*. By the Glorious Qur'ân",[2] and the rest of his prayers were short.

[١٠٢٧] ١٦٨-(٤٥٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ: أنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾. وَكَانَتْ صَلَاتُهُ، بَعْدُ، تَخْفِيفًا.

[1028] 169 - (...) It was narrated that Simâk said: "I asked Jâbir bin Samurah about the prayer of the Prophet. He said: 'He used to make his prayer short, and he did not pray like these people.'"

And he told me that the Messenger of Allâh ﷺ used to recite in *Fajr* "*Qâf*. By the glorous Qur'ân"[3] and similar *Sûrah*.

[١٠٢٨] ١٦٩-(...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ سِمَاكٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ، عَنْ صَلَاةِ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَ يُخَفِّفُ الصَّلَاةَ، وَلَا يُصَلِّي صَلَاةَ هٰؤُلَاءِ.

قَالَ وَأَنْبَأَنِي: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ ﴿قٓ وَٱلْقُرْءَانِ﴾ وَنَحْوِهَا.

---

[1] *Qâf* 50:10.
[2] *Qâf* 50:1.
[3] *Qâf* 50:1.

[1029] 170 - (459) It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to recite in *Ẓuhr*: "By the night as it envelops",[1] and something similar in *'Aṣr*, and in *Ṣubḥ* he would recite something longer than that."

[١٠٢٩] ١٧٠-(٤٥٩) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرأُ فِي الظُّهْرِ بِـ ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ﴾ [الليل: ١]. وَفِي الْعَصْرِ نَحْوَ ذَلِكَ، وَفِي الصُّبْحِ أَطْوَلَ مِنْ ذَلِكَ.

[1030] 171 - (460) It was narrated from Jâbir bin Samurah that the Prophet (ﷺ) used to recite in *Ẓuhr*: "Glorify the Name of your Lord, the Most High" and in *Ṣubḥ* something longer than that.[2]

[١٠٣٠] ١٧١-(٤٦٠) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ [الأعلىٰ: ١]، وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذَلِكَ.

[1031] 172 - (461) It was narrated from Abû Barzah that the Messenger of Allâh (ﷺ) used to recite between sixty and one hundred Verses in *Al-Ghadâh*[3] prayer.

[١٠٣١] ١٧٢-(٤٦١) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ عَنِ التَّيْمِيِّ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْغَدَاةِ مِنَ السِّتِّينَ إِلَىٰ الْمِائَةِ.

[1032] (...) It was narrated that Abû Barzah Al-Aslamî said: "The Messenger of Allâh ﷺ used to recite between sixty and one hundred Verses in *Fajr* prayer."

[١٠٣٢] (...) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ خَالِدٍ الحَذَّاءِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَىٰ الْمِائَةِ [آيَةً].

---

[1] *Al-Lail* 92:1.
[2] *Al-A'lâ* 87:1.
[3] That is the obligatory *Fajr* prayer.

[1033] 173 - (462) It was narrated that Ibn 'Abbâs said that Umm Al-Fadl bint al-Hârith heard him reciting: "By the winds (or angels or the Messengers of Allâh) sent forth one after another.[1] And she said: "O my son, your reading of this *Sûrah* reminded me that the last thing I heard the Messenger of Allâh ﷺ reciting was this *Sûrah*, during *Maghrib*."

[١٠٣٣] ١٧٣-(٤٦٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ [المرسلات: ١] فَقَالَتْ: يَا بُنَيَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هٰذِهِ السُّورَةَ، إِنَّهَا لَآخِرُ مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

[1034] (...) It was narrated from Az-Zuhrî with this chain (as no. 1033). In the *Hadîth* of Ṣâliḥ is the addition: "Then he did not offered prayers after that, until Allâh, the Mighty and Sublime, took him (in death)."

[١٠٣٤] (. . .) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، وَزَادَ فِي حَدِيثِ صَالِحٍ: ثُمَّ مَا صَلَّىٰ بَعْدُ، حَتَّىٰ قَبَضَهُ اللهُ عَزَّ وَجَلَّ.

[1035] 174 - (463) It was narrated from Muḥammad bin Jubair bin Muṭ'im, that his father

[١٠٣٥] ١٧٤-(٤٦٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ،

[1] *Al-Mursalât* 77:1.

عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِالطُّورِ، فِي الْمَغْرِبِ.

said: "I heard the Messenger of Allâh ﷺ reciting *(Sûrah) Aṭ-Ṭûr* in *Maghrib*."

[١٠٣٦] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، مِثْلَهُ.

[1036] (...) A similar report (as no. 1035) was narrated from Az-Zuhrî with this chain.

(المعجم ٣٦) - (بَابُ القراءة في العشاء) (التحفة ٣٦)

Chapter 36. Recitation During *'Iṣhâ'*

[١٠٣٧] **١٧٥-(٤٦٤)** حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ. قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ فِي سَفَرٍ، فَصَلَّى الْعِشَاءَ الْآخِرَةَ، فَقَرَأَ فِي إِحْدَىٰ الرَّكْعَتَيْنِ: ﴿وَٱلتِّينِ وَٱلزَّيْتُونِ﴾ [التين: ١].

[1037] 175 - (464) Al-Barâ' narrated that the Prophet (ﷺ) was on a journey, and he prayed *'Ishâ'* the later, and recited in one of the two *Rak'ah*: By the fig, and the olive."[1]

[١٠٣٨] **١٧٦-(...)** وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ

[1038] 176 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "I offered *'Ishâ'* (prayers) with the Messenger of Allâh ﷺ and he recited: "By the fig, and the olive."[2]

[1] *At-Tîn* 95:1.
[2] *At-Tîn* 95:1.

عَازِبٍ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ الْعِشَاءَ، فَقَرَأَ بِالتِّينِ وَالزَّيْتُونِ.

[1039] 177 - (...) Al-Barâ' bin 'Âzib said: "I heard the Prophet (ﷺ) recite: "By the fig, and the olive[1] during *'Ishâ'*, and I have never heard anyone with a more beautiful voice than him."

[١٠٣٩] ١٧٧-(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بِالتِّينِ وَالزَّيْتُونِ، فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ.

[1040] 178 - (465) It was narrated from Sufyân, from 'Amr, that Jâbir said: "Mu'â<u>dh</u> used to offer prayers with the Prophet ﷺ, then he would go and lead his people in prayer. One night he offered *'Ishâ'* with the Prophet ﷺ, then he went to his people to lead them in prayer. He started to recite *Sûrat Al-Baqarah*, and one man turned aside, said the *Salâm*, then he prayed by himself and went away. They said to him: 'Are you a hypocrite, O so-and-so?' He said: 'No, by Allâh, and I will go to the Messenger of Allâh ﷺ and tell him.' He went to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we are owners of camels used for watering. We work by day and Mu'â<u>dh</u> offered *'Ishâ'* with you, then he came and started to

[١٠٤٠] ١٧٨-(٤٦٥) حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرٍ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَأْتِي فَيَؤُمُّ قَوْمَهُ، فَصَلَّىٰ لَيْلَةً مَعَ النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ أَتَىٰ قَوْمَهُ فَأَمَّهُمْ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ فَسَلَّمَ، ثُمَّ صَلَّىٰ وَحْدَهُ وَانْصَرَفَ، فَقَالُوا لَهُ: أَنَافَقْتَ؟ يَا فُلَانُ! قَالَ: لَا وَاللهِ! وَلَآتِيَنَّ رَسُولَ اللهِ ﷺ فَلَأُخْبِرَنَّهُ، فَأَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا أَصْحَابُ نَوَاضِحَ، نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذًا صَلَّىٰ مَعَكَ الْعِشَاءَ، ثُمَّ أَتَىٰ فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُولُ اللهِ ﷺ عَلَىٰ مُعَاذٍ فَقَالَ: «يَا مُعَاذُ! أَفَتَّانٌ أَنْتَ؟ اقْرَأْ بِكَذَا، وَاقْرَأْ بِكَذَا».

[1] *At-Tîn* 95:1.

recite *Sûrat Al-Baqarah.*' The Messenger of Allâh ﷺ turned to Mu'âdh and said: 'O Mu'âdh, are you trying cause *Fitnah*?[1] Recite such-and-such, recite such-and-such."'

قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ أَنَّهُ قَالَ «اقْرَأْ ﴿وَالشَّمْسِ وَضُحَاهَا﴾. ﴿وَالضُّحَى﴾. ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾، وَ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾» فَقَالَ عَمْرٌو: نَحْوَ هٰذَا.

Sufyân said: "I said to 'Amr: 'Abû Az-Zubair narrated to us, from Jâbir, that he said: Recite: "By the sun and its brightness",[2] "By the forenoon",[3] "By the night as it envelops"[4] and "Glorify the Name of your Lord, the Most High."[5] 'Amr said: "Something like that."

[١٠٤١] ١٧٩-(. . .) [و]حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَانْصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى، فَأُخْبِرَ مُعَاذٌ عَنْهُ، فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ، دَخَلَ عَلَى رَسُولِ اللهِ ﷺ، فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ «أَتُرِيدُ أَنْ تَكُونَ فَتَّانًا يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِالشَّمْسِ

[1041] 179 - (...) It was narrated that Jâbir said: "Mu'âdh bin Jabal Al-Anṣârî led his companions in praying *'Ishâ'* and he made it long for them. A man went away and prayed (seperately), and Mu'âdh was told about that, and said: 'He is a hypocrite.' When news of that reached the man, he went to the Messenger of Allâh ﷺ and told him what Mu'âdh had said. The Prophet ﷺ said to him: 'Do you want to cause *Fintah*, O Mu'âdh? When you lead the people in prayer, recite: "By the sun and its brightness",[6] "Glorify the Name of your Lord, the Most High"[7] "Read! In the Name of your Lord"[8]

---

[1] Meaning, to bring the people to trial, and repel them from the religion.
[2] *Ash-Shams* 91:1.
[3] *Aḍ-Ḍuḥa* 93:1.
[4] *Al-Lail* 92:1.
[5] *Al-A'lâ* 87:1.
[6] *Ash-Shams* 91:1.
[7] *Al-A'lâ* 87:1.
[8] *Al-'Alaq* 96:1.

and: "By the night as it envelops."[1]

وَضُحَاهَا. و﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾. و﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾. ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ﴾».

[1042] 180 - (...) It was narrated from Jâbir bin 'Abdullâh that Mu'â<u>dh</u> bin Jabal used to pray *'I<u>sh</u>â'* the later with the Messenger of Allâh ﷺ, then he would go back to his people and lead them in that prayer.

[١٠٤٢] ١٨٠-(...) وحَدَّثنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الْعِشَاءَ الْآخِرَةَ، ثُمَّ يَرْجِعُ إِلَىٰ قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ.

[1043] 181 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Mu'â<u>dh</u> used to pray *'I<u>sh</u>â'* with the Messenger of Allâh ﷺ, then he would go to the *Masjid* of his people and lead them in prayer."

[١٠٤٣] ١٨١-(...) حَدَّثنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الْعِشَاءَ، ثُمَّ يَأْتِي مَسْجِدَ قَوْمِهِ فَيُصَلِّي بِهِمْ.

Chapter 37. The Command To The *Imâm* To Make The Prayer Brief But Complete

(المعجم ٣٧) - (بَابُ أمر الْأَئِمة بتخفيف الصلاة في تمام) (التحفة ٣٧)

[1044] 182 - (466) It was narrated that Abû Mas'ûd Al-Anṣârî said: "A man came to the Messenger of Allâh ﷺ and said: 'I keep away from *Fajr* prayer because of so-and-so, because he makes it too long for us.' I have never seen the Prophet ﷺ so

[١٠٤٤] ١٨٢-(٤٦٦) وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللهِ ﷺ فَقَالَ: إِنِّي لَأَتَأَخَّرُ عَنْ

[1] *Al-Lail* 92:1.

angry in exhortation as he was that day. He said: 'O people, there are among you some who repel others. Whoever among you leads the people in prayer, let him be brief, for among them are the elderly, the weak and those with urgent needs.'"

صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فُلَانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[1045] (...) A *Ḥadîth* similar to that of Hushaim (no. 1044) was narrated from Ismâ'îl, with this chain.

[١٠٤٥] (...) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، فِي هٰذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[1046] 183 - (467) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you leads the people in prayer, let him make it brief, for among them are the young and the elderly, the weak and the sick. And when one of you offers prayers alone, let him pray as he likes."

[١٠٤٦] **١٨٣-(٤٦٧) [و]حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّ أَحَدُكُمُ النَّاسَ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ، وَالضَّعِيفَ، وَالْمَرِيضَ، فَإِذَا صَلَّىٰ وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ».

[1047] 184 - (...) It was narrated that Hammâm bin Munabbih said: "Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ," - and he mentioned several *Aḥâdîth*, among which was: The

[١٠٤٧] **١٨٤-(...) وَحَدَّثَنَا** ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ،

Messenger of Allâh ﷺ said: 'Whenever one of you stands to lead the people in prayer, let him make the prayer brief, for among them are the elderly, and among them are the weak. And when one of you stands to offer prayers alone, let him make his prayer as long as he likes.' "

فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِذَا مَا قَامَ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفِ الصَّلَاةَ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَفِيهِمُ الضَّعِيفَ، وَإِذَا قَامَ وَحْدَهُ فَلْيُطِلْ صَلَاتَهُ مَا شَاءَ».

[1048] 185 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you leads the people in prayer, let him make it brief, for among the people are the weak, the sick and those who have urgent needs.'"

[١٠٤٨] ١٨٥-(. . .) وحدَّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَلَّىٰ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِي النَّاسِ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةِ».

[1049] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1048), except that, instead of "the sick," he said "the elderly."

[١٠٤٩] (. . .) وحَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ - بَدَلَ السَّقِيمَ -: الْكَبِيرَ.

[1050] 186 - (468) 'Uthmân bin Abî Al-'Âṣ Ath-Thaqafî narrated that the Prophet ﷺ said to him: "Lead your people in prayer." He said: "I said: 'O Messenger of Allâh, I have some misgivings

[١٠٥٠] ١٨٦-(٤٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَىٰ بْنُ

about that.' He said: 'Come closer.' So I sat before him and he placed his hand in the center of my chest, then he said: 'Turn around.' Then he placed (his hand) on my back, between my shoulder blades. Then he said: 'Lead your people in prayer. Whoever leads people in prayer, let him make it brief, for among them are the elderly, among them are the sick, and among them are those who have urgent needs. And when one of you offers prayer alone, let him pray however he wishes.'"

طَلْحَةَ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي الْعَاصِ الثَّقَفِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أُمَّ قَوْمَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَجِدُ فِي نَفْسِي شَيْئًا، قَالَ: «ادْنُهْ» فَجَلَّسَنِي بَيْنَ يَدَيْهِ، ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَيَّ، ثُمَّ قَالَ: «تَحَوَّلْ» فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَيَّ، ثُمَّ قَالَ: «أُمَّ قَوْمَكَ، فَمَنْ أَمَّ قَوْمًا فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَإِنَّ فِيهِمُ الْمَرِيضَ وَإِنَّ فِيهِمُ الضَّعِيفَ، وَإِنَّ فِيهِمْ ذَا الْحَاجَةِ، وَإِذَا صَلَّىٰ أَحَدُكُمْ وَحْدَهُ، فَلْيُصَلِّ كَيْفَ شَاءَ».

[1051] 187 - (...) 'Uthmân bin Abî Al-'Âṣ said: "The last instruction that the Messenger of Allâh ﷺ gave me was: 'When you lead people in prayer, make the prayer brief for them.'"

[١٠٥١] ١٨٧-(...) **وَحَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ قَالَ: آخِرُ مَا عَهِدَ إِلَيَّ رَسُولُ اللهِ ﷺ: «إِذَا أَمَمْتَ قَوْمًا فَأَخِفَّ بِهِمُ الصَّلَاةَ».

[1052] 188 - (469) It was narrated from Anas that the Prophet ﷺ used to make his prayer brief yet complete.

[١٠٥٢] ١٨٨-(٤٦٩) **حَدَّثَنَا** خَلَفُ ابْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُوجِزُ فِي الصَّلَاةِ وَيُتِمُّ.

[1053] 189 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ was one of those whose prayer was brief yet complete.

[١٠٥٣] ١٨٩-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ قُتَيْبَةُ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ مِنْ أَخَفِّ النَّاسِ صَلَاةً، فِي تَمَامٍ.

[1054] 190 (...) It was narrated that Anas bin Mâlik said: "I have never prayed behind any *Imâm* whose prayer was more brief yet more perfect that the Messenger of Allâh ﷺ."

[١٠٥٤] ١٩٠-(...) وحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ ابْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلَاةً، وَلَا أَتَمَّ صَلَاةً مِنْ رَسُولِ اللهِ ﷺ.

[1055] 191 - (470) It was narrated that Anas said: "The Messenger of Allâh ﷺ would hear the crying of a child with his mother, when he was offering *Aṣ-Ṣalât*, so he would recite a short *Sûrah*."

[١٠٥٥] ١٩١-(٤٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، قَالَ أَنَسٌ: كَانَ رَسُولُ اللهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ، وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.

[1056] 192 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I start my *Ṣalât* intending to make it long, then I hear the crying of

[١٠٥٦] ١٩٢-(...) وحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ

a child, so I make it short because of his mother's distress.'"

قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأُخَفِّفُ، مِنْ شِدَّةِ وَجْدِ أُمِّهِ بِهِ».

Chapter 38. Moderation In All Pillars Of The Prayer, And Making It Brief Yet Complete

(المعجم ٣٨) - (بَابُ اعتدال أركان الصلاة وتخفيفها في تمام) (التحفة ٣٨)

[1057] 193 - (471) It was narrated that Al-Barâ' bin 'Âzib said: "I observed the prayer of Muḥammad ﷺ and I noticed that his standing, his bowing, his standing after bowing, his prostration, his sitting between the prostrations, his prostration and his sitting between the *Taslîm* and departure were almost all equal in length."

[١٠٥٧] ١٩٣-(٤٧١) حَدَّثَنَا حَامِدُ ابْنُ عُمَرَ الْبَكْرَاوِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ حَامِدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَمَقْتُ الصَّلَاةَ مَعَ مُحَمَّدٍ ﷺ، فَوَجَدْتُ قِيَامَهُ، فَرَكْعَتَهُ، فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ، فَسَجْدَتَهُ، فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجْدَتَهُ، فَجَلْسَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالِانْصِرَافِ، قَرِيبًا مِنَ السَّوَاءِ.

[1058] 194 - (...) It was narrated that Al-Ḥakam said: "Al-Kûfah was taken over by a man - and he named him - at the time of Ibn Al-Ash'ath. He commanded Abû 'Ubaidah bin 'Abdullâh to lead the people in prayer, and he used to pray, when he raised his head from bowing, he would stand for as long as it takes to say: '*Allâhumma! Rabbanâ lakal-*

[١٠٥٨] ١٩٤-(...) [و]حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: غَلَبَ عَلَى الْكُوفَةِ رَجُلٌ - قَدْ سَمَّاهُ - زَمَنَ ابْنِ الْأَشْعَثِ فَأَمَرَ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللهِ أَنْ يُصَلِّيَ بِالنَّاسِ، فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ

ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ sh'ita min shay'in ba'du, ahlath-thanâ'i wal-majdi, lâ mâni'a limâ a'ṭaita, wa lâ mu'ṭî limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd. (O Allâh, our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that, Lord of Glory and Majesty, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)'"

Al-Ḥakam said: "I mentioned that to 'Abdur-Raḥmân bin Abî Laila and he said: 'I heard Al-Barâ' bin 'Âzib say: "The *Ṣalât* of the Messenger of Allâh ﷺ, his bowing, when he lifted his head from bowing, his prostration and his (sitting) between the two prostrations were almost all equal in length."

Shu'bah said: "I mentioned that to 'Amr bin Murrah and he said: 'I saw Ibn Abî Laila, and his prayer was not like that.'"

رَأْسَهُ مِنَ الرُّكُوعِ قَامَ قَدْرَ مَا أَقُولُ: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

قَالَ الْحَكَمُ: فَذَكَرْتُ ذٰلِكَ لِعَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ فَقَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ وَرُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ السَّجْدَتَيْنِ، قَرِيبًا مِنَ السَّوَاءِ.

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ مُرَّةَ فَقَالَ: قَدْ رَأَيْتُ ابْنَ أَبِي لَيْلَىٰ، فَلَمْ تَكُنْ صَلَاتُهُ هٰكَذَا.

[1059] **(...)** It was narrated from Al-Ḥakam that when Maṭar bin Nâjiyah took over Al-Kûfah, he commanded Abû 'Ubaidah to lead the people in prayer... and he quoted the same *Ḥadîth* (no. 1056).

[١٠٥٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ أَنَّ مَطَرَ ابْنَ نَاجِيَةَ لَمَّا ظَهَرَ عَلَى الْكُوفَةِ: أَمَرَ أَبَا عُبَيْدَةَ أَنْ يُصَلِّيَ بِالنَّاسِ... وَسَاقَ الْحَدِيثَ.

[1060] 195 - (472) It was narrated from Thâbit, that Anas said: "I try my best to lead you in prayer as I saw the Messenger of Allâh ﷺ lead us in prayer."

He said: "Anas used to do something that I have not seen you do. When he raised his head from bowing, he would stand so long that one would think that he had forgotten, and when he raised his head from prostrating, he would remain so long that one would think that he had forgotten."

[1061] 196 - (473) It was narrated that Anas said: "I have never prayed behind anyone who made the prayer so brief yet perfect as the Messenger of Allâh ﷺ did. The prayer of the Messenger of Allâh ﷺ was well balanced. And the prayer of Abû Bakr was well balanced, too. During the time of 'Umar bin Al-Khaṭṭâb, he made the *Fajr* prayer lengthy. But when the Messenger of Allâh ﷺ said: '*Sami'a Allâhu liman ḥamidah*,' he would stand for so long that we would think, he has forgotten. Then he would prostrate, and he would sit for so long between the two prostrations that would we think he has forgotten."

[١٠٦٠] **١٩٥-(٤٧٢)** حَدَّثَنَا خَلَفُ ابْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: إِنِّي لَا آلُو أَنْ أُصَلِّيَ بِكُمْ، كَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي بِنَا.

قَالَ: فَكَانَ أَنَسٌ يَصْنَعُ شَيْئًا لَا أَرَاكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ انْتَصَبَ قَائِمًا، حَتَّىٰ يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ، حَتَّىٰ يَقُولَ الْقَائِلُ: قَدْ نَسِيَ.

[١٠٦١] **١٩٦-(٤٧٣)** وحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْجَزَ صَلَاةً مِنْ صَلَاةِ رَسُولِ اللهِ ﷺ، فِي تَمَامٍ. كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ مُتَقَارِبَةً، وَكَانَتْ صَلَاةُ أَبِي بَكْرٍ مُتَقَارِبَةً، فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلَاةِ الْفَجْرِ، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» قَامَ، حَتَّىٰ نَقُولَ: قَدْ أَوْهَمَ، ثُمَّ يَسْجُدُ، وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ، حَتَّىٰ نَقُولَ: قَدْ أَوْهَمَ.

Chapter 39. Following The *Imâm* And Acting After Him

(المعجم ٣٩) - (بَابُ متابعة الإمام والعمل بعده) (التحفة ٣٩)

[1062] 197 - (474) It was narrated that 'Abdullâh bin Yazîd said: "Al-Barâ', who is not a liar, told me that they used to offer prayers behind the Messenger of Allâh ﷺ, and when he raised his head from bowing, I would not see anyone bending his back until the Messenger of Allâh ﷺ had placed his forehead on the ground, then those who were behind him would go down in prostration."

[١٠٦٢] ١٩٧-(٤٧٤) حَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحٰقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي إِسْحٰقَ، عَنْ عَبْدِ اللهِ ابْنِ يَزِيدَ، قَالَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَ رَسُولِ اللهِ ﷺ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ أَرَ أَحَدًا يَحْنِي ظَهْرَهُ، حَتَّىٰ يَضَعَ رَسُولُ اللهِ ﷺ جَبْهَتَهُ عَلَى الْأَرْضِ، ثُمَّ يَخِرُّ مَنْ وَرَاءَهُ سُجَّدًا.

[1063] 198 - (...) 'Abdullâh bin Yazîd said: "Al-Barâ', who is not a liar, told me: 'When the Messenger of Allâh ﷺ said: "*Sami'a Allâhu liman ḥamidah*," none of us would bend his back until the Messenger of Allâh ﷺ had gone down in prostration, then we would go down in prostration after him."

[١٠٦٣] ١٩٨-(...) وحَدَّثَني أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: أَخْبَرَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبُو إِسْحٰقَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللهِ ﷺ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ.

[1064] 199 - (...) It was narrated that Muḥârib bin Dithâr said: "I heard 'Abdullâh bin Yazîd saying on the *Minbar*: 'Al-Barâ' told me that they used to offer prayers

[١٠٦٤] ١٩٩-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَهْمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ أَبُو إِسْحٰقَ

with the Messenger of Allâh ﷺ. When he bowed, they bowed, and when he raised his head from bowing and said: "*Sami'a Allâhu liman ḥamidah*," we would remain standing until we saw that he had placed his forehead on the ground, then we would follow him."'

الفَزَارِيُّ عَنْ أَبِي إِسْحٰقَ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ، يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنَا الْبَرَاءُ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللهِ ﷺ، فَإِذَا رَكَعَ رَكَعُوا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» لَمْ نَزَلْ قِيَامًا حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الْأَرْضِ، ثُمَّ نَتَّبِعُهُ.

[1065] 200 - (...) It was narrated that Al-Barâ' said: "We were with the Prophet ﷺ (during prayers) and none of us would bend his back until we saw that he had prostrated."

Zuhair said: Sufyân narrated to us: The people of Al-Kûfah, Abân and others, narrated to us: "Until we saw him prostrating."

[١٠٦٥] ٢٠٠-(...) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ: حَدَّثَنَا أَبَانٌ وَغَيْرُهُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْبَرَاءِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، لَا يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّىٰ نَرَاهُ قَدْ سَجَدَ.

فَقَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْكُوفِيُّونَ: أَبَانٌ وَغَيْرُهُ قَالَ: حَتَّىٰ نَرَاهُ يَسْجُدُ.

[1066] 201 - (475) It was narrated that 'Amr bin Ḥuraith said: "I offered *Fajr* prayers behind the Prophet ﷺ and I heard him reciting: "So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves".[1] And no man among us would bend his back until he had prostrated fully."

[١٠٦٦] ٢٠١-(٤٧٥) حَدَّثَنَا مُحْرِزُ ابْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ الْأَشْجَعِيُّ أَبُو أَحْمَدَ، عَنِ الْوَلِيدِ ابْنِ سَرِيعٍ مَوْلَىٰ آلِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ الْفَجْرَ، فَسَمِعْتُهُ يَقْرَأُ: ﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ٱلْجَوَارِ ٱلْكُنَّسِ﴾ [التكوير: ١٥، ١٦]،

[1] *At-Takwîr* 81:15, 16.

وَكَانَ لَا يَحْنِي رَجُلٌ مِنَّا ظَهْرَهُ حَتَّىٰ يَسْتَتِمَّ سَاجِدًا [راجع: ١٠٢٣].

Chapter 40. What Is To Be Said When Raising One's Head From Bowing

(المعجم ٤٠) - (بَابُ ما يقول إذا رَفع رأسه من الركوع) (التحفة ٤٠)

[1067] 202 - (476) It was narrated that Ibn Abî Awfâ said: "When the Messenger of Allâh ﷺ stood up from bowing, he would say: '*Sami'a Allâhu liman ḥamidah. Allâhumma! Rabbanâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'd* (Allâh hears those who praise Him; Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)'"

[١٠٦٧] ٢٠٢-(٤٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَىٰ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[1068] 203 - (...) It was narrated that 'Ubaid bin Al-Ḥasan said: "I heard 'Abdullâh bin Abî Awfâ say: 'The Messenger of Allâh ﷺ used to say this supplication: "*Allâhumma Rabbanâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'd* (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)"

[١٠٦٨] ٢٠٣-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهٰذَا الدُّعَاءِ: «اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[1069] 204 - (...) 'Abdullâh bin Abî Awfâ narrated that the Prophet ﷺ used to say: "*Allâhumma lakal-ḥamdu mil'as-*

[١٠٦٩] ٢٠٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَ ابْنُ الْمُثَنَّىٰ:

samâ'i wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'd. Allâhumma! Ṭahhirnî bith-thalji, wal-baradi, wal-mâ'il-bârid. Allâhumma! Ṭahhirnî minadh-dhunûbi wal-khaṭâyâ kamâ yunaqqath-thawbul-abyaḍu min al-wasakh (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. O Allâh, cleanse me with snow and hail and cool water. O Allâh, cleanse me from sin as a white garment is cleansed of dirt.)"

حَدَّثَنَا مُحَمَّدُ بْنِ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، مِلْءُ السَّمَاءِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللَّهُمَّ! طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ! طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الْوَسَخِ».

[1070] (...) It was narrated from Shu'bah with this chain (a *Ḥadîth* similar to no. 1069).

According to the report of Mu'âdh: "*kamâ yunaqqath-thawbul-abyaḍu min ad-daran* (As a white garment is cleansed of filth.)" According to the report of Yazîd: " *min ad-danas* (from impurity.)"

[١٠٧٠] (. . .) **وَحَدَّثَنَاه** عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هٰرُونَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهٰذَا الْإِسْنَادِ.

فِي رِوَايَةِ مُعَاذٍ «كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّرَنِ». وَفِي رِوَايَةِ يَزِيدَ «مِنَ الدَّنَسِ».

[1071] 205 - (477) It was narrated that Abû Sa'eed Al-Khudrî said: "When the Messenger of Allâh ﷺ raised his head after bowing, he would say: '*Rabbânâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'u mâ shi'ta min shai'in ba'du, ahlath-thanâ'i wal-majdi, aḥaqqu mâ qâlal-'abd, wa kullunâ laka 'abd. Allâhumma! Lâ mâni'a limâ a'ṭaita, wa lâ mu'ṭî limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd.* (Our Lord, to You be

[١٠٧١] **٢٠٥-(٤٧٧) حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ: حَدَّثَنَا سَعِيدُ ابْنُ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ بْنِ يَحْيَىٰ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ،

praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. The truest words that a slave can say, and all of us are Your slaves. O Allâh, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)'"

أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[1072] 206 - (478) It was narrated from Ibn 'Abbâs that when the Prophet ﷺ raised his head after bowing, he said: "*Allâhumma! Rabbânâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'du. Ahlath-thanâ'i wal-majdi, lâ mâni'a limâ a'ṭaita, wa lâ mu'ṭî limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd.* (O Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. None can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)"

[١٠٧٢] ٢٠٦-(٤٧٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمُ ابْنُ بَشِيرٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ قَيْسِ ابْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[1073] (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said:... as far as the words: "*mil'a mâ shi'ta min shai'in ba'du* (filling whatever You will besides that)," and he did not mention the words that come after that.

[١٠٧٣] (...) وَحَدَّثَنَاه ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ إِلَىٰ قَوْلِهِ: «وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Chapter 41. The Prohibition Of Reciting The Qur'ân While Bowing And Prostrating

(المعجم ٤١) - (بَابُ النهي عن قرآءة القرآن في الركوع والسجود)

(التحفة ٤١)

[1074] 207 - (479) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ (during his fatal illness) drew back the curtain and the people were lined up in rows behind Abû Bakr. He said: 'O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. Be it-known that I have been forbidden to recite the Qur'ân when bowing or prostrating. As for bowing, glorify your Lord [the Mighty and Sublime] therein, and as for prostrating, strive in supplication, for it is deserving of a response (from your Lord).'"

[١٠٧٤] ٢٠٧-(٤٧٩) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ؛ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدٍ؛ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللهِ ﷺ السِّتَارَةَ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ، أَوْ تُرَىٰ لَهُ، أَلَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا، وَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ [عَزَّ وَجَلَّ]، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ». قَالَ: أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ

[1075] 208 - (...) It was narrated that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ drew back the curtain, and his head was bandaged during the sickness of which he died. He said: 'O Allâh, have I conveyed (the message)?' (And he repeated this) Three times.

[١٠٧٥] ٢٠٨-(...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللهِ ﷺ السِّتْرَ، وَرَأْسُهُ مَعْصُوبٌ

'There is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him.'" Then he quoted a *Hadîth* similar to that of Sufyân (no. 1075).

فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اللّٰهُمَّ! هَلْ بَلَّغْتُ؟» ثَلَاثَ مَرَّاتٍ «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا، الصَّالِحَةُ يَرَاهَا الْعَبْدُ الصَّالِحُ أَوْ تُرَىٰ لَهُ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

[1076] 209 - (480) 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ forbade me from reciting the Qur'ân while bowing and prostrating."

[١٠٧٦] **٢٠٩-(٤٨٠) حَدَّثَنِي** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

[1077] 210 - (...) 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ forbade me from reciting the Qur'ân while I am bowing and prostrating. (in prayers)"

[١٠٧٧] **٢١٠-(...) وحَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ.

[1078] 211 - (...) It was narrated that 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ forbade me from reciting the Qur'ân while bowing and prostrating, but I do not say that he forbade you."

[١٠٧٨] **٢١١-(...) وحَدَّثَنِي** أَبُو بَكْرِ بْنُ إِسْحٰقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ

قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَلَا أَقُولُ: نَهَاكُمْ.

[1079] 212 - (...) It was narrated that 'Alî said: "My beloved ﷺ forbade me from reciting the Qur'ân while bowing or prostrating."

[١٠٧٩] **٢١٢-(. . .) وَحَدَّثَنَا** زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي حِبِّي ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

[1080] 213 - (...) It was narrated from 'Alî from the Prophet ﷺ. All the narrators said: "He forbade me from reciting the Qur'ân when bowing." But they did not mention in their reports the prohibition of doing so when prostrating, as was mentioned by Az-Zuhrî, Zaid bin Aslam, Al-Walîd bin Kathîr and Dâwûd bin Qais.

[١٠٨٠] **٢١٣-(. . .) وَحَدَّثَنِي** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ نَافِعٍ؛ وَحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ وَحَدَّثَنِي هٰرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الضَّحَّاكُ ابْنُ عُثْمَانَ؛ وَحَدَّثَنَا الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ، عَنِ ابْنِ عَجْلَانَ؛ وَحَدَّثَنِي هٰرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرٍو؛ وَحَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ

عَنْ مُحَمَّدِ بْنِ إِسْحٰقَ، كُلُّ هٰؤُلَاءِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، إِلَّا الضَّحَّاكَ وَابْنَ عَجْلَانَ فَإِنَّهُمَا زَادَا: عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، كُلُّهُمْ قَالُوا: نَهَانِي عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ. وَلَمْ يَذْكُرُوا فِي رِوايَتِهِمُ النَّهْيَ عَنْهَا فِي السُّجُودِ، كَمَا ذَكَرَ الزُّهْرِيُّ وَزَيْدُ بْنُ أَسْلَمَ وَالْوَلِيدُ بْنُ كَثِيرٍ ودَاوُدُ بْنُ قَيْسٍ.

[1081] (...) It was narrated from 'Abdullâh bin Ḥunain, from 'Alî (as no. 1079), but he did not mention prostration.

[١٠٨١] (...) **وحَدَّثَنَاه** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ عَلِيٍّ وَلَمْ يَذْكُرْ فِي السُّجُودِ.

[1082] 214 - (481) It was narrated that Ibn 'Abbâs said: "I was forbidden to recite Qur'ân when bowing." No mention of 'Alî was made in the chain.

[١٠٨٢] **٢١٤-(٤٨١) وحَدَّثَنِي** عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: نُهِيتُ أَنْ أَقْرَأَ وَأَنَا رَاكِعٌ، لَا يَذْكُرُ فِي الْإِسْنَادِ عَلِيًّا.

Chapter 42. What Is To Be Said While Bowing And Prostrating

(المعجم ٤٢) - (بَابُ ما يقال في الركوع والسجود؟) ٤٢

[1083] 215 - (482) It was narrated from Abû Hurairah that

[١٠٨٣] **٢١٥-(٤٨٢) [وَ]حَدَّثَنَا** هٰرُونُ بْنُ مَعْرُوفٍ وَعَمْرُو بْنُ سَوَّادٍ قَالَا:

the Messenger of Allâh ﷺ said: "The closest that a person is to his Lord is when he is prostrating, so say a great deal of supplication."

حَدَّثَنَا عَبْدُاللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُمَارَةَ ابْنِ غَزِيَّةَ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

[1084] 216 - (483) It was narrated from Abû Hurairah that when he prostrated, the Messenger of Allâh ﷺ used to say: "*Allâhummaghfirlî dhanbî kullahu diqqahu wa jillahu, wa awwalahu wa âkhirahu, wa 'alâniyatahu wa sirrahu* (O Allâh, forgive me all my sins, great and small, first and last, open and secret.)"

[١٠٨٤] ٢١٦-(٤٨٣) وحَدَّثَني أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللّٰهُمَّ! اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ».

[1085] 217 - (484) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to say when he was bowing and prostrating: '*Subḥânak Allâhumma! Wa biḥamdika, Allâhummaghfirlî* (Glory and praise be to You, O Allâh our Lord. O Allâh, forgive me,)' acting in accordance with the (command of) the Qur'ân.

[١٠٨٥] ٢١٧-(٤٨٤) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا! وَبِحَمْدِكَ، اللّٰهُمَّ! اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

[1086] 218 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often

[١٠٨٦] ٢١٨-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا:

used to say before he died: '*Subḥânak Allâhumma! Wa biḥamdik. Astaghfiruka wa atûbu ilaik* (Glory and praise be to You, I ask You for forgiveness and I repent to You.)'"

She said: "I said: 'O Messenger of Allâh, what are these words that I see that you have started to say?' He said: 'I was given a sign in my *Ummah*, and when I saw it I was to say these words. "When there comes the Help of Allâh and the Conquest (of Makkah)"' until the end of the *Sûrah*."[1]

حَدَّثَنَا أَبُو مُعَاوِيَةَ عن الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ، قَبْلَ أَنْ يَمُوتَ: «سُبْحَانَكَ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

قَالَتْ قُلْتُ: يَا رَسُولَ اللهِ! مَا هٰذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَحْدَثْتَهَا تَقُولُهَا؟ قَالَ: «جُعِلَتْ لِي عَلَامَةٌ فِي أُمَّتِي إِذَا رَأَيْتُهَا قُلْتُهَا ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ إِلَىٰ آخِرِ السُّورَةِ.

[1087] 219 - (...) It was narrated that 'Âishah said: "From the time the *Sûrah* "When there comes the Help of Allâh and the Conquest (of Makkah)"[2] was revealed, I did not see the Prophet ﷺ offer any prayer but he also supplicated, or; he said during the prayer: '*Subḥânak Allâhumma! Wa biḥamdik. Allâhumaghfirlî* (Glory and praise be to You my Lord. O Allâh, forgive me.)'"

[١٠٨٧] ٢١٩-(...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ ابْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مُنْذُ نَزَلَ عَلَيْهِ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾، يُصَلِّي صَلَاةً إِلَّا دَعَا، أَوْ قَالَ فِيهَا: «سُبْحَانَكَ رَبِّي وَبِحَمْدِكَ، اللَّهُمَّ! اغْفِرْ لِي».

[1088] 220 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to say: '*Subḥân Allâh, wa biḥamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness

[١٠٨٨] ٢٢٠-(...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ

[1] *An-Naṣr* (110).
[2] *An-Naṣr* (110).

and I repent to Him.)' I said: 'O Messenger of Allâh, why do I see you often saying: "*Subḥân Allâh, wa biḥamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him)?' He said: 'My Lord told me that I would see a sign in my *Ummah*, and that when I saw it, I was to say often "*Subḥân Allâh, wa biḥamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him.)" And I have seen it: When there comes the Help of Allâh and the Conquest" - the conquest of Makkah - '"And you see that the people enter Allâh's religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.." '[1]

مِنْ قَوْلِ «سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَرَاكَ تُكْثِرُ مِنْ قَوْلِ: «سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ؟» قَالَتْ فَقَالَ: «خَبَّرَنِي رَبِّي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي، فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ، فَقَدْ رَأَيْتُهَا. ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾: فَتْحُ مَكَّةَ ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا﴾».

[1089] 221 - (485) Ibn Juraij said: "I said to 'Aṭâ': 'What do you say when you bow?' He said: '*Subḥânaka wa biḥamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship except You.) Ibn Abî Mulaikah told me that 'Âishah said: "I noticed that the Prophet ﷺ was not there one night, and I thought that he had gone to one of his (other) wives. I looked for

[١٠٨٩] ٢٢١-(٤٨٥) وحَدَّثَنِي حَسَنُ [ابْنُ عَلِيٍّ] الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ؟ قَالَ: أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ، فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: افْتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَظَنَنْتُ أَنَّهُ ذَهَبَ

[1] *An-Naṣr* (110).

him, then I came back, and I saw he was bowing or prostrating and saying: '*Subḥânaka wa biḥamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship except You.)' I said: 'May my father and mother be sacrificed for you! I was thinking of one thing and you were doing something else.'"

إِلَىٰ بَعْضِ نِسَائِهِ، فَتَحَسَّسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلٰهَ إِلَّا أَنْتَ» فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

[1090] 222 - (486) It was narrated from Abû Hurairah that 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was not in the bed one night, so I searched for him, and my hand fell on the sole of his foot. He was in the *Masjid*, with his feet held upright, and he was saying: '*Allâhumma! Innî a'ûdhu biriḍâkâ min sakhaṭika wa bimu'âfâtika min 'uqûbatika, wa a'ûdhu bika minka, lâ uḥṣî thanâ'an 'alayka, anta kamâ athnaita 'alâ nafsik* (O Allâh, I seek refuge in Your pleasure from Your wrath, in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.)'"

[١٠٩٠] ٢٢٢-(٤٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ لَيْلَةً مِنَ الْفِرَاشِ، فَالْتَمَسْتُهُ، فَوَقَعَتْ يَدِي عَلَىٰ بَطْنِ قَدَمِهِ، وَهُوَ فِي الْمَسْجِدِ، وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللّٰهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَىٰ نَفْسِكَ».

[1091] 223 - (487) It was narrated from Muṭarrif bin 'Abdullâh bin Ash-Shikh-khîr that 'Âishah told him that the Messenger of Allâh ﷺ used to say when he bowed and prostrated: "*Subbûhun quddûsun rabbul-malâ'ikati war-rûḥ*

[١٠٩١] ٢٢٣-(٤٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حدّثنا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ أَنَّ عَائِشَةَ نَبَّأَتْهُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ

(Glorified, Holy, Lord of the Angels and the Spirit.)"

يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

[1092] 224 - (...) This *Ḥadîth* (no. 1091) was narrated from 'Âishah, from the Prophet ﷺ.

[١٠٩٢] ٢٢٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ مُطَرِّفَ ابْنَ عَبْدِ اللهِ بْنِ الشِّخِّيرِ؛ قَالَ أَبُو دَاوُدَ: وَحَدَّثَنِي هِشَامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

Chapter 43. The Virtue Of Prostration And Encouragement To Do So

(المعجم ٤٣) - (بَابُ فضل السجود والحث عليه) (التحفة ٤٣)

[1093] 225 - (488) Ma'dân bin Abî Ṭalḥah Al-Ya'murî said: "I met Thawbân, the freed slave of the Messenger of Allâh ﷺ, and said: 'Tell me of a deed that I may do, by which Allâh may admit me to Paradise'" - or he said: 'Tell me of the most beloved of deeds to Allâh.' He remained silent. I asked him (again) and he remained silent. I asked him a third time and he said: 'I asked the Messenger of Allâh ﷺ about that and he said: You should prostrate to Allâh a great deal, for you will not perform one prostration to Allâh, but Allâh will raise you one degree in status thereby, and erase one sin for you.'"

[١٠٩٣] ٢٢٥-(٤٨٨) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ: حَدَّثَنِي مَعْدَانُ ابْنُ أَبِي طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللهِ ﷺ. فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللهُ بِهِ الْجَنَّةَ، أَوْ قَالَ: قُلْتُ بِأَحَبِّ الْأَعْمَالِ إِلَىٰ اللهِ، فَسَكَتَ، ثُمَّ سَأَلْتُهُ فَسَكَتَ، ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ: سَأَلْتُ عَنْ ذٰلِكَ رَسُولَ اللهِ ﷺ. فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلّٰهِ، فَإِنَّكَ لَا تَسْجُدُ لِلّٰهِ سَجْدَةً إِلَّا رَفَعَكَ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً».

Ma'dân said: "Then I met Abû Ad-Dardâ' and asked him (the same question), and he said the same as Thawbân had said to me."

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ. فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ.

[1094] 226 - (489) Rabî'ah bin Ka'b Al-Aslamî said: "I used to stay overnight with the Messenger of Allâh ﷺ and bring him water for *Wuḍû'* and whatever he needed. He said to me: 'Ask.' I said: 'I ask to be with you in Paradise.' He said: 'Is there anything else?' I said: 'That is all,' He said: 'Help me to do that for you by prostrating a great deal.'"

[١٠٩٤] ٢٢٦-(٤٨٩) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا هِقْلُ ابْنُ زِيَادٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللهِ ﷺ، فَآتِيهِ بِوَضُوئِهِ وَحَاجَتِهِ، فَقَالَ لِي: «سَلْ» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ. قَالَ: «فَأَعِنِّي عَلَىٰ نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

Chapter 44. The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having One's Hair In A Braid When Praying

(المعجم ٤٤) - (بَابُ أَعضاء السجود والنهي عن كف الشعر والثوب وعقص الرأس في الصلاة) (التحفة ٤٤)

[1095] 227 - (490) It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ ordered that we should prostrate on seven bones, and he forbade tucking up one's hair and garment." This is the *Ḥadîth* of Yaḥyâ.

Abû Ar-Rabî' (in his narration) said: "... on seven bones, and it was forbidden to tuck up one's hair or garment: The (bones are of) the hands, the knees, the feet, and the forehead."

[١٠٩٥] ٢٢٧-(٤٩٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَىٰ سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكُفَّ شَعَرَهُ وَثِيَابَهُ. هٰذَا حَدِيثُ يَحْيَىٰ.

وقَالَ أَبُو الرَّبِيعِ: عَلَىٰ سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ: الْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةِ.

[1096] 228 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "I have been commanded to prostrate on seven bones, and not to tuck up my garment or hair."

[١٠٩٦] **٢٢٨**-(...) **حَدَّثَنَا** مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَىٰ سَبْعَةِ أَعْظُمٍ، وَلَا أَكُفَّ ثَوْبًا وَلَا شَعْرًا».

[1097] 229 - (...) It was narrated from Ibn 'Abbâs: "The Prophet ﷺ was commanded to prostrate on seven (bones), and was forbidden to tuck up his hair or garment."

[١٠٩٧] **٢٢٩**-(...) **حَدَّثَنَا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَىٰ سَبْعٍ، وَنُهِيَ أَنْ يَكُفَّ الشَّعْرَ وَالثِّيَابَ.

[1098] 230 (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "I have been commanded to prostrate on seven bones: The forehead" - and he pointed to his nose - "the hands, the feet and the ends of the feet (toes), and not to tuck up my garment or hair."

[١٠٩٨] **٢٣٠**-(...) **حَدَّثَنَا** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَىٰ سَبْعَةِ أَعْظُمٍ: الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَىٰ أَنْفِهِ - وَالْيَدَيْنِ وَالرِّجْلَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا نَكْفِتَ الثِّيَابَ وَلَا الشَّعْرَ».

[1099] 231 - (...) It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ said:

[١٠٩٩] **٢٣١**-(...) **حَدَّثَنَا** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ:

"I have been commanded to prostrate on seven (bones) and not to tuck up my hair or garment: The forehead, the nose, the hands, the knees and the feet."

حَدَّثَنِي ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ «أُمِرْتُ أَنْ أَسْجُدَ عَلَىٰ سَبْعٍ وَلَا أَكْفِتَ الشَّعَرَ وَلَا الثِّيَابَ: الْجَبْهَةِ وَالْأَنْفِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ».

[1100] (491) It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: "When a person prostates, he prostrates on seven parts of the body: His face, his hands, his knees and his feet."

[١١٠٠] (٤٩١) **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ أَطْرَافٍ: وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

[1101] 232 - (492) It was narrated from 'Abdullâh bin 'Abbâs that he saw 'Abdullâh bin Al-Ḥâri<u>th</u> offering prayers, and his hair was braided at the back. He went and started to undo it. When he finished prayers, he turned to Ibn 'Abbâs and said: "What are you doing to my hair?" He said: "I heard the Messenger of Allâh ﷺ say: 'The likeness of this one is that of a man who prays with his hands tied.'"

[١١٠١] **٢٣٢-(٤٩٢) حَدَّثَنَا** عَمْرُو ابْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَىٰ عَبْدَ اللهِ بْنَ الْحَارِثِ يُصَلِّي، وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَىٰ ابْنِ عَبَّاسٍ، فَقَالَ: مَا لَكَ وَرَأْسِي؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هٰذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

Chapter 45. Moderation In Prostration; Placing The Hands On The Ground, Keeping The Elbows Up, Away From The Sides, And Lifting The Belly Up Off The Thighs When Prostrating

(المعجم ٤٥) - (بَابُ الاعتدال في السجود، ووضع الكفين على الأرض، ورفع المرفقين عن الجنبين، ورفع البطن عن الفخذين في السجود) (التحفة ٤٥)

[1102] 233 - (493) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Be moderate in prostration; none of you should spread his forearms (along the ground) like a dog.'"

[١١٠٢] **٢٣٣-(٤٩٣)** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ».

[1103] (...) Shu'bah narrated it with this chain. In the *Hadîth* of Ibn Ja'far it says: "None of you should spread his forearms (along the ground) like a dog."

[١١٠٣] (...) حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، قَالَا: حَدَّثَنَا شُعْبَةُ بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِ ابْنِ جَعْفَرٍ «وَلَا يَتَبَسَّطْ أَحَدُكُمْ ذِرَاعَيْهِ ابْتِسَاطَ الْكَلْبِ».

[1104] 234 - (494) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said: 'When you prostrate, place your palms (on the ground) and raise your elbows.'"

[١١٠٤] **٢٣٤-(٤٩٤)** حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ إِيَادٍ عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ».

[1105] 235 - (495) It was narrated from 'Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allâh ﷺ prayed, (in prostration) he would

[١١٠٥] **٢٣٥-(٤٩٥)** حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ حَدَّثَنَا بَكْرٌ، وَهُوَ ابْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ

spread his arms out so much that the whiteness of his armpits could be seen.

عَبْدِ اللهِ بْنِ مَالِكٍ بْنِ بُحَيْنَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا صَلَّىٰ فَرَّجَ بَيْنَ يَدَيْهِ، حَتَّىٰ يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

[1106] 236 - (...) It was narrated from Ja'far bin Rabî'ah, with this chain.

According to the report of 'Amr bin Al-Ḥâri<u>th</u>, when the Messenger of Allâh ﷺ prostrated, he would keep his arms so far apart that the whiteness of his armpits could be seen.

According to the report of Al-Lai<u>th</u>, "When the Messenger of Allâh ﷺ prostrated, he spread his arms so far out from his armpits that I could see the whiteness of his armpits."

[١١٠٦] ٢٣٦-(...) حَدَّثَنَا عَمْرُو ابْنُ سَوَّادٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ كِلَاهُمَا عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، بِهٰذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ عَمْرِو بْنِ الْحَارِثِ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَجَدَ يُجَنِّحُ فِي سُجُودِهِ حَتَّىٰ يُرٰى وَضَحُ إِبْطَيْهِ.

وَفِي رِوَايَةِ اللَّيْثِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَجَدَ فَرَّجَ يَدَيْهِ عَنْ إِبْطَيْهِ، حَتَّىٰ إِنِّي لَأَرَىٰ بَيَاضَ إِبْطَيْهِ.

[1107] 237 - (496) It was narrated that Maimûnah said: "When the Prophet ﷺ prostrated, if a lamb wanted to pass beneath his arms, it could."

[١١٠٧] ٢٣٧-(٤٩٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَابْنُ أَبِي عُمَرَ قَالَا جَمِيعًا عَنْ سُفْيَانَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ الْأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ، لَوْ شَاءَتْ بَهْمَةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ.

[1108] 238 - (497) It was narrated that Maimûnah, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ

[١١٠٨] ٢٣٨-(٤٩٧) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ قَالَ: حَدَّثَنَا

prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind, and when he sat he rested on his left thigh."

عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الْأَصَمِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَجَدَ خَوَّى بِيَدَيْهِ تَعْنِي جَنَّحَ، حَتَّىٰ يُرَىٰ وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ، وَإِذَا قَعَدَ اطْمَأَنَّ عَلَىٰ فَخِذِهِ الْيُسْرَى.

[1109] 239 - (...) It was narrated that Maimûnah bint Al-Ḥâri<u>th</u> said: "When the Messenger of Allâh ﷺ prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind."

[١١٠٩] **٢٣٩**-(. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ إِسْحٰقُ: أَخْبَرَنَا . وَقَالَ الْآخَرُونَ: حَدَّثَنَا - وَكِيعٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ ابْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَجَدَ جَافَىٰ حَتَّىٰ يَرَىٰ مَنْ خَلْفَهُ وَضَحَ إِبْطَيْهِ.

قَالَ وَكِيعٌ: تَعْنِي بَيَاضَهُمَا.

Chapter 46. The Description Of The Prayer, With What It Begins And Ends. The Description Of Bowing And Moderation Therein, And Of Prostration And Moderation Therein. *Tas̲hah-hud* After Each Two *Rak'ah* Of Four *Rak'ah* Prayers. Description Of Sitting Between The Two Prostrations, And In The First *Tas̲hah-hud*

(المعجم ٤٦) - (بَابُ ما يجمع صفة الصلاة وما يفتتح به ويختم به. وصفة الركوع والاعتدال منه، والسجود والاعتدال منه. والتشهد بعد كل ركعتين من الرباعية. وصفة الجلوس بين السجدتين، وفي التشهد الأول)

(التحفة ٤٦)

[1110] 240 - (498) It was narrated that 'Âi<u>sh</u>ah said: "The

[١١١٠] **٢٤٠**-(٤٩٨) حَدَّثَنَا

Messenger of Allâh ﷺ used to start his prayer with the *Takbîr* and the recitation of *Al-ḥamdu Lillâhi Rabbil-'Âlamîn*. When he bowed he neither kept his head up nor lowered it, but it was somewhere between the two. When he raised his head from bowing, he did not prostrate until he had stood up straight, and when he raised his head from prostrating, he did not prostrate again until he had sat up straight. After each two *Rak'ah* he would recite *At-Taḥiyyah*. He would lay his left foot along the ground and hold his right foot upright. He forbade *'Uqbatis̲h̲-S̲h̲aiṭân*,[1] and he forbade resting one's forearms along the ground like a predator. And he used to conclude his prayer with the *Taslîm*."

According to the report of Ibn Numair from Abû K̲h̲âlid: "And he forbade *'Aqibi S̲h̲aiṭân*."

مُحمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يعْنِي الأَحْمَرَ، عَنْ حُسَيْنٍ الْمُعَلِّم؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَستَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةَ بِـ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلٰكِنْ بَيْنَ ذٰلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّىٰ يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّىٰ يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ ، وَكَانَ يَفرِشُ رِجْلَهُ الْيُسْرَىٰ وَيَنْصِبُ رِجْلَهُ الْيُمْنَىٰ، وَكَانَ يَنْهَىٰ عَنْ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَىٰ أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ عَنْ أَبِي خَالِدٍ: وَكَانَ يَنْهَىٰ عَنْ عَقِبِ الشَّيْطَانِ.

[1] Lit. The back of *S̲h̲aiṭân*. They differ over its description;

Chapter 47. The *Sutrah* (Screen) For One Who Is Praying, And The Recommendation To Pray Facing A *Sutrah*. The Ruling On Passing In Front Of One Who Is Praying, And Preventing One Who Wants To Pass In Front. It Is Permissible To Lie Down In Front Of One Who Is Praying. Praying Towards One's Mount. The Command To Stand Close To The *Sutrah*. The Height Of The *Sutrah*, And Related Matters

(المعجم ٤٧) - (بَابُ سترة المصلّي والندب إلى الصلاة إلى سترة، والنهي عن المرور بين يدي المصلي، وحكم المرور، ودفع المار، وجواز الاعتراض بين يدي المصلي، والصلاة إلى الراحلة، والأمر بالدنو من السترة، وبيان قدر السترة، وما يتعلّق بذلك) (التحفة ٤٧)

[1111] 241 - (499) It was narrated from Mûsâ bin Ṭalḥah that his father said: "The Messenger of Allâh ﷺ said: 'When one of you places something like the back of a saddle in front of him (as a *Sutra)*, let him pray and not worry about whoever passes beyond that.''

[١١١١] **٢٤١-(٤٩٩)** حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ الرَّحْلِ فَلْيُصَلِّ، وَلَا يُبَالِ مَنْ مَرَّ وَرَاءَ ذَلِكَ».

[1112] 242 - (...) It was narrated from Mûsâ bin Ṭalḥah that his father said: "We were offering *Ṣalât* and animals were passing in front of us. We mentioned that to the Messenger of Allâh ﷺ and he said: 'Let one of you put something like the back of a saddle in front of him, then it will not matter whatever passes in front of him.'"

[١١١٢] **٢٤٢-(...)** [و]حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا - عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا

ذَلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ».

وَقَالَ ابْنُ نُمَيْرٍ: «فَلَا يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ».

Ibn Numair said: "It will not matter whoever passes in front of him."

[١١١٣] ٢٤٣-(٥٠٠) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

[1113] 243 - (500) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was asked about the *Sutrah* (screen) for one who is praying. He said: 'Like the back of a saddle.'"

[١١١٤] ٢٤٤-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: أَخْبَرَنَا حَيْوَةُ عن أَبِي الْأَسْوَدِ مُحمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «كَمُؤْخِرَةِ الرَّحْلِ».

[1114] 244 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ was asked during the campaign of Tabûk about the *Sutrah* (screen) for one who is praying. He said: "As the back of a saddle."

[١١١٥] ٢٤٥-(٥٠١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ؛ وحَدَّثَنَا ابْنُ نُمَيْرٍ - واللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا

[1115] 245 - (501) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ went out on the day of *'Eid*, he ordered that a *Ḥarbah*[1] be placed in front of him (as *Sutra)*, and he prayed facing it, with the people behind him. He used to

[1] A small lance.

do that when he traveled as well, hence the governors adopted that.

خَرَجَ يَوْمَ الْعِيدِ، أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأُمَرَاءُ.

[1116] 246 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to set up an *'Anazah*[1] as *Sutra* and pray facing it.

Ibn Abî Shaibah added: 'Ubaidullâh said: "It was a *Ḥarbah*."

[١١١٦] **٢٤٦-(...) حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَرْكُزُ وَقَالَ أَبُو بَكْرٍ: يَغْرِزُ الْعَنَزَةَ وَيُصَلِّي إِلَيْهَا.

زَادَ ابْنُ أَبِي شَيْبَةَ: قَالَ عُبَيْدُ اللهِ: وَهِيَ الْحَرْبَةُ.

[1117] 247 - (502) It was narrated from Ibn 'Umar that the Prophet ﷺ faced his mount sideways when he was praying towards it.

[١١١٧] **٢٤٧-(٥٠٢) حَدَّثَنَا** أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِاللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَعْرِضُ رَاحِلَتَهُ وَ[هُوَ] يُصَلِّي إِلَيْهَا.

[1118] 248 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to pray facing his mount.

Ibn Numair said: "The Prophet ﷺ prayed facing a camel."

[١١١٨] **٢٤٨-(...) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَىٰ رَاحِلَتِهِ.

وَقَالَ ابْنُ نُمَيْرٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى إِلَىٰ بَعِيرٍ.

[1] A spear tipped stick that is shorter than a lance and longer than a staff.

[1119] 249 - (503) 'Awn bin Abî Juḥaifah narrated that his father said: "I came to the Prophet ﷺ in Makkah while he was in Al-Abṭaḥ, in a tent of red leather. Bilâl came out with his (left over) *Wuḍû'* water, and those who got some wiped themselves with it. Then the Prophet ﷺ came out, wearing a red *Ḥullah* (dress). It is as if I can see the whiteness of his shins. He performed *Wuḍû'* and Bilâl call the *Adhân*, and I watched his face moving to this side and that, to the right and the left as he said: '*Ḥayya 'alaṣ-ṣalât, ḥayya alal-falâḥ* (come to prayer, come to prosperity).' Then an *'Anazah* was set up for him (as *Sutra*), and he went forward and prayed *Ẓuhr* with two *Rak'ah Qaṣr*, (shortened as he was traveling) with donkeys and dogs passing in front of him and not being stopped. Then he prayed *'Aṣr* with two *Rak'ah*, then he continued to offer two *Rak'ah* prayers until he returned to Al-Madînah."

[١١١٩] **٢٤٩**-(٥٠٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ وَكِيعٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ - حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَوْنُ ابْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ، وَهُوَ بِالأَبْطَحِ، فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ. قَالَ: فَخَرَجَ بِلَالٌ بِوَضُوئِهِ، فَمِنْ نَائِلٍ وَنَاضِحٍ. قَالَ: فَخَرَجَ النَّبِيُّ ﷺ، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَىٰ بَيَاضِ سَاقَيْهِ، قَالَ: فَتَوَضَّأَ وَأَذَّنَ بِلَالٌ. قَالَ: فَجَعَلْتُ أَتَتَبَّعُ فَاهُ هٰهُنَا وَهٰهُنَا، يَقُولُ: يَمِينًا وَشِمَالًا، يَقُولُ: حَيَّ عَلَىٰ الصَّلَاةِ، حَيَّ عَلَىٰ الْفَلَاحِ. قَالَ: ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ، فَتَقَدَّمَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ، لَا يُمْنَعُ، ثُمَّ صَلَّى الْعَصْرَ رَكْعَتَيْنِ، ثُمَّ لَمْ يَزَلْ يُصَلِّي رَكْعَتَيْنِ حَتَّىٰ رَجَعَ إِلَىٰ الْمَدِينَةِ.

[1120] 250 - (...) 'Awn bin Abî Juḥaifah narrated that his father saw the Messenger of Allâh ﷺ in a tent of red leather, and he saw Bilâl bring out his (left over) *Wuḍû'* water. I saw the people racing to get it; those who got some wiped themselves with it, and those who did not get any took some of the moisture from

[١١٢٠] **٢٥٠**-(...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا عُمَرُ ابْنُ أَبِي زَائِدَةَ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ: أَنَّ أَبَاهُ رَأَى رَسُولَ اللهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ وَرَأَيْتُ بِلَالًا أَخْرَجَ وَضُوءًا، فَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذٰلِكَ

their companions' hands. Then I saw Bilâl bring out an *'Anazah* and set it up (as *Sutra*), and the Messenger of Allâh ﷺ came out wearing a red *Hullah* (dress) rolling (it) up.[1] He led the people in praying two *Rak'ah*, facing the *'Anazah*, and I saw people and animals pass in front of *'Anazah*.

الْوَضُوءِ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالًا أَخْرَجَ عَنَزَةً فَرَكَزَهَا، وَخَرَجَ رَسُولُ اللهِ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّرًا، فَصَلَّىٰ إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ الْعَنَزَةِ.

[1121] 251 - (...) It was narrated from 'Awn bin Abî Juḥaifah, from his father, from the Prophet ﷺ - a *Ḥadîth* similar to that of Sufyân and 'Umar bin Abî Zâ'idah (no. 1120), with some additions according to some of them (the narrators).

According to the *Ḥadîth* of Mâlik bin Mighwal: "When it was noon, Bilâl came out and gave the call to prayer."

[١١٢١] ٢٥١-(...) حَدَّثَنِي إِسْحٰقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، كِلَاهُمَا عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ سُفْيَانَ وَعُمَرَ بْنِ أَبِي زَائِدَةَ، يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ.

وَفِي حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ: فَلَمَّا كَانَ بِالْهَاجِرَةِ خَرَجَ بِلَالٌ فَنَادَىٰ بِالصَّلَاةِ.

[1122] 252 - (...) It was narrated that Al-Ḥakam said: "I heard Abû Juḥaifah say: 'The Messenger of Allâh ﷺ came out at noon to Al-Baṭḥâ', and he performed *Wuḍû'* and prayed *Ẓuhr* with two *Rak'ah* and *'Aṣr* with two *Rak'ah*, and there was an *'Anazah* in front of him."

[١١٢٢] ٢٥٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ

[1] Meaning, lifting it due to being in a hurry,

بِالْهَاجِرَةِ إِلَىٰ الْبَطْحَاءِ، فَتَوَضَّأَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

قَالَ شُعْبَةُ: وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ: وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ وَالْحِمَارُ.

Shu'bah said: "'Awn added, narrating from his father Abû Juhaifah: 'And women and donkeys were passing beyond it.'"

[١١٢٣] **٢٥٣**-(...) **حَدَّثَنِي** زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ بِالْإِسْنَادَيْنِ جَمِيعًا، مِثْلَهُ. وَزَادَ فِي حَدِيثِ الْحَكَمِ: فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ.

[1123] 253 - (...) Shu'bah narrated a similar report (as no. 1122) with both chains. The *Hadîth* of Al-Hakam adds: "And the people started to take from his left over *Wuḍû'* water."

[١١٢٤] **٢٥٤**-(٥٠٤) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَىٰ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاحْتِلَامَ وَرَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى، فَمَرَرْتُ بَيْنَ يَدَيِ الصَّفِّ، فَنَزَلْتُ فَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ.

[1124] 254 - (504) It was narrated that Ibn 'Abbâs said: "I came riding on a female donkey, and at that time I was on the brink of adolescence. The Messenger of Allâh ﷺ was leading the people in prayer in Minâ. I passed in front of the row, and I dismounted and sent the donkey to graze, and I joined the row, and no one rebuked me for that."

[١١٢٥] **٢٥٥**-(...) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ

[1125] 255 - (...) It was narrated that 'Abdullâh bin 'Abbâs said that he came riding on a donkey and the Messenger of Allâh ﷺ was standing praying in Minâ during the Farewell Pilgrimage,

leading the people in prayer. The donkey passed in front of part of the row, then he dismounted, and joined the people in the row.

اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ أَقْبَلَ يَسِيرُ عَلَىٰ حِمَارٍ وَرَسُولُ اللهِ ﷺ قَائِمٌ يُصَلِّي بِمِنًى، فِي حَجَّةِ الْوَدَاعِ يُصَلِّي بِالنَّاسِ. قَالَ: فَسَارَ الْحِمَارُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، ثُمَّ نَزَلَ عَنْهُ، فَصَفَّ مَعَ النَّاسِ.

[1126] 256 - (...) It was narrated from Az-Zuhrî with this chain. "He said: 'And the Prophet ﷺ was praying in 'Arafah.'"

[١١٢٦] **٢٥٦**-(. . .) **حَدَّثَني** يَحْيَى بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ، قَالَ: وَالنَّبِيُّ ﷺ يُصَلِّي بِعَرَفَةَ.

[1127] 257 - (...) It was narrated from Az-Zuhrî with this chain but he did not mention either Minâ nor 'Arafah. And he said: "During the Farewell Pilgrimage or, during the Conquest (of Makkah)."

[١١٢٧] **٢٥٧**-(. . .) **حَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهٰذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ فِيهِ مِنًى وَلَا عَرَفَةَ، وَقَالَ: فِي حَجَّةِ الْوَدَاعِ أَوْ يَوْمَ الْفَتْحِ.

Chapter 48. Preventing One Who Wants To Pass In Front Of A Praying Person

(المعجم ٤٨) - (بَابُ منع المار بين يدي المصلي) (التحفة ٤٨)

[1128] 258 - (505) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "If one of you is praying, he should not let anyone pass in front of him, and he should stop him if he can. If he insists, then let him fight him, for he is a devil."

[١١٢٨] **٢٥٨**-(٥٠٥) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَدْرَأْهُ مَا

اسْتَطَاعَ، فَإِنْ أَبَىٰ فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[١١٢٩] **٢٥٩**-(...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ابْنُ هِلَالٍ يَعْنِي حُمَيْدًا، قَالَ: بَيْنَمَا أَنَا وَصَاحِبٌ لِي نَتَذَاكَرُ حَدِيثًا، إِذْ قَالَ أَبُو صَالِحٍ السَّمَّانُ: أَنَا أُحَدِّثُكَ مَا سَمِعْتُ مِنْ أَبِي سَعِيدٍ، وَرَأَيْتُ مِنْهُ. قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ، يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَىٰ شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ، أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ فِي نَحْرِهِ، فَنَظَرَ فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْ أَبِي سَعِيدٍ، فَعَادَ، فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الْأُولَىٰ، فَمَثَلَ قَائِمًا، فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ زَاحَمَ النَّاسَ، فَخَرَجَ، فَدَخَلَ عَلَىٰ مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ، قَالَ: وَدَخَلَ أَبُو سَعِيدٍ عَلَىٰ مَرْوَانَ، فَقَالَ لَهُ مَرْوَانُ: مَا لَكَ وَلِابْنِ أَخِيكَ؟ جَاءَ يَشْكُوكَ، فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا صَلَّىٰ أَحَدُكُمْ إِلَىٰ شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَىٰ فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[1129] 259 - (...) Abû Ṣâliḥ As-Sammân said: "I will tell you what I heard and saw from Abû Sa'eed. While I was with Abû Sa'eed, he was praying one Friday facing something that was screening him from the people. A young man from Banû Abî Mu'aiṭ came and wanted to pass in front of him. He pushed him in his chest, and (the young man) looked but could not find any way to get by except by passing in front of Abû Sa'eed. So he came back, and he pushed him in the chest harder than he had the first time. He stood up and insulted Abû Sa'eed, then he pushed through the crowds, and he left, and then he entered upon Marwân and complained to him about what had happened. Abû Sa'eed entered upon Marwân and Marwân said to him: 'What is the matter with you and your brother's son? He came and complained about you.' Abû Sa'eed said: 'I heard the Messenger of Allâh ﷺ say: "If one of you prays facing towards something that is screening him from the people, and someone wants to pass in front of him (and the *Sutrah*), let him push him in the chest, and if he insists then let him fight him, for he is a devil."'

[1130] 260 - (506) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "If one of you is praying, he should not let anyone pass in front of him, and if he insists then let him fight him, for there is a devil with him."

[١١٣٠] **٢٦٠-(٥٠٦) حَدَّثَنِي** هٰرُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، فَإِنْ أَبَىٰ فَلْيُقَاتِلْهُ، فَإِنَّ مَعَهُ الْقَرِينَ».

[1131] (...) Ṣadaqah bin Yasâr said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ said...'" a similar report (as no. 1130).

[١١٣١] (. . .) **وَحَدَّثَنِيهِ** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ، بِمِثْلِهِ.

[1132] 261 - (507) It was narrated from Busr bin Sa'eed that Zaid bin Khâlid Al-Juhanî sent him to Abû Juhaim to ask him what he heard from the Messenger of Allâh ﷺ about one who passes in front of a person who is praying. Abû Juhaim said: "The Messenger of Allâh ﷺ said: 'If the one who passes in front of one who is praying knew what (sin) he incurs, he would realize that waiting for forty is better than passing in front of him.'"

Abû An-Naḍr said: "I do not know whether he said forty days, or months, or years."

[١١٣٢] **٢٦١-(٥٠٧) حَدَّثَنَا** يَحْيَىٰ ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَىٰ أَبِي جُهَيْمٍ يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ قَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ، خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».

قَالَ أَبُو النَّضْرِ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا، أَوْ شَهْرًا، أَوْ سَنَةً؟.

[1133] (...) It was narrated from Busr bin Sa'eed that Zaid bin Khâlid Al-Juhanî sent word to Abû Juhaim Al-Anṣârî asking: "What did you hear the Messenger of Allâh ﷺ say..." and he mentioned something similar to the *Ḥadîth* of Mâlik (no. 1132).

[١١٣٣] (...) حَدَّثَنَا عَبْدُ اللهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَ إِلَىٰ أَبِي جُهَيْمٍ الْأَنْصَارِيِّ: مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ؟ فَذَكَرَ بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

Chapter 49. The Praying Person Standing Close To The *Sutrah*

(المعجم ٤٩) - (بَابُ دنو المصلي من السترة) (التحفة ٤٩)

[1134] 262 - (508) It was narrated that Sahl bin Sa'd As-Sâ'id said: "Between the place where the Messenger of Allâh ﷺ prostrated and the wall there was a space where a sheep could pass."

[١١٣٤] ٢٦٢-(٥٠٨) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: كَانَ بَيْنَ مُصَلَّىٰ رَسُولِ اللهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ.

[1135] 263 - (509) It was narrated from Salamah bin Al-Akwa' that he used to seek out a spot close to where the *Muṣḥaf* was kept (i.e., the place where Othmân bin 'Affân used to keep the *Muṣḥaf*) to offer voluntary prayers. And he said that the Messenger of Allâh ﷺ used to seek out that spot; and between the *Minbar* and the *Qiblah* there was a space where a sheep could pass.

[١١٣٥] ٢٦٣-(٥٠٩) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ - وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ - قَالَ إِسْحٰقُ: أَخْبَرَنَا، وَقَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَمَّادُ ابْنُ مَسْعَدَةَ عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ وَهُوَ ابْنُ الْأَكْوَعِ، أَنَّهُ كَانَ يَتَحَرَّىٰ مَوْضِعَ مَكَانِ الْمُصْحَفِ يُسَبِّحُ فِيهِ. وَذَكَرَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَحَرَّىٰ ذَلِكَ الْمَكَانَ، وَكَانَ بَيْنَ الْمِنْبَرِ وَالْقِبْلَةِ قَدْرُ مَمَرِّ الشَّاةِ.

[1136] 264 - (...) Yazîd said: "Salamah used to seek out a spot by the pillar that is next to where the *Muṣḥaf* is kept. I said to him: 'O Abû Muslim, I see that you are keen to pray next to that pillar.' He said: 'I saw the Messenger of Allâh ﷺ keen to pray in that spot.'"

[١١٣٦] **٢٦٤**-(...) **حَدَّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مَكِّيٌّ قَالَ: يَزِيدُ أَخْبَرَنَا قَالَ: كَانَ سَلَمَةُ يَتَحَرَّى الصَّلَاةَ عِنْدَ الْأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ! أَرَاكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأُسْطُوَانَةِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

Chapter 50. The Height Of That Which Serves As A *Sutrah* For The One Who Is Praying

(المعجم ٥٠) - **(بَابُ قدر ما يستر المصلي)** (التحفة ٥٠)

[1137] 265 - (510) It was narrated from 'Abdullâh bin Aṣ-Ṣâmit, from Abû Dharr, who said: "The Messenger of Allâh ﷺ said: 'When one of you stands to offer prayer, he will be screened if he has something in front of him that is like the back of a saddle. If he does not have something in front of him that is like the back of a saddle, then his prayer will be interrupted if a donkey, a woman or a black dog passes in front of him.'"

I said: "O Abû Dharr! What is the difference between a black dog, and a red or yellow dog?" He said: "O son of my brother, I asked the Messenger of Allâh ﷺ the same question and he said: 'The black dog is a devil.'"

[١١٣٧] **٢٦٥**-(٥١٠) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ».

قُلْتُ: يَا أَبَا ذَرٍّ! مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ؟ قَالَ: يَا ابْنَ أَخِي! سَأَلْتُ

رَسُولَ اللهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

[1138] (...) A similar *Ḥadîth* (as no. 1138) was narrated from Ḥumaid bin Hilâl with the chain of Yûnus.

[١١٣٨] (...) **حَدَّثَنَا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحٰقُ أَيْضًا: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ سَلْمَ بْنَ أَبِي الذَّيَّالِ؛ وَحَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا زِيَادٌ الْبَكَّائِيُّ عَنْ عَاصِمٍ الْأَحْوَلِ، كُلُّ هٰؤُلَاءِ عَنْ حُمَيْدِ بْنِ هِلَالٍ، بِإِسْنَادِ يُونُسَ، كَنَحْوِ حَدِيثِهِ.

[1139] 266 - (511) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Prayer is interrupted by (passing in front of a praying person of) a woman, a donkey and a dog, but something like the back of a saddle protects against that.'"

[١١٣٩] ٢٦٦-(٥١١) **وحَدَّثَنَا** إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الْأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ، وَيَقِي ذٰلِكَ مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

Chapter 51. Lying In Front Of One Who Is Praying

(المعجم ٥١) - (بَابُ الاعتراض بين يدي المصلي) (التحفة ٥١)

[1140] 267 - (512) It was narrated from 'Urwah, from 'Âishah: "The Messenger of Allâh ﷺ used to pray at night, and I would be lying between him and the *Qiblah*, like he was facing a body during *Janâzah*."

[١١٤٠] ٢٦٧-(٥١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَاعْتِرَاضِ الْجَنَازَةِ.

[1141] 268 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray at night, and I would be lying between him and the *Qiblah* throughout his prayer, and when he wanted to pray *Witr*, he would wake me up and I would pray *Witr* too."

[١١٤١] ٢٦٨-(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاتَهُ، مِنَ اللَّيْلِ، كُلَّهَا وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

[1142] 269 - (...) It was narrated that 'Urwah bin Az-Zubair said: "Âishah said: 'What interrupts prayer?' We said: 'A woman and a donkey.' She said: 'Is a woman an evil beast? I remember lying in front of the Messenger of Allâh ﷺ (like the dead) body for *Janâzah*, while he was praying.'"

[١١٤٢] ٢٦٩-(...) وحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: مَا يَقْطَعُ الصَّلَاةَ؟ قَالَ فَقُلْنَا: الْمَرْأَةُ وَالْحِمَارُ. فَقَالَتْ: إِنَّ الْمَرْأَةَ لَدَابَّةُ سَوْءٍ! لَقَدْ رَأَيْتُنِي بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ مُعْتَرِضَةً، كَاعْتِرَاضِ الْجَنَازَةِ، وَهُوَ يُصَلِّي.

[1143] 270 - (...) It was narrated from 'Âishah that mention was made in her presence of that which interrupts the prayer - a dog, a donkey and a woman. 'Âishah said: "You have likened us to donkeys and dogs! By Allâh, I saw the Messenger of Allâh ﷺ praying while I was lying on the bed, between him and the *Qiblah*. Then I needed to relieve myself, and I did not like to sit up and disturb the Messenger of Allâh ﷺ, so I slipped out from the foot of the bed."

[١١٤٣] ٢٧٠-(...) حَدَّثَنَا عَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ ابْنِ غِيَاثٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ.

قَالَ الْأَعْمَشُ: وَحَدَّثَنِي مُسْلِمُ بْنُ صُبَيْحٍ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ - وَذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ: الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ. فَقَالَتْ عَائِشَةُ: قَدْ شَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلَابِ! وَاللهِ! لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً، فَتَبْدُو لِي الْحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولَ اللهِ ﷺ، فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ.

[1144] 271 - (...) It was narrated that 'Âishah said: "You have likened us to dogs and donkeys! I remember lying on the bed, and the Messenger of Allâh ﷺ would come and stand level with the middle of the bed and offer prayers. I did not like to disturb him, so I slipped out from the foot of the bed, and slipped out from beneath the cover."

[١١٤٤] ٢٧١-(...) حَدَّثَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ: عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: عَدَلْتُمُونَا بِالْكِلَابِ وَالْحُمُرِ! لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ، فَيَجِيءُ رَسُولُ اللهِ ﷺ فَيَتَوَسَّطُ السَّرِيرَ، فَيُصَلِّي، فَأَكْرَهُ أَنْ أَسْنَحَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَيِ السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

[1145] 272 - (...) It was narrated that 'Âishah said: "I was sleeping in front of the Messenger of Allâh ﷺ, and my legs were in front of him as he faced the *Qiblah*. When he prostrated he nudged me and I drew up my legs, and when he stood up, I straightened them out again. And there were no lamps in the houses in those days."

[١١٤٥] **٢٧٢**-(. . .) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، وَرِجْلَايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، وَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

[1146] 273 - (513) Maimûnah, the wife of the Prophet ﷺ said: "The Messenger of Allâh ﷺ used to offer prayers when I was opposite him and I was menstruating, and sometimes his garment would touch me when he prostrated."

[١١٤٦] **٢٧٣**-(٥١٣) **حَدَّثَنَا** يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، جَمِيعًا عَنِ الشَّيْبَانِيِّ عَنْ عَبْدِ اللهِ بْنِ شَدَّادِ بْنِ الْهَادِ قَالَ: حَدَّثَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ. [انظر: ١٥٠٤]

[1147] 274 - (514) It was narrated that 'Âishah said: "The Prophet ﷺ used to offer prayers at night while I was by his side and I was menstruating. I would be wearing a garment and some of it would be covering him."

[١١٤٧] **٢٧٤**-(٥١٤) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَىٰ جَنْبِهِ وَأَنَا حَائِضٌ، وَعَلَيَّ مِرْطٌ، وَعَلَيْهِ بَعْضُهُ إِلَىٰ جَنْبِهِ.

Chapter 52. Praying In A Single Garment, And How It Should Be Worn

(المعجم ٥٢) - (بَابُ الصلاة في ثوب واحد، وصفة لبسه) (التحفة ٥٢)

[1148] 275 - (515) It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about offering *Ṣalât* in a single garment. He said: "Does each of you have two garments?"

[١١٤٨] **٢٧٥-(٥١٥) حَدَّثَنَا** يَحْيَىٰ ابْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَائِلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: «أَوَلِكُلِّكُمْ ثَوْبَانِ؟».

[1149] (...) Something similar (to no. 1148) was narrated from Sa'eed bin Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

[١١٤٩] (...) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[1150] 276 - (...) It was narrated that Abû Hurairah said: "A man called out to the Prophet ﷺ and said: 'May one of us offer *Ṣalât* in a single garment?' He said: 'Does each of you have two garments?'"

[١١٥٠] **٢٧٦-(...) حَدَّثَنِي** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، - قَالَ عَمْرٌو: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَادَىٰ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: أَيُصَلِّي أَحَدُنَا فِي ثَوْبٍ وَاحِدٍ؟ فَقَالَ: «أَوَ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟».

[1151] 277 - (516) It was

[١١٥١] **٢٧٧-(٥١٦) حَدَّثَنَا** أَبُو

narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should offer prayer in a single garment of which no part is over his shoulders."

بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ. - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ - عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَىٰ عَاتِقَيْهِ مِنْهُ شَيْءٌ».

[1152] 278 - (517) It was narrated from Hi<u>sh</u>âm bin 'Urwah, from his father, that 'Umar bin Abî Salamah told him: "I saw the Messenger of Allâh ﷺ offering prayer in a single garment in the house of Umm Salamah, wrapping it around himself and placing its ends on his shoulders."[1]

[١١٥٢] ٢٧٨-(٥١٧) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَىٰ عَاتِقَيْهِ.

[1153] (...) This was also narrated from Hi<u>sh</u>âm bin 'Urwah from his father (a *Ḥadî<u>th</u>* similar to no. 1152).

[١١٥٣] (...) حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَٰقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ بِهَٰذَا، غَيْرَ أَنَّهُ قَالَ: مُتَوَشِّحًا وَلَمْ يَقُلْ: مُشْتَمِلًا.

[1154] 279 - (...) It was narrated that 'Umar bin Abî Salamah said: "I saw the Messenger of Allâh ﷺ offering prayer in the house of

[١١٥٤] ٢٧٩-(...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ

[1] The garment was worn in the following manner: He took one end and placed it over his right shoulder, bringing it out from under the left arm, and placed the other end over the left shoulder, bringing it out from under the left arm; the two ends were then tied over the chest.

Umm Salamah, wearing a single garment, and he had crossed the ends of it over one another."

أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ فِي ثَوْبٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

[1155] 280 - (...) It was narrated that 'Umar bin Abî Salamah said: "I saw the Messenger of Allâh ﷺ offering prayer in a single garment, wrapping it around himself, with its ends crossed."

"Eisâ bin Ḥammâd added in his report: "over his shoulders."

[١١٥٥] ٢٨٠-(...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعِيسَى بْنُ حَمَّادٍ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا بِهِ، مُخَالِفًا بَيْنَ طَرَفَيْهِ.

زَادَ عِيسَى بْنُ حَمَّادٍ فِي رِوَايَتِهِ، قَالَ: عَلَى مَنْكِبَيْهِ.

[1156] 281 - (518) It was narrated that Jâbir said: "I saw the Prophet ﷺ offering prayer in a single garment, wrapping it around himself."

[١١٥٦] ٢٨١-(٥١٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ.

[1157] 282 - (...) It was also narrated from Sufyân, with this chain (a *Ḥadîth* similar to no. 1152).

According to the *Ḥadîth* of Ibn Numair: "I entered upon the Messenger of Allâh ﷺ..."

[١١٥٧] ٢٨٢-(...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، جَمِيعًا بِهَٰذَا الْإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ.

[1158] 283 - (...) Abû Az-Zubair Al-Makkî narrated that he saw Jâbir bin 'Abdullâh offering prayer in a single garment, wrapping it around himself, even though he had other garments. Jâbir said that he had seen the Messenger of Allâh ﷺ doing that.

[١١٥٨] ٢٨٣-(...) **حَدَّثَنِي** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ: أَنَّهُ رَأَىٰ جَابِرَ بْنَ عَبْدِ اللهِ يُصَلِّي فِي ثَوْبٍ، مُتَوَشِّحًا بِهِ، وَعِنْدَهُ ثِيَابُهُ. وَقَالَ جَابِرٌ: إِنَّهُ رَأَىٰ رَسُولَ اللهِ ﷺ يَصْنَعُ ذَٰلِكَ.

[1159] 284 - (519) It was narrated from Jâbir that Abû Sa'eed Al-Khdurî told him that he entered upon the Prophet ﷺ and said: "I saw him praying on a reed mat on which he was prostrating, and I saw him praying in a single garment, wrapping it around himself."

[١١٥٩] ٢٨٤-(٥١٩) **حَدَّثَنِي** عَمْرٌو النَّاقِدُ وَإِسْحٰقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ دَخَلَ عَلَىٰ النَّبِيِّ ﷺ، قَالَ: فَرَأَيْتُهُ يُصَلِّي عَلَىٰ حَصِيرٍ يَسْجُدُ عَلَيْهِ. قَالَ: وَرَأَيْتُهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ.

[1160] 285 - (...) It was also narrated from Al-A'mash, with this chain (a *Hadîth* similar to no. 1159).

According to the report of Abû Kuraib: "Wrapping it around himself."

[١١٦٠] ٢٨٥-(...) **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: وَاضِعًا طَرَفَيْهِ عَلَىٰ عَاتِقَيْهِ. وَرِوَايَةُ أَبِي بَكْرٍ وَسُوَيْدٍ: مُتَوَشِّحًا بِهِ.